

Compendium of Jainism

Jain Academic Bowl Manual of 2015

JAINA Education Series - JES904

3rd Edition - January, 2015



Compiled by
JAINA Education Committee
Federation of Jain Associations in North America

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DEDICATED

TO

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For their continued efforts and commitment in promoting religious awareness, nonviolence, reverence for all life forms, protection of the environment, and a spirit of compassionate interdependence with nature and all living beings. As importantly, for their commitment to the practice of Jainism, consistent with our principles, including vegetarianism and an alcohol/drug free lifestyle.

We especially appreciate the efforts of all the Pāthashālā Teachers in instilling the basic values of Jainism, and promoting principles of non-violence and compassion to all youth and adults.

Special thanks to all Jain Vegan and alcohol/drug free youths and adults for inspiring us to see the true connection between our beliefs and our choices.

A vegan and alcohol/drug free lifestyle stems from a desire to minimize harm to all animals as well as to our own body, mind, and soul. As a result, one avoids the use of all animal products such as milk, cheese, butter, ghee, ice cream, silk, wool, pearls, leather, meat, fish, chicken, eggs and refrains from all types of addictive substances such as alcohols and drugs.

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Pravin K. Shah, Chairperson
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The Arhats and Bhagavats (the worthy and venerable ones) of the past, present, and future, all say thus, speak thus, declare thus, explain thus:

All breathing, existing, living, sentient creatures should not be slain, nor treated with violence, nor abused, nor tormented, nor driven away.

Lord Mahāvīr

Āchārāṅga Sūtra (book 1, lect 4, lesson 1)

Translated by H. Jacobi

PREFACE

Jai Jinendra

We are living in the age of science and technology. The growth of the scientific knowledge and technology have given new dimensions to our life and influenced each and every field of our living. Science has done a great service to mankind by providing amenities of pleasant living and saved the human race from many miseries and uncertainties of the primitive past. It has also destroyed many superstitions and religious dogmas.

However, at the same time it has also uprooted the moral, religious, and cultural values of our society. Most of our traditional religious values and beliefs have been thrown away by this growth and outlook of scientific knowledge. We know much about the atom but not enough about the moral values needed for a meaningful life. Our life is full of excitements, emotional disorders, and conflicts of moral values. It seems that we live in the state of chaos. Thus, we do not only live in the age of science but also the age of anxiety and mental tensions.

Today what we need is mental peace; a complete integration into our personality, and the integration into the social environment. Jainism can meet this need of our times if we understand its true essence. The Jain philosophy fully advocates limitless power and energy of the human soul and its independency. It bestows full responsibility upon us, and us alone, to attain the highest goal of our lives - infinite bliss. Jainism is a unique religion of self that prescribes a code of conduct for all human beings irrespective of creed, caste, color, and religion.

Non-violence (Ahimsa), non-possession and non-attachment (Aparigraha), and a non-absolutistic (Anekāntavāda) viewpoint are fundamental principles of Jainism. If we observe these three principles, peace and harmony can certainly be attained within us as well as in the world. Non-violence is the backbone of Jain philosophy. It is the focal point of Jainism. The rational thinking and the rational conduct are auxiliary colors spread on the vast canvas of non-violence. Thus, the Jains have presented a deep and vivid study of non-violence.

In order to make Jain principles known to the world at large, Jain literature must be widely made available in English. In countries like the USA, Canada, UK, and Africa, where many Jains are settled permanently, children do not have access to Jain literature in English. It is also necessary to publish it in varieties of mediums (Books, Videos, Cassettes, CD, DVD, Web deployment) for the English-speaking people harboring interest in the Jain religion and its scriptures.

The current JAINA Education Committee is pleased to present the JAINA Education Series books in English for all ages of students. A great deal of effort has been taken for the preparation of this. Much care has also been taken to present Jainism in a non-sectarian way.

This book Compendium of Jainism is compiled using all Jain Pathashala text books and reference books of Jain Education Series. This book will be used in the Jain Academic Bowl competition during JAINA and YJA conventions.

The committee members who prepared this material are Jain Pāthashālā (Sunday school) teachers and not the Jain scholars. Hence, you may find some errors and also certain items may be applicable to one Jain sect and not applicable to other sects of Jainism. Please use the material objectively and provide positive suggestions so that we can easily incorporate them in the future revisions. The pdf file of all Pāthashālā books are available from Jain eLibrary website www.jainelibrary.org.org.

Many minds, and many blessings, directly and indirectly, have touched this noble project. We sincerely appreciate and thank every person who made this project successful. In compiling this book, we have utilized many sources and we are grateful to their authors and publishers for using their work liberally. We sincerely appreciate and thank every person and every organization that made this project successful.

All material published by the JAINA Education Committee is not a copy righted material for personal and private use. Please use it respectfully and distribute it on a cost basis. As always, if you have any suggestions for improvement, please feel free to contact us. In addition, if we have mentioned anything against the teachings of the Tirthankars, we ask for forgiveness.

Michchhāmi Dukkadam.

Thank You and Jai Jinendra!

Pravin K. Shah, Chairperson

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JES-941	Reference	All	Pratikraman Sutra Book
JES-981	Reference	All	Ashtapad Maha-Tirth Book of New York Jain Center

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INTRODUCTION

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A02 - Dharma: Religion

A03 - Basics of Jainism

A01 - Jain Prayers

01 Namaskär Mahämangal Sutra

Namaskär Mahämangal Sutra is also known as Namaskär Mantra, Navakär Mantra or Namokkär Mantra. This is the most revered text in Jainism in which homage is paid to the five worship worthy personalities: Arihanta (enlightened human beings), Siddha (liberated souls), Ächärya (head of the Jain congregation), Upädhyäy (ascetic teachers), and all Sädhus including all monks and nuns (ascetics) of the universe. The ascetics practice the five great vows of Ahimsa, Truthfulness, Non-stealing, Celibacy, and Non-possession in their conduct. They maintain multiplicity views in their thought process. All these personalities are recognized and worshiped for their virtues (Gunäs) and not for their individual identities. Hence all truly spiritually uplifted saintly people of the world are worshiped here.

The Namaskär Mahämangal sutra illuminates and awakens the divine qualities of the soul like the light brightens the dark surroundings. It is not a religious ritualistic prayer, but an eternal expression of perfection. It holds the science of life within itself. It is a key to the divine treasury of knowledge.

There 108 qualities or attributes of these five supreme beings are as follows:

Arihanta (12), Siddha (8), Ächärya (36), Upädhyäy (25), and Sädhu (27), Total - 108

The Jain rosary (Mälä) has 108 beads signifying 108 attributes of the five supreme beings.

The Namaskär Mahämangal has 9 sentences. The first five sentences provide obeisance to the above five worshipful personalities and the remaining four sentences explain the importance of these obeisances.

नमो अरिहंताणं।	Namo Arihantānam
नमो सिद्धाणं।	Namo Siddhānam
नमो आयरियाणं।	Namo Äyariyānam
नमो उवज्झायाणं।	Namo Uvajjhāyānam
नमो लोए सव्वसाहूणं।	Namo Loe Savva Sāhunam
एसो पंच नमुक्कारो।	Eso Pancha Namukkāro
सव्वपावप्पणासणो।	Savva Pāvapa Panāsano
मंगलाणं च सव्वेसिं	Mangalānam cha Savvesim
पढमं हवइ मंगलं।।	Padhamam Havai Mangalam

Namo Arihantānam

I bow to all Arihantas (Tirthankars or Jinas) who have attained enlightenment by overcoming their inner weaknesses such as anger, ego, deceit, and greed. They have achieved infinite knowledge, infinite vision, perfect conviction and conduct, and unlimited energy. This way they have eradicated all karma which subdued the original qualities of the soul (four Ghāti karma). They are perfect human beings and they have shown us the path to liberation which brings an end to the cycle of life, death and suffering. At the end of their life the remaining human body related karma will be exhausted and they will become pure soul (soul without body) known as Siddha.

Namo Siddhānam

I bow to all Siddhas (liberated souls) who have attained the state of perfection and immortality. They are pure soul and pure consciousness. They possess no karma and hence no physical body. After nirvana (death), all Arihantas become Siddhas

Namo Āyariyānam

I bow to all the Āchāryas, who are the heads of various Jain congregations. They explain the path of liberation, which is the unity of Samyag Darshan (Right Conviction), Samyag Jñān (Right Knowledge), and Samyak Chāritra (Right Conduct). They explain the importance of spiritual life over material life and preach everyone to live a compassionate and simple life.

Namo Uvajjhāyānam

I bow to the Upādhyāys, who are the learned scholars of the Jain scriptures and their proper interpretations. They teach the principles of Jain religion and how to apply such principles in our daily life.

Namo Loe Savva Sāhunam

I bow to all the Sādhus and Sādhvis (ascetics) of the universe who strictly follow the five great vows of conduct; Ahimsa, truth, non-stealing, celibacy, and non-possession and thus inspire us to live a simple life.

Eso Pancha Namukkāro

To these five types of great souls, I offer my prayers.

Savva Pāvapa Panāsano

May such prayer help diminish all my negative vibrations and sins.

Mangalānam cha Savvesim**Padhamam Havai Mangalam**

Offering this prayer is the foremost amongst all of the auspicious benedictions.

02 Divine Refuge Prayer

चत्तारिसरणंपवज्जामि, अरिहंतेसरणंपवज्जामि,
सिद्धेसरणंपवज्जामि, साहूसरणंपवज्जामि,
केवलीपण्णत्तं धम्मं सरणंपवज्जामि ॥

*Chattāri saranam pavajjāmi, Arihante saranam pavajjāmi,
Siddhe saranam pavajjāmi, Sāhū saranam pavajjāmi,
Kevali pannattam dhammam saranam pavajjāmi ॥*

I take refuge in the four auspicious and supreme entities of perfected souls, liberated souls, ascetics and the religion. These are expounded by self-control, non-violence and compassion.

03 Religious Stutis

मंगलं भगवानवीरो, मंगलगौतमप्रभु।
मंगलं स्थूलिभद्राद्या, जैनधर्मोस्तु मंगलं ॥

*Mangalam Bhagawān Viro, mangalam Gautam prabhu |
Mangalam Sthūlibhadrādyā, Jain dharmostu mangalam ॥*

Bhagawān Mahāvīr is auspicious, Ganadhar Gautam Swāmi is auspicious; Āchārya Sthūlibhadra is auspicious; Jain religion is auspicious.

मंगलंभगवानवीरो, मंगलगौतमोगणि।
मंगलंकुन्दकुन्दार्यो, जैनधर्मोस्तुमंगलं॥

Mangalam Bhagavāna Viro, mangalam Gautamo gani |
Mangalam Kundakundāryo, Jain dharmostu mangalam ||

Bhagawān Mahāvīr is auspicious, Ganadhar Gautam Swāmi is auspicious; Āchārya Kunda-kunda is auspicious; Jain religion is auspicious.

अर्हन्तोभगवन्तइन्द्रमहिताः, सिद्धाश्चसिद्धिस्थिता।
आचार्याजिनशासनोन्नतिकराः, पूज्याउपाध्यायकाः।
श्रीसिद्धान्तसुपाठकामुनिवरा, रत्नत्रयाराधकाः।
पंचैतेपरमेष्ठिनःप्रतिदिनम्, कुर्वतुवोमंगलम्॥

Arhanto bhagavanta indramahitāh, Siddhāshcha siddhisthitā |
Āchāryā jinashāsanonnatikarāh, pūjyā Upādhyāyakāh |
Shri siddhāntasupāthakā Munivarā, ratnatrayāradhakāh |
Panchai te Parameshthinah pratidinam, kurvantu vo mangalam ||

Tirthankar Bhagawān, who is worshipped by heavenly gods; Siddha Bhagawān, who permanently reside on Siddhashilā; Āchārya Mahārāj, who propagate the Jain religion; revered Upādhyāy Mahārāj; and Sādhus and Sādhvis who are well versed in the scriptures and followers of three jewels of Jainism; may these five supreme beings bestow bliss every day.

आदिमंपृथिवीनाथ-मादिमंनिष्परिग्रहम्।
आदिमंतीर्थनाथंचक्रुषभस्वामिनंस्तुमः॥

Ādimam pruthivinatha-mādimam nishparigraham |
Ādimam tirthanātham cha, Rushabhasvāminam stumah ||

We pray to Bhagwan Rishabhdev who was the first king, who was the first one to renounce all his possessions and who is the first Tirthankar.

वीरःसर्वसुरासुरेन्द्र-महितो, वीरंबुधाःसंश्रिताः
वीरेणाभिहतःस्वकर्मनिचयो, वीरायनित्यंनमः।
वीरात्तीर्थमिदंप्रवृत्तमतुलं, वीरस्यघोरंतपो
वीरेश्रीधृत्तिकीर्त्तिकांतिनिचयःश्रीवीरभद्रंदिशः॥

Virah sarvasurāsuraendra-mahito, Viram budhāh sanshritāh
Virenābhīhatah svakarma nichayo, Virāya nityam namah |
Virat tirthamidam pravrutttamatulam, Virasya ghoram tapo
Vire shri dhyuti kirti kānti nichayah, shri Vira ! bhadram dishah ||

I always bow down to Bhagawān Mahāvīr, who has eradicated all His Karma and who is worshipped by all heavenly gods as well as demons. O Mahāvīr Swami Bhagawān, the learned take refuge in You. You have established this un-paralleled Tirtha (four-fold Jain sangh). O Bhagwān Mahāvīr, Your austerities were intense. You have attained the ultimate enlightenment, wealth of knowledge, patience, glory, grace, and peace. Oh! Bhagawān Mahāvīr, please guide me on the path to liberation.

तुभ्यंनमस्त्रिभुवनार्तिहरायनाथ।
 तुभ्यंनमःक्षितितलामलभूषणाय॥
 तुभ्यंनमस्त्रिजगतःपरमेश्वराय।
 तुभ्यंनमोजिन! भवोदधिशोषणाय॥

Tubhyam namastribhuvanartiharaya nātha |
Tubhyam namah kshitalāmalabhushanāya |
Tubhyam namastrijagatah parameshvarāya,
Tubhyam namo jina ! bhavodadhi shoshanāya ||
Bhaktāmar Stotra – Acharya Mānatungasuri

O Lord! My namaskaar to you, because you destroy the miseries of the three worlds.

O Lord! My namaskaar to you, as you are the jewel on the surface of the earth.

My namaskaar to you, as you are the Lord paramount of the three worlds.

My namaskaar to you as make the ocean of mundane existence completely dry (free us from the cycle of transmigration)

04 Universal Forgiveness Stotra - Khāmemi Savva Jive Sutra

By means of this sutra, we ask for forgiveness from all living beings of the universe and we also grant forgiveness to all living beings of the universe. In this way a relationship of mutual forgiveness and friendship is developed among all living beings. This is the true essence of the Jain religion.

खामेमिसव्वजीवेसूत्रः
 खामेमिसव्वजीवे, सव्वेजीवाखमंतुमे।
 मितीमेसव्वभूएसु, वेरम्मज्झनकेणइ॥. .1.

Khāmemi savva jive sutra:
khamemi savve jiva, savve jiva khamantu me,
mitti me savva bhuyesu, veram majha na kenai. . .1

I forgive all living beings, May all living beings forgive me.

My friendship is with all living beings, My enmity is nonexistent.

05 Reflection on Universal Peace - Upsargāh Kshayam Yānti Sutra

Recitations of the following sutras help to spread peace among all living beings in the universe.

उपसर्गाः क्षयं यान्ति सूत्रः
 उपसर्गाःक्षयंयान्ति, छिद्यन्तेविघ्नवल्लयः।
 मनःप्रसन्नतामेति, पूज्यमानेजिनेश्वरे॥. .1.

upasargāh kshayam yānti, chidyante vighna-vallayah.
manah prasannatāmeti, pujoyamāne jineshvare. .1.

All problems get resolved,
 All obstacles get removed,
 The heart becomes full of joy,
 For those who get in touch with the inner higher self.

06 Reflection on Universal Friendship - Shivmastu SarvaJagatah Sutra

Recitations of the following sutras help to spread good wishes to all living beings in the universe.

शिवमस्तु सर्वजगतः सूत्रः
 शिवमस्तुसर्वजगतः, परहितनिरताभवन्तुभूतगणाः।
 दोषाःप्रयांतुनाशं, सर्वत्रसुखीभवतुलोकः॥. .1.
*Shivmastu sarva jagatah,
 Parhit nirata bhavantu bhutaganah,
 Doshah prayantu nasham,
 Sarvatra sukhi bhavantu lokah. . .1.*

May the whole universe be blessed,
 May all beings engage in each other's well-being,
 May all weakness, sickness and faults diminish and vanish,
 May everyone be healthy, prosperous, blissful, and peaceful.

07 Reflection on Spirituality and Pure Consciousness

By reciting the following sutras we reflect on the true qualities of our soul.

दया, शान्ति, समता, क्षमा, सत्य, त्याग, वैराग्य;
 होयमुमुक्षुघटविषे, एहसदायसुजाग्य.
*Dayā shānti samatā kshamā, satya, tyāg, vairāgya,
 Hoya mumukshu ghata vishe, eha sadāya sujāgya.*

The true seeker of eternal peace has seven cardinal virtues, which are compassion, peace, equanimity, forgiveness, truthfulness, renunciation, and non-attachment to worldly relations and objects. These qualities keep one constantly vigilant.

कषायनीउपशांतता, मात्रमोक्षअभिलाष;
 भवेखेद, प्राणीदया, त्यांआत्मार्थनिवास.
*Kashāya-ni upashānta-tā, mātra moksha abhilāsha,
 Bhave kheda prāni dayā, tyā ātmārtha nivāsa.*

Where there are no passions like anger, ego, deceit and greed; where there are no worldly desires; where there is compassion for all living beings; and where the only desire is to liberate the self, there is the abode of self-realization.

राग, द्वेष, अज्ञान, मुख्यकर्मनीग्रंथ;
 थायनिवृत्तिजेहथी, तेजमोक्षनोपंथ.

*Raga, dvesha, ajñāna e, mukhya karma-ni grantha,
Thāya nivrutti jeha-thi, te ja mokshano pantha.*

Attachment, hatred, and ignorance are the three principal reasons of the bondage of karma to the soul. The path by which stoppage of karma occurs is the path of liberation.

08 Reflection on True Teacher (Sadguru)

By reciting the following sutras we respect our true teacher and his/her qualities.

जेस्वरूपसमज्याविना, पाम्योदुःखअनंत;
समजाव्युत्तेपदनमुं, श्रीसद्गुरुभगवंत.

*Je svaroop samajyā vinā, pāmyo dukha anant;
Samajāvyu te pad namu, shri sadguru bhagavant.*

I bow to the feet of the Holy Teacher, who explained the true nature of the Soul; without its understanding, I suffered infinite misery.

आत्मज्ञानसमदर्शिता, विचरेउदयप्रयोग;
अपूर्ववाणीपरमश्रुत, सद्गुरुलक्षणयोग्य.

*ātma-jñān samadarshitā, vichare uday-prayog
apurv vāni param-shrut, sadguru lakshan yogya.*

The admirable qualities of the Holy Teacher are self-realization, equanimity, compassion, pious speech, and the knowledge of the highest scriptures. He lives worldly life without any attachment or aversion.

देहछतांजेनीदशा, वर्तेदेहातीत;
तेजानीनाचरणमां, होवदनअगणित.

*Deh chhatā jeni dashā, varte dehātīt;
Te gnāninā charanmā, ho vandan aganit.*

I often bow to the feet of the Holy Teacher who lives in a human body, but his actions are beyond all attachments to the body and other worldly relations.

09 Divine Gratitude Prayer

अज्ञानतिमिरान्धानं, ज्ञानाञ्जनशलाकया।
नेत्रंउन्मीलितंयेन, तस्मैश्रीगुरवेनमः॥

योगशास्त्र - आचार्यहेमचंद्रसुरि

*Ajñānatimirāndhānaṃ, jñānāñjana śhalākayā
Netraṃ unmīlitaṃ yena, tasmai śhrī gurave namaḥ ॥*

Yogshāstra by Hemchandrāchārya

The darkness of ignorance was blinding my vision. A healing paste (the medicine of true Knowledge) has been applied. Now my inner eyes are open. To the Master who helped me, who removed the layers of ignorance and enabled me to see rightly, I humbly offer my appreciation and gratitude.

A02 - Dharma: Religion

Jain Verse

- May the entire universe attain bliss,
- May all beings be oriented to the interest of others,
- Let all faults be eliminated and
- May people be happy everywhere.

Hindu Verse

- May all persons be happy,
- May all be disease free,
- May all attain well-being and
- Let no one be overtaken by miseries.

01 Introduction

Every living being desires happiness, and endeavors to avoid pain and suffering. The question is how these objectives can be achieved. Generally, a person will feel happy if he gets whatever he desires and can avoid everything that he does not like. However, situations do occur, which are not in his interest or do not conform to his liking. Even in favorable situations, it is not always within his power to prolong the situation. Every situation changes and a person feels miserable when the new situation is not to his liking. Moreover, desires and likes or dislikes of all beings are not identical. What one person loves may be of utter distaste to another. It is therefore impossible that everything can happen to everyone's taste. Viewed in this light, it would seem that there couldn't possibly be a way for making everyone happy.

Fortunately, however, there is a way. Two verses, one each from Jain and Hindu traditions quoted above, address that way. It should be noted that they have identical meanings. Both of them convey the same message of well-being for all, for the whole universe, and for the elimination of evil. Shraman (Jain, Buddhist) and Vedic (Hindu) traditions have flourished together; both have borrowed from and influenced ideologies of the other. It is therefore not surprising that Jain scholars have time and again insisted on the study of not only Jainism, but also the six schools of thought prevalent in India and collectively known as Shad-darshan. Broadly classified, they are known as Vedic and Shraman traditions, both having originated from the same Indo-Aryan culture. Both of them have addressed the subject of universal happiness and have discovered that the way to universal happiness is to wish and act for happiness and well-being for all. If everyone acts accordingly, the world can turn into paradise and there would not be any misery; at least man-made misery would come to an end.

Indian philosophies go beyond seeking happiness in this life. Almost all of them believe in the existence of an eternal soul and in a continually changing pattern of everything else. Therefore, they seek happiness that lasts beyond the present life. Their ultimate goal is to present the path of liberation leading to the termination of the cycle of life and death. However, as long as we are not liberated, their approach is to seek continuing universal happiness. The above two verses therefore urge everyone to look earnestly for the well-being of all others, to stay meritorious in this life to be sure of reaping fruits of their merits in subsequent lives.

When one talks of religion, the question may arise, 'Why do we bother about religion? Could we not be happy in this life without worrying about religion?' One may be healthy, have a loving spouse and children that they love, have plenty of money, and possess all the amenities that one needs. What more is religion going to offer?

These are legitimate questions. The concept underlying these questions revolves around our body. Its health, its relations, its well-being, and comforts and luxuries it can indulge in are supposed to bring forth happiness. Accordingly, when such situations are to our liking, we consider ourselves happy. Unfortunately the body with which, we identify ourselves and also everything around it is transitory. All

the situations are ephemeral. The happiness that we might be experiencing from such situations can disappear at any time. We do not know what is going to happen at the next moment. In fact, our so-called happiness is unstable and short-lived.

Even if situations conducive to our interest were likely to continue indefinitely, peace and happiness may not always materialize. As the poet Percy Shelley put it in one of his poems, we are prone to 'look before and after and pine for what is naught.' Hardly anyone feels satisfied with what he has. We have the tendency to desire what we don't have. Our desires are endless and as long as those desires remain unsatisfied, no one can ever feel happy and experience real peace that can lead to blissful pleasure. We may strive hard for achieving that pleasure but hardly any one attains it any time during his life.

02 What is Religion?

The growth of scientific knowledge and technology has given new dimensions to our lives and has influenced every aspect of our living. Science has done a great service to mankind by providing amenities for pleasant living and has saved men from many miseries and uncertainties of the primitive past. It has also destroyed many superstitions and religious dogmas. At the same time, the scientific outlook has uprooted the moral, religious, and cultural values of our society. In the light of the advance of scientific perspective some individuals have renounced our traditional religious beliefs and values. We know much about the atom but not much about the values needed for a meaningful and peaceful life. We are living in a state of disarray. Our lives are full of worries, emotional disorders, and conflict of values.

Today man needs mental peace and complete integration with his own personality and with his social environment. Can religion, in general, and Jainism, in particular, meet this need of our times? Yes, it can. Religion has eternal concepts and values that can meet the needs of the time.

Now, what do we mean by the term religion? Many western scholars define religion as faith. Some say that religion is belief in spiritual beings. Others define religion as faith in the conservation of values. The inner core of religion is faith, but it is the faith in our own existence and our own real nature, belief in some eternal and spiritual values that are essential for the existence and uplift of mankind. A generally accepted definition of religion is 'Dhārayati Iti Dharma'. It means that what holds (from falling) is religion. Our remaining in a deluded state constitutes a fall and religion tends to protect us. It teaches us that the physical body, with which we identify ourselves, is alive on account of the soul that abides within it. The soul is our true self. We are the consciousness pervading the body and our association with a body terminates at the end of life. The true nature of consciousness is to know whatever happens without any sense of craving or aversion. It is therefore futile to be pleased or displeased with different situations. Thus by revealing our true nature, religion helps in extricating us from the deluded state in which we have been entangled since time without beginning. Religion teaches us to know ourselves.

"He, who knows one (soul), also knows all; He who knows all, knows the one."

This quotation taken from Jain scripture Āchārāṅga Sutra states that he who knows the soul, knows everything else. This is so because the knowledge of true Self as pure, enlightened, not aging, immortal and ever blissful soul can lead to the state of having no desire.

Therefore, Jain scriptures define religion as 'Vatthu Sahāvo Dhammo'. It means that religion is the real nature of things. Religion is the nature or property of all substances (Dravyas) including soul and matter. We seldom try to explore who we are and what is our true nature. Nothing against our nature is going to give us lasting happiness or real satisfaction. Without knowing ourselves and without realizing our own nature, we have been trying to gain happiness. No wonder that it eludes us, because we have been trying to gain it from extraneous circumstances. In a way, we have been dwelling all the time in a state of delusion about ourselves. We can just as well say we have been pursuing a mirage.

That being so, what is the real nature of the human being? The real nature of human beings is equanimity. Āchārāṅga sutra defines religion as mental equanimity. In Bhagavati sutra, Gautam Swami asks Bhagawān Mahāvīr, "What is the nature of soul?" Bhagawān replies, "The nature of soul is equanimity." Gautam asks, "What is the ultimate aim of soul?" Mahāvīr replies, "The ultimate aim of the soul is also equanimity." Āchārya Kund-kund, in Samaysār, has equated the essential nature (Svabhāv) of soul with equanimity.

This, of course, does not mean that we should not try to change an undesirable situation; nor does it endorse inaction. As long as the soul is embodied, it will stay active. There are different types of activities that a monk or a laymen should undertake. Religion, however, prescribes that everyone should undertake activities vigorously but without any degree of attachment. This would mean facing any situation dispassionately without reacting in terms of craving or aversion. The common objective is to enable one to view every situation, comfortable or uncomfortable, with equanimity and without getting agitated. That would amount to knowing oneself and abiding in one's own blissful nature.

Religion is nothing but an endeavor for the realization of one's own essential nature. Dwelling in one's own essential nature means to remain secure in the state of a spectator or observer. It is the state of subjectivity or of a pure knower. In this state, the consciousness is completely free from excitement and emotions, and the mind becomes tranquil. It is the precondition for enjoying spiritual happiness, and for relieving mental tension, which is an impure state of mind. This is the practice of equanimity of mind. Nobody wants to live in a state of stress. All seek relaxation instead of tension, contentment instead of anxiety. Our real nature is mental peace or equanimity. Religion is nothing but a way of achieving this mental peace.

Religion is truth. When you first discover and then begin to live by inner truth, it becomes your measurement for everything. If an action fits with this truth, then you do it. If it does not, you reject it. It is not justifying; it is acting in accordance with your inner measuring rod. Truth becomes your permanent inner companion.

The path to liberation of rational knowledge, rational perception, and rational conduct is the application of equanimity in the three aspects of our conscious life, which is, knowing, feeling and willing. Even-mindedness, broader and unbiased outlook and regard for other ideologies and thoughts constitute equanimity of knowledge or rational knowledge. Detachment from the objects of worldly pleasures, balanced state of mind, and the feeling of equality constitute equanimity of feeling or rational perception. Control over one's desires, regard for other's life and property, equity and fairness in social life constitute equanimity of willing or rational conduct. The three organs of rational conduct are body, speech, and mind. According to Jain teachers, equanimity of body, speech, and mind should be the directive principle of religious life. Equanimity of mind entails non-attachment or non-possessiveness, Equanimity of body is nonviolence (Ahimsa) and Equanimity of speech is non-absolutism. Nonviolence, non-attachment, and non-absolutism are the three pillars of Jainism. By adopting these concepts, we can attain happiness and peace in our lives and create an atmosphere of tolerance and trust in society.

03 Meaning of Jainism

Jainism is a religion propounded by a 'Jina'. Principles enunciated by a 'Jina' constitute Jainism and the follower of Jainism is known as a 'Jain'. Further, a 'Jina' is neither a supernatural being nor an incarnation of an all-powerful God. The word 'Jina' means the conqueror or the victorious, i. e., one who has conquered the worldly passions by one's own strenuous efforts. Human beings are entitled to become 'Jinas' and as such 'Jinas' are persons of this world who have attained supreme knowledge, subjugated their passions like desire, hatred, anger, greed, and pride and are free from any sort of attachment. Thus, Jainism is a religion of purely human origin. It is propagated by self-realized individuals who have attained perfect knowledge, omniscience, and self-control by personal effort and have been liberated from the bonds of worldly existence, and the cycles of all future life and death. Jinas are popularly viewed as Gods in Jainism. An infinite number of Jinas existed in the past. All human beings have the potential to become a Jina.

In ancient times, Jainism was also known as Shraman Dharma, an ascetic tradition or the religion of Nirgrantha, one who is not attached to internal or external objects.

The basic tenet of Jainism is "Ahimsa Parmo Dharmah". From an ethical point of view Dharma means duty - compassion is the supreme duty of an individual. From a religious point of view, Dharma means the true nature of a substance - compassion is the true nature of a human being. In addition, the Jain dictum "Parasparopagraho Jivānām" means, "Living beings (Souls) render service to one another".

04 Why Do We Pray?

A Jain verse says, "I bow down to the path of salvation, which is supreme, which is omniscient; I bow down to that power because I wish to become like that power." The object is not to receive anything from the entity or from that spiritual nature, but to become one like that. It's not that spiritual entity will make us become like itself by a magic power, but by following out of ideal which is before our eyes, we shall be able to change our own personality. It will be regenerated, as it were, and will be changed into a being, which will have the same character and divinity which is our idea of God. So we worship God, not as a being who is going to give us something, not because it is going to do something to please us, not because it is profitable in any way; there is not any idea of selfishness; it is like practicing virtue for the sake of virtue and without any other motive.

God to us would mean to have attained the perfect and liberated state. We pay homage to the perfect for the sake to perfection, and not for any reward. One of the prayers of the Jaina is "I worship with power all consciousness which becomes the leader for us on the path of salvation; which has broken to pieces the mountain of physical forces of Karma; which has acquired omniscience. " I worship it because I wish to become that power.

The Jinas are not Gods in the sense of being the creators of the universe, but rather as those who have accomplished the ultimate goal of liberation through the true understanding of self and other realities. The concept of God as a creator, protector, and destroyer of the universe does not exist in Jainism. The concept of God's descent into a human form to destroy evil is also not applicable in Jainism.

The Jinas that have established the religious order and revived the Jain philosophy at various times in the history of humanity are known as Tirthankars. The ascetic sage, Rishabhdev was the first Tirthankar and Mahāvīr was the last Tirthankar of the spiritual lineage of the twenty-four Tirthankars in the current era.

In summary, Jainism does not believe in a creator God, however this does not mean that Jainism is an atheistic religion. Jains believe in an infinite number of Jinas (Gods) who are self-realized omniscient individuals who have attained liberation from birth, death, and suffering.

A03 - Basics of Jainism

01 What is Jainism?

Jains

Jains are the followers of Jinas

Jina means victors

Jinas are the victors over their inner passions (Kashāyas) which are Anger (Krodha), Ego (Māna), Deceit (Māyā), and Greed (Lobha)

Jinas are also called Tirthankars or Arihantas, and they are Gods in the human forms.

Tirthankar

Tirthankars establish the four-fold order of Jain congregation, which are Sādhus, Sādhvis, Shrāvaks, and Shrāvikās.

There are 24 Tirthankars in every ascending and descending time cycle.

Jains follow the teachings of Tirthankars

Tirthankars are

- Self-Enlightened and Enlighteners
- Super Most Illuminators
- Conqueror of Inner Enemies
- Revealers of True Path
- Liberated and Liberators
- Constitutors of Religious Order

Shri Mahāvīr Swami is 24th Tirthankar in this time

Concept of God in Jainism

Every soul in its purest form is called Siddha and is a God. Arihantas are God in the human form.

Every soul is equal and is capable of becoming God.

The way to become a God is to get rid of all Karma by removing anger, ego, deceit and greed from our self.

Every soul creates its own destiny.

Jains do not believe in God as a creator, destroyer or preserver of the universe.

Jain God

- God is not a Creator, Preserver or Destroyer of the Universe
- God is a pure consciousness or perfected soul without any karma attached to it
- Human being after attaining absolute knowledge is known as Arihanta
- Arihanta who establishes four-fold order is known as Tirthankar
- Liberated Souls are Jain Gods, who are only knower and Observer but not Doer
- At liberation the soul remains finite, lives in Moksha forever, and never loses its identity
- Every Soul is Eternal, Individual, and has a potential to become Liberated or God

Religion

“Any activity of thought, speech or action that helps us get rid of our vices/inner enemies such as anger, ego, deceit and greed is a Jain religious activity”.

02 Main Principles/Tenets of Jainism

Ahimsā (Non-Violence)

Ahimsā, or non-violence, is a very broad subject. Jains believe that all life forms have a soul, and all souls are basically equal and should be treated with respect. This teaches us universal love and compassion towards all living beings. Violence can be committed in three ways – thoughts, words and actions.

Violent actions are obviously harmful to both, the doer and the receiver.

Violent words leave permanent scars in the heart and the mind of the other

As thoughts are the root cause of words and actions, violent thoughts that may or may not result in violent actions are considered bad because they do the most damage to your soul.

Vegetarianism is just an expression of this belief of compassion for all living beings

Anekāntavāda (Non-Absolutism)

Understanding truth from various standpoints is Anekāntavāda. Considering our limited scope of arriving at complete truth, Jainism presents the theory that truth is relative to the viewpoint from which it is known. All knowledge is multi-sided and true only from a limited perspective. Once we acquire this attitude, we will always be tolerant of others' viewpoints and willing to learn from it. Accepting partial truth in each one-sided view we can lead a life of partnership and participation, a life of friendliness and harmony.

Aparigraha (Non-attachment/Non-possessiveness)

Possession of material things is external possession.

Attachment to material things as well as attachment to people is internal possession.

Both can lead to anger, ego, deceit and greed.

Hence, attachment is the cause of all our problems. The practice of non-attachment leads to equanimity in our lives, which is necessary for the liberation of our soul.

Karma Theory (Law of Cause & Effect)

The soul is like a magnet.

Karma is like iron particles.

Our Kashāya (anger, greed, deceit and ego) attract these karma particles to the soul which get bound to the soul.

Due to this continuous accumulation of Karma, the soul has to pass through the cycles of birth and death.

Our goal is to get rid of all previously attracted particles and stop attracting new particles like demagnetization.

We do this through knowledge, equanimity, tolerance, penance, self-control, forgiveness, repentance, reverence, compassion, service, meditation and renunciation.

Texts/Scriptures

The Jain scriptures called “Āgams” are based on the teachings of Mahāvīr-swāmi. They are composed in Ardha-Māgadhī Prakrit language, the common language during the time of Mahāvīr-swāmi.

There are many other works by noted Āchāryas, Upādhyāys, Sādhus, Sādhvis, and scholars throughout history, which go into the details of every aspect of life.

03 Jain Temple

A Jain temple is a beautiful, quiet and peaceful place to reflect upon our nature and soul. Jain temple is a place of worship designed for worshipper to experience immense peace and serenity. The idols of Tirthankars and the temple's environment promote introspection, and bring home the feeling that God resides within one's own soul. Therefore, each person can follow a path of purification of the inner self, devoid of anger, ego, deceit, and greed. Many Jains visit a temple regularly while others visit an Upāshraya or Sthānak for meditation. Upāshraya is also a residence of Sādhus and Sādhvis.

We should go to a temple in clean, simple clothes. We should not wear pearls, silk, fur and leather as they are obtained by killing oysters, worms and animals. Before entering the temple, we must take off our shoes.

When we enter the temple we say Nissihi, meaning 'to leave behind'. This means that by mind, speech and action we are leaving all our worldly relations outside the temple, which in turn results in leaving our vices or 'Kashāyas' which are anger, ego, deceit and greed.

We must not eat, drink or chew anything in the temple, nor should we run-around, shout, talk to others, or socialize in the temple.

A donation box in a temple promotes anonymous giving.

04 Idol (Murti)

The idol (murt) represents the qualities of a Tirthankar but not the physical body. Hence, the idols of all Tirthankars are similar. Each Tirthankar has a unique emblem or symbol (Lānchhan) that distinguishes the idol from the idols of other Tirthankars. This symbol is found on the base of each idol.

An idol of a Jina either sitting in lotus posture or standing straight, illustrates a form of deepest meditation. The face and eyes shower us with compassion and inspire calmness within us.

If one looks at an idol, the lānchhan (emblem or symbol) is very clearly visible at the base of the idol identifying the respective Tirthankar, for example, an emblem of bull indicates that it is the idol of Ādināth or Rishabhdev, the first Tirthankar.

Usually an idol is carved from marble or cast from metal.

In Shvetāmbar sect, the idols of Tirthankars are beautifully decorated with the eyes.

In Digambar sect, the idols of Tirthankars are in their natural undecorated form with their eyes semi-closed in meditation.

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B01 - Fundamental Beliefs of Jainism

The following list summarizes the major beliefs of Jainism:

The universe is without a beginning or an end, and is everlasting and eternal. No one has created it and no one can destroy it.

Six fundamental substances or entities known as Dravya constitute the universe. They are Soul (Jiva), Matter (Pudgal), Principle of Motion (Dharma), Principle of Rest (Adharma), Space (Ākāsha), and Time (Kāl).

All six entities are eternal. Although they undergo countless changes continuously, they do not transform from one substance to another and retain their inherent qualities.

The soul is the only living substance, which is consciousness. Every living being is a soul. An infinite number of souls exist in the universe and they are all unique individuals. The remaining 5 substances are non-living beings (Ajiva).

From eternity, every soul is ignorant and in delusion of its true nature and is also bounded by karma.

The ignorant and deluded soul, while remaining in bondage, continues to attract and bind new karma. It is due to karma that the soul migrates from one life cycle to another, and passes through many pleasure and painful situations and suffers.

A soul in its pure form has no Kashāya such as; anger, ego, deceit, and greed. Thus it has no karma attached to it and possesses infinite knowledge, infinite perception, infinite energy and power, unobstructed bliss, and no physical body.

A soul in its impure form (a soul having Kashāya meaning karma particles are attached to it), possesses limited knowledge, limited perception, limited energy, physical body and its limitations, and experiences pleasure and pain.

The ultimate goal for the soul is to achieve liberation from suffering through understanding and realization of its pure nature.

Jainism believes that the proper Knowledge of reality, when combined with total Conviction of the knowledge of Reality and proper Conduct leads the worldly soul to break the continual binding process of karma to the soul and attain liberation from karma.

Jains believe that each living being is a master of his/her own destiny. They rely a great deal on self-effort and self-initiative for both their worldly requirements and their salvation or liberation.

The complete true reality cannot be observed from a single viewpoint. To understand the true nature of reality, it is essential to acknowledge and accept the positive nature of the multiple perspectives of each situation or idea. This concept is called Anekāntavāda (non-absolutism).

Jains do not believe that there is a supernatural power that does favors for us if we please him or creates hurdles for us if it is displeased.

B02 - Jain Path of Liberation - Ratna Trayi

The Jain philosophy is based on the premise that the ultimate goal of human life is liberation; to realize the free and blissful state of our true being. True philosophy should result in removing all bondage karma in the process of purifying the soul.

Jainism addresses the true nature of soul and the reality. Lord Mahāvīr explained that all souls are equal in their potential for infinite knowledge, infinite perception, infinite energy or power, and unobstructed bliss. However, Jainism states that from eternity the soul is ignorant of its true nature (in Mithyātva) and is in bondage with karma (Karmic particles of matter). It is due to karma that the soul migrates from one life cycle to another and faces various circumstances of happiness and unhappiness. It is due to the ignorance of its true nature that the soul seeks pleasure in materialistic belongings and possessions and continue to feed its passions such as anger, ego, deceit, greed, lust, hatred, and self-centered violent thoughts. This action continuously accumulates new karma and suffering.

The conduct of the present life should be aimed to attain liberation (Moksha), the state of eternal bliss from which there is no return to the cycle of life and death. Every soul can attain liberation, a supreme spiritual state by realizing its intrinsic purity and perfection.

Jainism lays down a definitive course of practical moral discipline, contemplation of the highest truth, and reorientation of life for attaining ultimate reality or truth. Lord Mahāvīr and the other Tirthankars have shown the effectiveness of spiritual progress by putting it into the practice in their own lives. The prominent Monk, Umāsvāti, around the 1st or 2nd century A.D., reminded us of it again in the very first verse of his Tattvārtha Sutra. It reads:

“Samyag-darshan-jñān-chāritrāṇi Mokshamārgah”.

This prescribes a path to liberation -Moksha, which consists of the following trinity Ratna-Trayi:

Samyag Darshan	Right perception
Samyag Jñān	Right knowledge
Samyag Chāritra	Right conduct

Right perception creates an awareness of reality or truth, right knowledge impels the person to proper action, and proper conduct leads him to the attainment of total freedom. They must coexist in a person if one is to make any progress on the path of liberation.

01 Samyag Darshan (Right Perception or Faith)

According to Jain doctrine, all knowledge, except omniscience, is only partial truth from a particular viewpoint. Each individual has his or her unique perception of the world, which is a mixture of truth and ignorance. All perceptions are valid, but incomplete, views of reality. The limited knowledge of the worldly souls is distorted by ignorance unless it is uncovered by the right perception or faith. The first step in the process of self-realization is to discard wrong beliefs and to adopt a rational attitude in life. It is ascertaining true nature of the substances as they are. In other words, one should understand the true nature of the self and non-self, their interaction, and the result thereof without being guided by one's bias, prejudice or likes and dislikes.

Thus, Right Faith consists of seeing the true nature of every substance in the universe. Jainism advocates that one should first try to know, comprehend, and understand the nature of reality. One should analyze, examine, test, verify, and then, if satisfied, be convinced of its truth and efficacy. Samyag Darshan is the foundation of truth and moral and spiritual discipline. It determines the right path of action and guides the consciousness toward the goal. Right faith is not blind faith but the faith resulting from the discretionary power of thought accompanied with the universal law of cause and effect. This faith enables one to discriminate what is beneficial from what is harmful. Right faith arouses the pure desire to acquire knowledge and it also turns whatever limited knowledge one has, into right knowledge.

From a practical point of view, Samyag Darshan means to have a total faith in the Tirthankars, the Gurus, and the scriptures containing their preaching.

Qualities of Samyag Darshan

There are five internal qualities or "Lakshana" of Samyag Darshan, which we can introspect and see whether these qualities are present in our self.

Āstikya	True Faith in Religion
Anukampa	Empathy towards all living beings
Nirved	Realize that World is full of sorrow
Samveg	Only desire left is to achieve Moksha
Upasham	Feeling of detachment towards worldly objects and relationships

It is important to note that these qualities are internal. The person himself can introspect and know whether these are present or not. Others will not be able to decide.

Right Conviction and Right Knowledge together provide a proper understanding towards valid discrimination between what is worthy of rejection and what is worthy of acceptance, which is called Vivek or Bhed Jñān. This stage of spirituality is called realization of truth or self-realization known as Samyaktva (4th spiritual stage Gunasthānak).

02 Samyag Jñān (Right Knowledge)

Right perception or faith makes us realize the reality of life, and the seriousness of our purpose in life.

Right knowledge is the true and relevant knowledge of the reality. The knowledge about the existence of the soul, its good or bad action and its effect on the soul, and the possibility of entirely terminating the cycle of life and death by realizing the true nature of the soul is right knowledge.

From the practical point of view, right knowledge means the proper knowledge of the six universal substances and nine principles or Nine Tattvas, which defines the relationship between Soul and Non-living substance (Matter) and doctrine of Soul and Karma.

Six Universal Substances are:

- Soul, Matter, Medium of Motion, Medium of Rest, Space, and Time

Nine Tattvas are:

- Soul, Non-living elements, Āsrava, Bandha, Punya, Pāp, Samvar, Nirjarā, and Moksha

It is not absolutely necessary for a person to have detailed knowledge of above said universal substances or nine Tattvas to have right faith. If one has faith in the existence and energies of the soul and believes that by following the path of non-violence and non-attachment one can advance on the path of perfection, one has the Right Knowledge. A firm belief that the soul, though residing in the body is different from the body and possesses special qualities not found in the body, and by proper spiritual discipline can be free from the cycle of births and deaths is right Knowledge. Right perception or faith is essential in recognizing right knowledge from wrong knowledge (Mithyā Jñān). Right knowledge is free from three main defects: doubt, delusion, and indefiniteness.

03 Samyag-Chāritra and Spiritual Stages (Gunasthānak)

Both right faith and right knowledge lead to right conduct. The realization of truth or Samyaktva leads a person to practice Right Conduct. Right conduct places a great emphasis on non-violence (Ahimsa), compassion, truthfulness, non-stealing, pluralism of views (Anekāntavāda or Syādvāda), non-possession (Aparigraha) or limitation of possessions and non-possessiveness, self-purification, self-control, austerity, asceticism, penance, yoga and meditation, as the means of attaining liberation.

Right faith and right knowledge are required for right conduct, and all are interdependent. Jains dedicate themselves to proper conduct through vows and sub vows. Vows are at the heart of Jain morality and are undertaken with a full knowledge of their nature and a determination to carry them through.

Understanding of Samyag Darshan, Samyag Jnān, and Samyag Chāritra itself is not good enough to take us anywhere but we would have to apply them in real practice to their fullest to get the actual results. It should also be remembered that we would have to follow all three simultaneously.

This threefold discipline helps us realize our own intrinsic purity. The trinity must be cultivated collectively to ensure liberation. Individually, they are incomplete and insufficient because they are mutually dependent. Collectively, the three jewels produce harmony, contentment, and bliss with the progressive march of the soul to higher planes.

Various spiritual stages exist in practicing the Right Conduct. Householders follow initial stages and ascetics follow advanced stages and ultimately attain liberation.

In the beginning, every living being is at the spiritual stage known as Mithyātva (1st stage of Gunasthānak). On the path of spiritual progress a person after acquiring proper knowledge of soul, matter and karma, destroys Faith Deluding (Darshan Mohaniya) karma first and attains Right Conviction or Faith. At that moment, his acquired knowledge is known as Right Knowledge because he has developed the unshakeable trust in his knowledge. This does not mean that he acquires all knowledge. This stage is known as the attainment of Samyaktva (4th stage of Gunasthānak).

The person then gradually destroys Conduct Deluding karma (Chāritra Mohaniya karma) through the progressive manifestations of the soul's innate faculties of Right Conduct.

First, one adopts the twelve vows of conduct of laypeople for self-control (5th stage of Gunasthānak) and then, gradually progresses towards the renunciation of worldly life and becomes an ascetic (6th and 7th stage). As an ascetic, one follows the five great vows and is slowly able to remove passions such as anger, ego, deceit, and greed from his nature.

At the perfection of Right Conduct, he destroys all Conduct Deluding karma (Chāritra Mohaniya karma) and becomes completely free from passions. This is known as an attainment of Vitarāga state or state of no passions (12th stage of Gunasthānak).

Once all Mohaniya karma (faith and conduct deluding karma) are exhausted, the remaining three Ghāti karmas - Jnānāvaraniya Karma, Darshanāvaraniya Karma, and Antarāya Karma are destroyed naturally and automatically within 48 minutes and without any further effort. This is known as attainment of a Keval-Jnān state (13th stage of Gunasthānak known as Sayogi-kevali).

This is how a person destroys all four Ghāti karma and attains:

Karma Destroyed	Quality Revealed
Mohaniya Karma	Anant-sukha or infinite happiness/joy
Jnānāvaraniya Karma	Keval-jnān (Omniscience) or infinite knowledge
Darshanāvaraniya Karma	Keval-darshan (Omni perception) or infinite perception
Antarāya Karma	Anant-virya or infinite power and energy

After the destruction of all Ghāti Karma, a Kevali or Arihant continues to live a human life as an ascetic and delivers sermons at various places. This way his activities of body, speech, and mind are used to spread the message of non-violence, compassion, non-possessiveness, and pluralism view.

At the end when he realizes that his life's span is near the end, he freezes his activities of body, speech, and mind. This is the 14th and last stage of Gunasthānak known as Ayogi-kevali. He lives at this stage for few seconds. Shortly after that, a person destroys all his four Aghāti Karmas, which happens at the time of death or Nirāvna and attains total liberation.

Karma Destroyed	Quality Revealed
Vedaniya Karma	Avyābādha-sukha meaning Infinite and uninterrupted bliss
Gotra Karma	Aguru-Laghutva meaning all Siddhas or liberated souls are equal
Nam Karma	Arupitva meaning Formlessness or no physical body
Āyushya Karma	Akshaya-Sthiti meaning Immortality or liberated soul will not return to birth, life, and death cycle

The purified soul travels to the top of Lokākāsh and remains in a permanent blissful state forever.

B03 - Basics of Jainism

01 Soul (Ätmä)

What is Soul? Where is it? What color is it? What shape is it? Does it really exist? If it does exist why do we not see the Soul?

Undoubtedly, we believe in the existence of matter. We can see it and detect it around us. We usually tend to believe only what we see, hear, feel, touch or smell. The presence of certain objects or phenomenon is, in many cases, beyond the scope of our senses. For example, we cannot see the air and electricity but we realize their existence by their operations. Similarly, the existence of soul or Ätmä is realized by its operations.

Jains believe that the difference between a living being and a nonliving object is that the living being has a soul and a nonliving object does not. The eternal question of “WHO AM I?” automatically establishes the existence of a soul. The distinguishing quality of the soul is consciousness (Chetanä) i.e. awareness of existence, feelings and thoughts.

The Inherent Qualities of the Soul

Infinite Perception (Anant Darshan)

Infinite Knowledge (Anant Jnän)

Infinite Happiness (Anant Sukh)

Infinite Energy (Anant Virya)

The natural state of a Soul is bliss.

The Soul is an ocean of intelligence.

The Soul is an ocean of knowledge.

Just as the Soul knows everything, it sees, feels, and observes everything.

The pure Soul is never angry, mad, or sad.

When the Soul becomes non-attached, it reveals its infinite power.

All souls are capable of attaining liberation (Moksha).

02 Classification of living beings (Jiva)

All objects that we are surrounded by are either living beings or non-living things. All animals and plants are living beings. A cat playing with a ball is obviously living while the ball is non-living. A pigeon flying from tree to tree is a living being and so are the trees.

Sometimes it is not so easy to decide because plants are living things but they do not play with balls or fly

Non-living things (Ajiva)

A doll, a chair or a glass are all non-living things. Most non-living things are parts of or are derived from those who were once living things. Coal is a good example. It was formed when trees died and sank into the soft ground. This happened many millions of years ago when the earth was covered with forests. Paper is non-living but it is made from trees. Peanut butter and Jelly are also non-living but they were made from the fruit of a plant.

Living Beings (Jiva)

In the universe, there are different forms of life such as human beings, animals, insects, plants, bacteria, and even smaller lives that cannot be seen through the most powerful microscopes of today. Jainism has classified all the living beings into two broad categories

- Non-mobile or Sthävar Jiva - are those that are stationary and cannot move on their own.
- Mobile or Trasa Jiva – are those that can move on their own.

All living beings are classified according to the number of senses (Indriya) they possess. There are total five senses: touch, taste, smell, sight, and hearing.

All Non-Mobile (Sthāvar) Jivas are single-sensed beings. [These Jivas have only the sense of touch and are called Ekendriya.

Classification of Mobile (Trasa) Jivas and Immobile (Sthavar) Jivas is described in details in “Shad Dravyas (Six Universal Substances).

It is well known that plants grow, reproduce, etc., and they are accepted as living beings. Trees, plants, branches, flowers, leaves, and seeds are some examples of plant life. The Sanskrit term for plant is Vanaspati and therefore such Jiva is called Vanaspati-kāya Jiva.

Jains also believe that earth, water, fire, and air have life.

Why is this knowledge important?

Life cannot exist without food to eat and we cannot have food without some sort of violence. However, as Jains, we believe in minimizing violence. It is more harmful if we kill a life of a higher consciousness (more than one sense). According to Jainism, the degree of Himsā is dependent on the development of the senses of the soul that is killed. Thus, killing one soul having more senses is more violent and harmful than killing many souls with one sense who possess lower consciousness.

Based on this belief, eating many vegetables is a less violent act than killing one animal for food. All foods, except vegetables, fruits and grains, are obtained by killing or harming a living being with two or more senses. Therefore, Jainism promotes consumption of only vegetarian foods (non-animal products).

03 Karma

Karma is the key to a Soul's destiny and is based on the Natural Law of cause and effect. There are consequences for all our thoughts, words and actions.

Our Kashāya – anger, ego, deceit and greed - bind karma to our soul. The famous saying, “everything that goes around comes around”, perfectly describes the Theory of karma.

This is the theory which gives us an explanation as to how certain characteristics or factors of our individuality, which we have at present, are direct results of forces generated in the past. Simply put it is the law of nature: “what you sow, so shall you reap”. This reaping does not necessarily occur in the same lifetime. In addition, sowing is not restricted to verbal and physical acts alone. Thoughts even though they may not be put into action do affect your karma.

Karmas are broadly classified into two groups:

Destructive (Ghāti) Karma

Non-destructive (Aghāti) Karma

Ghāti means destruction. Those Karma that destroy the true nature of the Soul are called destructive or Ghāti Karma. They are:

Knowledge Obscuring (Jnānāvaraniya) Karma

Perception Obscuring (Darshanāvaraniya) Karma

Deluding (Mohaniya) Karma

Obstacle creating (Antarāya) Karma

The Karma that do not destroy the true nature of the soul but are responsible for physical body, life span and social standing, are called non-destructive or Aghāti Karma:

Feeling Pertaining (Vedaniya) Karma

Body Determining (Nām) Karma

Status Determining (Gotra) Karma

Life-span Determining (Āyushya) Karma

Understanding karma theory gives us hope and strength that through our own efforts we can liberate ourselves from the bondage of karma. Karma is the mechanism through which we can shape our own destiny.

B04 - Six Universal Substances I: Jiva or Living Being

01 Jain Reality

Jainism states that the universe is without a beginning or an end, and is everlasting and eternal. Six fundamental substances or entities known as Dravya constitute the universe. Although all six entities are eternal, they continuously undergo countless changes known as Paryāya. During these transformations nothing is created or destroyed and fundamental properties or qualities of the base substance remain unchanged which are known as Gunas (qualities).

Lord Mahāvīr explained this phenomenon in his Three Pronouncements known as Tripadi:

उप्पन्नेइ वा, विगमेइ वा, धुवेइ वा॥

Uppannei vā, Vigamei vā, Dhuvei vā ||

He proclaimed that Existence or Reality (also known as Sat) is a combination of appearance (Utpād or Uppannei vā), disappearance (Vyaya or Vigamei vā), and persistence (Dhauvya or Dhuvei vā).

02 Shad Dravyas (Six Universal Substances)

Jain Philosophy does not give credence to the theory that the God is the creator, survivor, or destroyer of the universe. On the contrary, it asserts that the universe has always existed and will always exist in exact adherence to the laws of the cosmos. There is nothing but infinity both in the past and in the future.

The universe consists of two classes of objects:

Living beings	Conscious, Soul, Chetan, or Jiva
Non-living objects	Unconscious, Achetan, or Ajiva

Non-living objects are further classified into five categories:

Matter	Pudgal
Space	Ākāsha
Medium of motion	Dharmāstikāya
Medium of rest	Adharmāstikāya
Time	Kāl or Samay

These six entities, five non-livings and one living being, are described as aspects of reality in Jainism. They are also known as the six universal entities, substances, or realities.

These six entities of the universe are eternal. There is no beginning and no end of any one of these entities. However, they continuously undergo countless changes. During the changes, nothing is lost or destroyed. Everything transform into another form.

As explained above Jainism believes that the universe is made from the combination of the six universal substances. All of the six substances are indestructible, imperishable, immortal, eternal and continuously go through countless changes.

03 Jiva (Soul or Living being)

The Soul or Self is variously known as Jiva, Ātmā, Paramātmā, Chaitanya, and consciousness. The basic characteristic of soul as defined in the Jain scripture is “Upayoga Lakshano Jivah”. It means that the soul is capable to know, think, and meditate. Soul is also known as awareness. This attribute is inseparable from consciousness.

The soul is the only living substance. Soul is invisible and has no form or shape. It cannot be experienced by the senses. It is intangible, invisible, colorless, odorless, tasteless, formless, and shapeless. An infinite number of souls exist in the universe.

In its pure form a soul without karma particles possesses infinite knowledge, infinite perception, infinite energy, and infinite bliss. The pure or perfect soul is also defined as Sat, Chit and Ānand Sachchidānanda meaning eternal, conscious, and bliss respectively. Some sages have described soul as “Neti, Neti” (Not this, not that) meaning it cannot be described. It can however be experienced by dwelling deep within oneself.

In its impure form a soul with karma particles attached, each soul possesses limited knowledge, limited perception, limited energy, and experiences pleasure and pain. From time to time, worldly soul resides in different life forms through which it manifests itself. This type of transmigration and new embodiment, birth after birth, has been going on since the beginning of time.

The main qualities of worldly soul are; it grows, decays, fluctuates, varies, eats, sleeps, awakes, acts, fears, rests, has limited knowledge and perception, attempts to self-defend, and reproduces. It pervades the entire body it occupies.

Classification of Jiva

All living beings are classified into two major categories:

Liberated or Siddha Jiva

Non-liberated or Samsāri Jiva

1. Siddha Jiva (Liberated Soul)

Liberated souls are known as Siddhas. They have no Karma and therefore, they no longer go through the cycles of birth and death. They are formless and devoid of body. They reside at the uppermost part of the universe just above Siddha-shilā. They have infinite knowledge, infinite perception, infinite energy, and infinite bliss. All Siddhas are an individual soul and they all are equal in their qualities, status, and nature. There are an infinite number of liberated souls.

2. Samsāri Jiva (Worldly Soul)

There are an infinite number of worldly souls. Worldly soul is the one, which is not yet liberated due to bondage of karma particles. They have to go through the cycles of birth and death until they are liberated. They have limited knowledge, perception, energy, and bliss. They possess a definite shape, form, and body. Worldly souls enjoy or suffer as a result of Karma bondage. However, all worldly souls have a potential to be liberated and become Siddha. Worldly or the embodied soul is generally called Jiva.

Worldly soul's qualities are as follows:

- Limited Knowledge
- Limited Vision
- Limited Power
- Limited Bliss
- Possesses a body plants, hellish, animal, human, or angel
- Wanders in the cycle of life and death
- Suffers from birth, death, pain, and pleasure
- Doer of all kinds of Karma actions
- Enjoyer of the fruits of the Karma
- Infinite number of worldly souls
- Capable of becoming free from worldly life

Entire universe is packed with Jiva., Jain scriptures state that there are 8.4 million types of birth places of Jiva. . They are broadly classified into two categories; mobile and immobile. Mobile Jiva have a capacity to move on their own while immobile Jiva lack this capacity.

They are also classified based upon the number of senses they possess. All immobile (Sthāvar) Jivas are one-sensed, which are further classified into five categories based upon the kind of body they possess. Mobile (Trasa) Jivas may possess anywhere from two to five senses.

3. Sthāvar Jiva (Immobile)

As explained above immobile Jivas have only one sense, the sense of touch. They are known as Ekendriya Jivas. They are divided into the following five categories:

Prithvikāya (Earth Bodied Jiva):

Seemingly inanimate forms of earth like, clay, sand, metal, coral, etc. are one sensed living beings,. Their body is made of earth and hence these living beings are known as Prithvikāya. Prithvi means earth and Kāya means body.

Apkāya (Water Bodied Jiva):

Different forms of water are living beings. Examples are dew, fog, iceberg, rain, etc. Their body is made of water and hence these living beings are known as Apkāya. Sanskrit term for water is Ap.

Teukāya (Fire Bodied Jiva):

Different forms of fire are living beings. Examples are flames, blaze, lightning, forest fire, hot ash, etc. Their body is made of fire and therefore they are known as Teukāya. Sanskrit term for fire is Tejas.

Vāyukāya (Air Bodied Jiva):

Air is also a living being. Examples are wind, whirlwinds, cyclones, etc. Their body is made of air and therefore they are known as Vāyukāya. Sanskrit term for air is Vāyu.

Vanaspati-kāya (Plant Bodied Jiva):

All forms of vegetation and plants are one sensed living beings. Trees, plants, branches, flowers, leaves, roots and seeds are some examples of plant life. Vanaspati means vegetation. .

Plant bodied living beings are further classified into following two subcategories:

- [Pratyeka Vanaspati-kāya Jiva](#)
- [Sādhāran Vanaspati-kāya Jiva](#)

Pratyeka Vanaspati-kāya Jiva:

Pratyeka means individual, each, or everyone. In this kind of plants, each cell contains one soul. However, since each leaf, fruit or a part of a plant contains innumerable cells and therefore each such plant, fruit or a piece of vegetable that grows on such plant contains innumerable (not infinite) number of souls. Trees, plants, bushes, stem, branches, leaves, and seeds, etc., which grow above the ground are all examples of Pratyeka Vanaspati-kāya Jiva.

Sādhāran Vanaspati-kāya Jiva:

Sādhāran means common. In Sādhāran Vanaspati-kāya plants, infinite number of souls occupy a single cell as against Pratyeka Vanaspati-kāya wherein each cell contains only one soul. However each seed, leaf, vegetable, and roots of the plant contain innumerable cells and hence, such plant possess infinite souls in a very small segment of the plant. Such plants therefore are also known as Anant-kāya. Root vegetables, which grow under the ground such as potatoes, carrots, onions, garlic, beats, etc., belong to this category.

In summary, a very small segment of Pratyeka Vanaspati-kāya plant contain innumerable souls and the Sādhāran Vanaspati-kāya plant contains infinite number of souls.

4. Trasa Jiva (Mobile)

All Mobile living beings have more than one sense organ. They are further classified depending upon the number of sense organs they possess.

Beindriya (Two Sensed Living Beings):

Two sensed beings have the sense of touch and taste. Examples - shells, worms, insects, termites, and microbes in stale food.

Treindriya (Three Sensed Living Beings):

Three sensed beings have the sense of touch, taste, and smell. Examples - white ants, moths, insects in wheat, grains, and centipedes.

Chaurindriya (Four Sensed Living Beings):

Four sensed beings have the sense of touch, taste, smell, and sight. Examples - scorpions, crickets, spiders, beetles, locusts, and flies.

Panchendriya (Five Sensed Living Beings):

Five sensed beings have all the five senses of touch, taste, smell, sight, and hearing. Examples - human beings, cows, lions, fish, birds, etc.

Five sensed living beings are further classified into following four categories:

Nāraki (Infernal)	Living beings in the hell
Tiryancha (Animals)	Elephants, lions, birds, fish, etc.
Dev (Celestial)	Heavenly living beings
Manushya	Human being

The five sensed beings, which possess a capacity of rational thinking are called Sanjni Panchendriya and those without it are called Asanjni Panchendriya.

04 Paryāpti (Power) and Prāna (Vitality)

All living beings have special attributes related to body such as Paryāpti (power) and Prāna (vitality)

Paryāpti (Bio-potential Power)

Paryāpti means an ability through which living beings can convert matter Pudgals like food into different kinds of energy. There are six kinds of Paryāptis:

- Food
- Body
- Senses
- Respiration
- Speech
- Mind

When any living being dies, the soul along with its Tejas (fiery body) and Kārman (karmic) bodies transmigrates into a new body and the first thing it does is to consume food. Then the Jiva gradually acquires a physical body and the power of senses. The activities of consuming food, developing a body, and forming and strengthening sense organs go on continuously. The body is formed in duration called the Antar-muhurta within 48 minutes. Next, the Jiva acquires the power of respiration and eventually the powers of speech and mind.

The Ekendriya, one sensed jivas, have four Paryāptis, 1) Food 2) Body 3) Sense, and 4) Respiration

The Beindriya, the Treindriya, the Chaurindriya and the Asanjni Panchendriya jivas possess 5) Speech Paryāpti in addition to the above four.

The Sanjñi Panchendriya jivas possess 6) Man Paryāpti (capacity of rational thinking) in addition to the above five.

Depending upon the development of the Paryāptis, the living beings are also classified as:

- Paryāpta Jiva
- Aparyāpta Jiva

Paryāpta Jivas means they have developed Paryāptis to its full capacity while Aparyāpta Jivas have not developed Paryāptis to its full capacity.

Prāna (Vitality)

Depending upon the development of living beings, they have up to ten kinds of prāns or vitality. They are:

- Sparsa-Indriya (Touch): Ability to feel the sensation of touch
- Ras-Indriya (Taste): Ability to taste
- Ghrān-Indriya (Smell): Ability to smell
- Chakshu-Indriya (Vision): Ability to see
- Shravan-Indriya (Hearing): Ability to hear
- Mano-bal (Mind): Ability to think
- Vachan-bal (Speech): Ability to speak
- Kāyā-bal (Body): Ability to move the body
- Shvāso-chchhvas (Respiration): Ability to inhale and exhale
- Āyushya (Longevity): Ability to live

The Ekendriya Jivas possess only four Prāns: They possess touch, body, respiration, and longevity.

The Beindriya Jivas possess six prāns. They possess the taste and speech vitality in addition, to the above four prāns.

The Treindriya Jivas possess seven prāns. They possess the smell vitality, in addition, to the above six prāns.

The Chaurindriya Jivas possess eight prāns. They possess the vision vitality in addition to the above seven prāns.

The Panchendriya Jivas are divided into two groups:

- The Asanjñi (non-sentient) Jivas, whose minds are not fully developed.
- The Sanjñi (sentient) Jivas, whose minds are fully developed.

The Asanjñi Panchendriya Jivas possess nine prāns. They possess hearing vitality in addition to the above eight prāns.

The Sanjñi Panchendriya Jivas possess ten Prānas. They possess mind vitality in addition to the above nine prāns.

Thorough understanding of vitalities is very important for leading a life of non-violence. Any injury, no matter how little, to any of these vitalities of a living being, is considered violence. The degree of violence committed is greater and graver when committed to living beings that possess more vitalities. Also, more injury caused to a given vitality, more is the violence committed. When we do Himsā, our soul accumulates bad Karma or Pāp (sin). Therefore, to prevent the accumulation of karma, observe Ahimsa- nonviolence related to all of these ten prāns for all the categories of Jivas. . Now you may understand why we say “Ahimsa Parmo Dharma” (Nonviolence is the supreme religion), because by observing Ahimsa we are protecting the vitality of the soul.

Paryāptis and Prāns Table 1

Type of Jivas	Abilities	Paryāptis or Power	Prāns or Vitality
Ekendriya	Living beings with one sense	4	04
Dvindriyas	Living beings with having two senses	5	06
Treindriya	Living beings with having three senses	5	07
Chaurindriya	Living beings with having four senses	5	08
Asanjni Panchendriya	Living beings with five senses but without a fully developed mind	5	09
Sanjni Panchendriya	Living beings with five senses with a mind	6	10

Paryāptis and Prāns Table 2

Type	Category	One sense	Two sense	Three sense	Four sense	Asanjni Five sense	Sanjni Five sense
Paryāpti	Food	Yes	Yes	Yes	Yes	Yes	Yes
	Body	Yes	Yes	Yes	Yes	Yes	Yes
	Respiration	Yes	Yes	Yes	Yes	Yes	Yes
	Speech	No	Yes	Yes	Yes	Yes	Yes
	Mind	No	No	No	No	No	Yes
	Touch	Yes	Yes	Yes	Yes	Yes	Yes
	Ability to move	No	Yes	Yes	Yes	Yes	Yes
	Respiration	Yes	Yes	Yes	Yes	Yes	Yes
Prāna	Lifespan	Yes	Yes	Yes	Yes	Yes	Yes
	Taste	No	Yes	Yes	Yes	Yes	Yes
	Speech	No	Yes	Yes	Yes	Yes	Yes
	Smell	No	No	Yes	Yes	Yes	Yes
	Sight	No	No	No	Yes	Yes	Yes
	Hearing	No	No	No	No	Yes	Yes
	Ability of rational thinking	No	No	No	No	No	Yes

05 Four Realms

These are various forms of living beings in this universe. At the same time every second, someone dies and someone is born. Nothing is permanent. This makes us wonder what happens to those who die, and who decides what one will be born as. Jainism explains this in a very simple and sound logical way based on karma theory. Due to the Karma associated with their souls, living beings have been going through the cycle of life and death in various life forms since time immemorial. The journey of soul through the cycles of birth and death ends when the soul becomes completely free of karma and attains liberation.

According to all Eastern religions including Jainism, there are four realms of life where one may be reborn after death. These are known as Gatis in Jain terminology. These realms of life are:

- Manushya (Human) beings
- Dev (Heavenly) beings
- Tiryancha (Animal, birds, insects, vegetations) beings
- Nāraki Hell (Infernal) beings

It is the kind of Karma bound to the soul, which determines the realm in which a given soul will be born after death. Thus, it is only our deeds and Karma, past or present, which will determine our destiny after death.

Human Beings

One who leads simple, straightforward, and compassionate life is generally reborn as human. To be reborn as human it is imperative to observe vows and restraints, have deep faith in true Guru, strive to gain true knowledge as preached by the Tirthankar Bhagawān, lead a life free of strong attachment to worldly things, and exercise a strong control over anger, ego, deceit, and greed.

As human beings, we have been endowed with the ability to think and differentiate right from wrong. We can decide what is good for us, and what is not. We also have capacity to control our mind and activities. We can learn principles of Jainism and practice them by adopting appropriate vows and restraints. We can also renounce worldly life (Samsār) and become Sādhu, which can help us lead to liberation.

Heavenly Beings

Those who lead simple and disciplined life, observe vows of Shrāvak or ascetic, observe penance, and follow a good moral life are generally reborn as heavenly beings. Heavenly beings have superior physical capabilities, numerous supernatural powers, and access to all luxuries. But heavenly life is also transient. They are also not free of death. Heavenly beings cannot adopt restraints or become Sādhu. Therefore, heavenly being cannot attain liberation from their heavenly life. They will have to be reborn as human beings in order to attain liberation. We may be born as a heavenly being due to more good Karma (Punya). But at the same time we must remember that the soul will never attain liberation from a heavenly life.

Tiryancha Beings

Those who are selfish, deceptive, cause troubles, or wish evil for others are likely to be reborn as Tiryancha. Lion, elephant, bird, plant, bug, etc. are examples of Tiryancha beings. Some animals, birds, sea creatures, and reptiles do have a mind but their thinking capacity is limited. So, they cannot follow any vows nor progress spiritually.

Infernal Beings

Those who engage in violence, lying, stealing, and excessive sensual pleasure or are too possessive, angry, egoistic, greedy, deceptive, or intensely attached to the worldly life are likely to be reborn as infernal beings in hell. As an infernal being, one has to continuously suffer. Infernal beings spend most of their life fighting among themselves, and thus causing more suffering to each other. Therefore, such a life is absolutely unsuitable for spiritual pursuit.

06 Conclusion

Among all living beings, the most happiness is found in celestial beings, while the most suffering is found in infernal beings. Neither celestial nor infernal beings can take any vows. They cannot attain salvation during that life. Animals possess only limited restraint and, therefore, they cannot attain salvation. Only human beings can use logic to the fullest extent, can perform austerities, can live with restraint and can do meditation. Thus, a soul can attain Moksha only through human life.

In conclusion, we, the humans are the masters of our own destiny. We must not blame anyone or anything else for our destiny. Let us aspire to lead a spiritual life without delay so that we may be reborn as human beings again and continue to progress on the path of liberation.

B05 - Six Universal Substances II: Non-Living Substances

01 Ajiva (Non-living Substances)

Anything that does not have life or consciousness is Ajiva. Ajiva literally means without a soul and therefore, Ajiva cannot accumulate any karma. It does not have birth, death, pleasure, or pain; as it is Achetan or inert). Examples of Ajivas - a box, car, fan, television, photo frame, iron, watch, etc.

02 Classification of Ajiva

Ajiva is classified in following five categories:

Dharmāstikāya	Medium of Motion
Adharmāstikāya	Medium of Rest
Ākāshāstikāya	Space
Pudgalāstikāya	Matter
Kāl	Time

1. Dharmāstikāya (Medium of Motion)

Dharmāstikāya is made up of two words: Dharma and Astikāya. In this connotation, the term Dharma does not refer to religion, but it means the medium of motion. Astikāya means collection of spaces. It denotes the medium of motion for things in the universe. Jiva and other matters would be unable to move in the absence of this medium. This medium prevails in loka cosmic space, but is absent in Aloka (tran-sc cosmic space)

Its primary function is to help in the movement of soul and matter just the way water provides a medium for fish to move. It exists in the entire cosmic universe (Lokākāsh).

2. Adharmāstikāya (Medium of Rest)

This word is also made up of two words: Adharma and Astikāya. Here again, Adharma does not refer to a lack of religion, but rather it means the medium of rest. In the absence of this medium, jivas and other things would continuously move. This medium also prevails in cosmic space, but is absent in tran-sc cosmic space.

It is the auxiliary cause of rest to soul and matter just as the shade of a tree the auxiliary cause of rest for the travelers. It exists in the entire cosmic universe (Lokākāsh).

3. Ākāshāstikāya (Space)

Ākāshāstikāya is made up of two words: Ākāsha and Astikāya. Whole space in the universe is called Ākāsha. Ākāsha is divided into two parts: Lokākāsh Loka or cosmic space and Alokākāsh Aloka or tran-sc cosmic space. Jiva, Pudgal, Dharmāstikāya, and Adharmāstikāya exist only in Lokākāsh. The characteristics are as follows:

Provides room to soul, matter, medium of motion, and medium of rest

Pervades everywhere infinite

Supports everything and is self-supported

Has no form, color, taste, smell, or touch

Does not perform any active action inactive

Provides accommodation to soul and matter of their actions

Is one and whole

Alokākāsh is an empty space surrounding cosmic space and it does not contain anything.

The entire space is divided into two parts:

- Lokākāsh (Universe)
- Alokākāsh (empty space)

Lokākāsh:

The part of the space which is being occupied by the rest of the five substances is called Loka or Lokākāsh (Universe). It is finite and limited in scope. The Lokākāsh is divided into four sub-parts.

Moksha - the region located at the top of Lokākāsh is the permanent abode for liberated beings.

Upper world - the region where Vaimanik devas (celestial beings) live. They have limited life and after that they are born as a human or other living beings.

Middle world - the region where Jyotiska devas, human beings, animals, and Vyantar devas live. This is the only part of the universe from which a human being can achieve enlightenment and liberation.

Lower world - the region where Bhavanpati devas and infernal beings live. This region consists of seven hells where infernal beings are tormented by Bhavanpati devas and by each other. After their death they are born as animals or humans.

Alokākāsh:

The remaining limitless space surrounding Lokākāsh is called Alokākāsh, which is infinitely larger than Lokākāsh and is empty or void.

4. Pudgalāstikāya (Matter)

The word Pudgal is made up of two words: Pud means to combine and Gal means to do dissociate. In other words, that which undergoes modifications by combinations and dissociations is called the Pudgal or the matter. All the matters in the universe are called Pudgals.

Matter is a nonliving substance. It is the only substance, which possesses a physical body consisting of mass and volume. The smallest particles of matter is Paramānu (atom). It occupies only one unit of space called Pradesha.

The clusters of matter and atoms have following qualities:

Possess a physical body

Have qualities of touch, taste, smell, and color

Do not have consciousness

Do not have any knowledge

Are of infinite number

There are four categories of matter:

Skandha (whole matter)	Any object, which has a mass of matter, is called Skandha. e.g. stick, stone, knife, a particle of sand
Skandha Desha (portion of matter)	Desha means a part, portion, or division. An undetached portion of Skandha is called Skandha Desha. When a part (Skandha Desha) of the Skandha is separated from the whole, it also becomes another Skandha e.g. The hand of a statue is known as a Skandha Desha but when it is separated from the statue, it is known as Skandha.
Skandha Pradesha (smallest particle of matter)	The smallest undetached portion of Skandha, which cannot be further divided, is called Skandha Pradesha.
Paramānu or Anu (atom)	When the smallest portion of the matter is separated from its Skandha, it is called Paramānu or Anu. Paramānu matter cannot be further subdivided, cut, or pierced.

All visible substances are matter but certain types of matter, which are too subtle to experience through our senses, are not visible. Also, the other five non-matter substances - soul, medium of motion and rest, space, and time are not visible at all.

Many types of matter exist in the universe. Everything we see, touch, and feel is also matter and hence Jainism states that sound, light, darkness, color, and smell are all various types of matter.

However, the soul interacts with only eight types of such matter known as Varganā. The entire universe is filled with these eight types of Varganā along with other matter, which does not interact with soul.

A soul interacts with these Varganā as follows:

Name of Varganā	Function
Audārika Varganā	makes a physical body
Vaikriya Varganā	makes a special body to heavenly and infernal beings
Āhāraka Varganā	makes a special separate body to spiritually advanced monks which can be sent a long distance
Tejas Varganā	responsible for heat and digestion power
Bhāshā Varganā	responsible for speech
Mana Varganā	responsible for physical mind
Shvāso-chchhvas Varganā	responsible for breathing
Kārman Varganā	makes Karmic body or Karma

Audārika and Vaikriya Varganās can have a visible state while other Varganās are not visible. When these Varganās interact with the soul, they manifest their characteristics of touch, taste, smell, sight, and color.

Extremely minute particles (smallest size of all 8 Varganās) constitute karma. These particles are not visible though they are considered a form of matter.

Karma or Karmic Matter Karma (Pudgal)

Karma is one of the categories of matter. It is known as Karmic matter karma (Pudgal). Karma particles are of very fine matter and are not perceptible to the senses. The entire universe is filled with such karmic matter. From eternity, Karmic matter covers the soul of every living being.

It is the karmic matter that keeps the soul from realization of its true nature. It is due to karma that one feels pleasure and pain, reincarnates into different forms of life, acquires a certain type of physical body, and the duration of life.

5. Kāl (Time)

Kāl means time, which measures changes in living beings and non-living substances. It is not the cause of such changes. A child becomes a young person, a young person becomes an old person, and the old person dies. In other words, something, which is new, becomes old, worn, and torn over a period of time. So, the soul and matter continuously change their form of existence which is known as Paryāya. These changes in the soul and matter are measured as time. All of these changes do not occur because of time. Kāl is merely the measure of time, over, which those changes occur. The past, present, and future are different modes of time and are measured in terms of years, months, days, hours, minutes or seconds. Commonly, for practical purposes, a second is the smallest measurement of time. Jainism however, recognizes a very tiny measurement of time known as Samay, the smallest indivisible portion of time. Infinite numbers of Samaya make one second.

Two views exist in Jainism with regards to time:

- 1) Time is an imaginary thing; it has no real existence.
- 2) Time has a real existence consisting of innumerable time atoms.

The smallest indivisible portion of time is called Samaya. Combination of Samaya are called moment, second, minute, hour, day, month, year and so on.

The smallest change in a substance, which can be measured by the knowledge of Arihanta (Kevali) is called Samaya, which is the basic unit of time.

Jainism regards historical time as cyclical. The universe moves through lengthy eras of time. Time is infinite, without any beginning or end. Time is divided into infinite equal time cycles (Kālchakras). Every time cycle is further subdivided in two equal halves. The first half is the progressive or ascending cycle and is called Utsarpini. The other half is the regressive or the descending cycle called Avasarpini. Every Utsarpini and Avasarpini (half cycle) is divided into six unequal periods called Ārās. During the Utsarpini half cycle, progress, development, happiness, strength, age, body, religious trends, etc., go from the worst conditions to the best. During the Avasarpini half cycle, progress, development, happiness, strength, age, body, religious trends, etc. go from the best conditions to the worst. Presently, we are in the fifth Ārā of the Avasarpini phase. When the Avasarpini phase ends, the Utsarpini phase begins. The Kālchakra repeats and continues forever. Usually this is described by Jains as the series of downward and upward movements of a point on the rim of a turning wheel. The downward movement is called Avasarpini (half cycle) and the upward movement is called Utsarpini (other half cycle). Each full turn of the wheel is called a kalpa.

The total duration of the entire time cycle is Twenty Kodā Kodi Sāgaropam unit = $20 \times 10^7 \times 10^7$ Sāgaropam. In short it is called 20KK (20E14) Sāgar time.

The name and the order of the six Ārās of the regressive half cycle are defined below.

All Tirthankars are born in the 3rd and 4th Ārās in our region. At present, we are in the 5th Ārā of the regressive half cycle known as Unhappy Ārā (2500 years have passed of its total duration of 21, 000 years). The progressive half cycle time has the reverse order.

Innumerable Samays	One Āvali (time required to blink an eye)
16, 777, 216 Āvalis	One Muhurt (48 minutes)
30 Muhurts	One day
15 days	One fortnight
2 fortnights	One month
12 months	One year
5 Years	One Yuga
8,400,000 x 8, 400,000 years	One Purva (70,560,000,000,000 Years)
Innumerable years	One Palyopams*
$10 \times 10,000,000 \times 10,000,000$ Palyopams	One Sāgaropam
$10 \times 10,000,000 \times 10,000,000$ Sāgaropams	Avasarpini or Utsarpini (Half Cycle)
$20 \times 10,000,000 \times 10,000,000$ Sāgaropams	One Time Cycle

The names and duration of each part of Six Aras are as follows:

Sukham Sukham Kāl	Happy Happy (happiness all the time)	4×10^{14} Sāgaropams
Sukham Kāl	Happy (happiness)	3×10^{14} Sāgaropams

Sukham Dukham Käl	Happy Unhappy (happiness with some unhappiness)	2 x 1014 Sägaropams
Dukham Sukham Käl	Unhappy Happy (unhappiness with some happiness)	1 x 1014 Sägaropams - 42000 years
Dukham Käl	Unhappy (unhappiness)	21000 years
Dukham Dukham Käl	Unhappy Unhappy (unhappiness all the time)	21000 years

1. Sukham Sukham Käl:

This is a time of all happiness. All the needs and desires of the people are fulfilled by ten different kinds of Kalpa-vriksha (wish granting trees). These trees provide places to live, clothes, pots and pans, good food, fruits, sweets, harmonious music, jewelry, beautiful flowers, radiant lamps, and a bright light at night. There is no killing, crime, or vices. During this phase people are very tall and live for a very long period of time. There is no need of religion and no Tirthankars exist during this time period.

2. Sukham Käl:

This is also a time of most happiness, but it is less than in the first phase. The wish granting trees still continue to provide for the people's needs. People are not as tall and do not live as long. There is no need of religion and no Tirthankars exist during this time period.

3. Sukham Dukham Käl:

This is a phase consisting of more happiness than misery. During this period, the Kalpa-vrikshas do not consistently provide what is desired. The first Tirthankar of that half time cycle is born towards the end of this Ārā. In the current time cycle first Tirthankar Bhagawān Rishabhdev was born. He realized that things were going to get worse. So, he taught the people useful arts of daily living including, pottery, farming, and cooking to enable them to depend upon themselves. He introduced a political system and became the first king. This Ārā came to an end three years and eight months after the nirvana of Rishabhdev. The first Chakravarti (king of kings) Bharat, his brother Bāhubali, well known for his strength, Brāhmi, his sister, who devised eighteen different alphabets and, Sundari, also his sister, who devised math, were Rishabhdev's children.

4. Dukham Sukham Käl:

This is a phase of more misery, sorrow, and suffering than happiness. The other twenty-three Tirthankars and eleven Chakravartis are born during this Ārā, which came to an end three years and eight months after the Nirvana of last Tirthankar Bhagawān Mahāvīr-swami.

5. Dukham Käl:

This is the currently prevailing Ārā. It is an Ārā of unhappiness, which began a little over 2, 500 years ago and will last for a total of 21, 000 years. No one born during this period will gain liberation in his or her present life, because no one will be capable to follow the true religion to the fullest extent. It is said, that by the end of this Ārā, the Jain religion will be extinct only temporarily, to be revived in the next half cycle by future Tirthankars.

6. Dukham Dukham Käl:

This is a time of great misery and unhappiness. During this time, people will experience nothing but suffering. There will be no trace of religious activity. The life span of people will be very short, exceeding no more than twenty years. Most people will be non-vegetarian and the social structure will be destroyed. The weather will become extreme, the days will be very hot, and the nights will be very cold.

At the end of this Ārā, a period of Utsarpini will start and the time wheel will take an upward swing. Miseries will gradually diminish and happiness will gradually increase until every phase is once again reached. First 23 Tirthankars will be born during the 3rd Ārā and 24th Tirthankar will be born in the early phase of the 4th Ārā of the next half cycle. The time cycle will keep on rolling until eternity.

B06 - Nav Tattva Part I: Jiva, Ajiva, Punya, Pāp, Āsrava

01 Introduction

Nav-tattva or nine fundamentals are the essence of Jain philosophy. They deal with the theory of karma, which provides the basis for the path of liberation. The karma that binds with our soul are not only due to the actions of our body, mind, and speech, but more importantly, due to the intentions behind our actions. It explains that the principle governing the successions of life is karma. Hence it provides a rational explanation to the apparently inexplicable phenomena of birth and death, happiness and misery, inequalities in mental and physical attainments, and the existence of different species of living beings. Without proper knowledge of these fundamentals (Tattvas), a person cannot progress spiritually.

The philosophy of Nav Tattva is very practical. Tirthankars have explained to us the existence of the living beings, and their relationship with Karma through these nine aspects. One stops the influx of Karma (Samvar), and eradicates the past Karma (Nirjarā); and by these two processes, Samvar and Nirjarā, one liberates himself from the karmic bondage, and attains the ultimate goal, the liberation - Moksha. We should therefore pursue the path of Samvar and Nirjarā to be successful in discovering the truth about our own self.

The philosophy of Nav Tattva is very practical. The Tirthankars have explained the nature of the substances and their interactions through nine or from some perspective seven principles. The nine tattvas or principles are the single most important subjects of Jain philosophy. They deal with the theory of karma, which provides the basis for the path of liberation. Without proper knowledge of these tattvas, a person cannot progress spiritually.

	Name	Meaning
1	Jiva	Soul or living being (Consciousness)
2	Ajiva	Non-living substances
3	Āsrava	Influx of karma
4	Bandha	Bondage of karma
5	Punya*	Virtue
6	Pāp*	Sin
7	Samvar	Stoppage of the influx of karma
8	Nirjarā	Partial exhaustion of the accumulated karma
9	Moksha	Total liberation from karma

*Some scriptures do not consider Punya (good deeds) and Pāp (bad deeds) as separate Tattvas. They include them in Āsrava and Bandha. In reality, Punya and Pāp are the result of Āsrava and Bandha. Hence, truly there are only seven tattvas.

Jain philosophy views nine fundamentals or Nav Tattva in three categories:

Jneya meaning those to be known	Jiva and Ajiva
Heya meaning those to be avoided	Āsrava and Bandha**
Upādeya meaning those to be adopted	Samvar, Nirjarā and Moksha

**Pāp is Heya and Punya is Upādeya for the beginners and Heya when associated with ego for spiritually advanced persons.

A meritorious deed done with attachment and with an expectation of reward brings in Punya Karma. However if the same deed is done without any expectation and the feeling of attachment, it is considered the true nature of a person Shuddha Bhāva and it does not bind the soul with new Punya karma.

Hence, for a layman, in the beginning stages of spiritual development, Punya activity is considered especially necessary even if it is done with attachment or ownership. On the other hand, for spiritually advanced individuals good deeds do not bind them with any new Punya karma because their acts are carried out as if it were their own nature. Such aspirants do not have the feeling of attachment to even meritorious deeds. No karma can bind with the soul if an action is done without any attachment or feeling of accomplishment.

Some description of Jiva has been given earlier while dealing with Shad-dravya. It should however be clear from the discussion thus far that the knowledge of these fundamentals are meant for knowing the Self. The Self is variously known as Jiva, Ātmā, Paramātmā, Chaitanya, Brahma, consciousness, etc., Thus, soul being the focal point and ultimate objective of all knowledge, it would be useful to discuss it here at some length.

02 Jiva (Living Beings)

'What is this soul after all?' No one has ever seen it. Therefore, atheists people who do not believe in God, who refuse to believe in anything that cannot be perceived or grasped by senses, deny the existence of the soul. Most scientists contribute to this view. They think that the body is a biochemical composition and is made from a peculiar combination of genes from the parents. As long as the composition is active, it is said to be a living organism; and when the activity comes to an end, it is considered to be dead. But science does not clarify what exactly makes it active and why does the activity come to an end. It is a fact that when a person dies, his heart, kidneys and other limbs may still be active but the body is unable to use them and therefore they cease to function. If however, they are removed from that body in time, they can be transplanted in another body and function effectively in the new body. Does it not mean that there was some sort of invisible energy activating different limbs of the body while it was alive? When that energy disappears, it is death. The presence or absence of that energy is the difference between life and death. Spiritual science calls that energy soul.

There exist an infinite number of souls and every living body has a soul. Sādhāran Vanaspati-kāya has infinite number of souls in the one body. The soul is invisible and has no form or shape. It cannot therefore be experienced by the senses. It is an element of its own and cannot be created by any sort of combination or composition and can never be decomposed. It is eternal and lasts forever. From time to time, worldly soul resides in different organisms through, which it manifests itself. This type of transmigration and new embodiment birth after birth has been going on since the time without beginning.

Even though a particular body happens to be its temporary residence, soul tends to take it as its permanent abode and gets happy or unhappy depending upon the type of that body and its environment. Forgetful of its true nature, it aspires to get maximum happiness within the framework of its given embodiment and surrounding situations. This attachment results from the delusion of the soul about its true nature. Attachment gives rise to the disposition of craving for the desirable and of aversion for the undesirable. These craving and aversion are the causes of the bondage of Karmas.

Every living being wants to be happy. The deluded sense of being one with the body however causes the soul to feel happy or unhappy depending upon the prevailing situation, as a consequence of its previous Karmas. Our ancient seers have dwelt deeply in search of true happiness. They tried to explore the Self by raising the question, 'Koham', which means 'Who am I'. The appropriate answer that they obtained was 'Soham', which means that I am that soul. They also perceived that the 'I' or the true Self is the source of true happiness and the abode of perfect bliss. They realized that lifeless matter does not have the property to make any one happy or unhappy and that happiness is the inherent property of the soul.

We however do not experience lasting happiness, because we do not realize the true properties of the soul. After thoroughly exploring the nature of the soul, the seers have concluded that the principal property of the soul that distinguishes it from lifeless matter is the capability to know or capability of being aware. None of the five lifeless substances possesses that property. The scriptures have described this as

‘Upayoga Lakshano Jiva’

It means the capability to know is the characteristic of the soul. This attribute is inseparable from consciousness and therefore it is its basic characteristic. As such, the soul should simply stay aware of any given situation without in any way reacting to it because none of the situations really belong to it. This would result in a sense of detachment to any extraneous influence, which will ultimately enable the soul to exist forever in ultimate bliss. It is not surprising that the seers have called this bliss as indescribable.

To sum up, the soul is pure consciousness. Infinite awareness and eternal bliss are its principal characteristics. Sanskrit words for eternity, consciousness and bliss are respectively Sat, Chit and Ānand. Therefore a perfect soul is variously known as Sachchidānanda, Chidānand or Sahajānand. It is intangible, invisible, colorless, odorless, tasteless, formless, and shapeless. It is therefore described by Neti, Neti (Not this, not that). It can however be experienced by dwelling deep within oneself.

The description of Ajiva and its five categories has been discussed earlier. Jiva and the five categories of Ajivas are not in any way dependent on one another. Each of these six substances has potential to undergo changes in its own states. Other substances play the role of being instrumental in effecting the changes. For instance, Dharmāstikāya, Adharmāstikāya, Ākāsha and Kāl play the role of being instrumental in the change of location and time. Worldly soul does not try to identify itself with these four substances. The role of Pudgal on Jiva and of Jiva on Pudgal has been the source of a lot of confusion. Worldly soul does not realize that its embodiment and all its surroundings have resulted from its past Karmas. It tends to identify with all those situations ignoring the fact that they are momentary. This has been the root cause of continued bondage of Karma to the soul and resulting transmigration. The discussion of Nav Tattvas will analyze the state of worldly soul and the factors that prevent or help in attaining liberation. Therefore, Pudgal and particularly Karma Pudgal, will be discussed in detail.

03 Punya and Pāp (Good Deeds and Bad Deeds)

Punya is acquired by meritorious or virtuous deeds and Pāp is acquired by evil or vicious acts. As long as the soul is embodied with karma, it indulges in one or the other activity. This activity may be physical or mental or both. It is possible that a person may refrain from physical activity for some time. His mental apparatus however never rests. It functions even when he rests or sleeps. Every activity involves Karma and one has to bear the consequences sooner or later. If one undertakes meritorious activity with the feeling of attachment, he earns Punya or Shubha (virtuous) Karmas; if he indulges in evil activity, he acquires Pāp or Ashubha (non-virtuous) Karmas. Depending upon the intensity and accumulation of virtuous Karmas, one may be blessed with happy and comfortable situations like, handsome and strong or beautiful and graceful body, good health etc.

Unwholesome (non-virtuous) Karmas on the other hand result in unhappy and miserable situations like ugliness, illness, poverty etc. It is therefore, generally accepted that everyone should try to undertake meritorious activities and refrain from evil ones.

Many physical activities may be called either good or bad. Organized societies endeavor to encourage beneficial or virtuous activities and to discourage the wicked or vicious ones. There may also be legal provisions to forbid some of the manifestly wicked activities so as to maintain peace and order within society. Some of the activities however cannot be clearly labeled as good or bad. In the spiritual sense, the intention behind performing them, and the disposition in which an activity is performed, play an important role in deciding whether it would attract virtuous or non-virtuous Karmas.

Let us examine this aspect with the help of examples.

1) Doctor and Burglar

A burglar, for instance, comes across a person who he wants to rob. He fatally stabs the person. On the other hand, a patient with tumor in stomach is advised to undergo surgery. He goes to a surgeon who opens his belly with the surgical knife. Unfortunately, for the patient, the tumor is in a very advanced stage or there are other complications. Consequently, the patient dies during surgery. In both these cases a person hurts other person with a knife and the other person dies. Does it mean that the burglar

and the surgeon would attract the same type of Karma? This is not true. The burglar's activity is evidently sinful, while that of the surgeon is meritorious.

2) The story of Two Monks

The two monks named Suresh muni and Raman muni, who have taken a vow of celibacy including not to touch opposite sex person, were traveling from one place to another. On the way they come across a river that is flooded. On the bank of the river, there was a beautiful young girl intending to go across but she was scared of so much water. Realizing her anxiety, Suresh muni offers his hand and leads her into water. Watching this, Raman muni objected the action of Suresh muni, but Suresh muni ignored his objection and went ahead. The flow of the river got swifter causing the girl to drift. Suresh muni therefore holds her waist and leads her ahead. For Raman muni, this act of Suresh muni was beyond imagination and he severely reproached Suresh muni for his audacity.

Suresh muni again ignored his objection. Water gets deeper ahead. The girl did not know how to swim. Suresh muni therefore carried her on his back and swims across the river. This is too much for Raman muni who cursed Suresh muni for gross violation of the vow. Suresh muni did not respond in any way. He leaved the girl on the other bank and quietly proceeded with Raman muni. On the way, Raman muni rebuked him again and again for what he had done and warned him of the dire consequences when they confront Guru Mahārāj. Suresh muni maintained his silence while reproaches of his friend continue unabated. After listening for one hour, Suresh muni pointed out that he left the girl one hour back while Raman muni was still holding her in his head.

It is evident that in this example that Suresh muni had no intention other than helping a girl cross the river. While holding her hand or while carrying her on his back, he had no other thoughts. Therefore, he left her as soon as he reached the other bank. He even did not look at her beauty. For him, she was simply a person who was in need of help. He rendered it without any passionate thoughts throughout. Raman muni's attitude on the other hand was completely different. Though he did not even touch the girl, he was thrilled by the imaginary sensation of close contact of a beautiful girl. In his heart, he longed to have the feel of her touch. He did not actually do so simply because it was forbidden. In the spiritual sense he therefore, committed the sin of indulging in undesirable activity while Suresh muni earned the Punya of helping a person in need. Thus, Pāp and Punya are to be viewed in relative terms and they depend upon one's mental attitude in a given situation.

Four Fold Combinations of Punya and Pāp

This is briefly described here, for more details refer to Punya and Pāp Chapter in Karma Philosophy.

Pāp and Punya are to be viewed in relative terms, and they depend upon one's mental attitude in a given situation. Jainism says that every one of us continually enjoys the fruits of Punya or suffers from Pāp Karma. During our enjoyment or suffering due to manifestation of Punya and Pāp, we reflect either positively or negatively based on our understanding of reality. This results in the following Four Fold Combinations of Punya & Pāp

Punyānubandhi Punya:

This earning of new Punya Karma while enjoying the fruits of earlier ones is known in Jain terminology as Punyānubandhi Punya. In summary, while enjoying the fruits of virtuous Karmas one acquires further virtuous Karmas.

Pāpānubandhi Punya:

While enjoying the fruits of Punya or virtuous Karmas, one may acquire Pāp Karmas is called Pāpānubandhi Punya. Very few people endeavor to earn Punyānubandhi Punya, because most of the people are infatuated by happiness and comforts. By virtue of infatuation they indulge in non-virtuous activities. This type of action is known as Pāpānubandhi Punya or virtuous Karmas leading to non-virtuous activities. Misery is thus destined for them in the end.

Punyānubandhi Pāp

While suffering the consequences of Pāp or non-virtuous Karmas, one may acquire Punya Karmas is called Punyānubandhi Pāp. As a consequence of Pāp Karmas, a person does undergo varying degrees of miseries. If however that person realizes that his miseries are the consequence of his

previous Karmas, he will bear the miseries calmly and with a sense of detachment and objectivity. He will tolerate pain and misery with equanimity. This attitude will earn him Punyas. This action is known as Punyānubandhi Pāp. In Summary, while suffering for non-virtuous Karmas one acquires virtuous Karmas.

Pāpānubandhi Pāp:

While suffering the consequences of Pāp or non-virtuous Karmas, one may acquire Pāp Karmas is called Pāpānubandhi Pāp. Most of the people who suffer miseries blame someone else or some extraneous factors for causing miseries. They indulge in anger, jealousy, animosity etc., and react violently or wrongly to the pain and miseries. Thus, they acquire new non-virtuous Karmas or Pāp. This type of action of such people are therefore known as Pāpānubandhi Pāp or non-virtuous Karmas leading to further accumulation of non-virtuous Karmas.

04 Āsrava and Bandha (Inflow of Karmas and Bondage of Karmas)

The next two fundamentals, which are Āsrava and Bandha, are closely related. In a way, these two fundamentals are two aspects of the same phenomenon pertaining to bondage of Karma. The term Āsrava is made up of two words, 'Aa, meaning from all sides and 'Srav' meaning dripping in. Therefore, Āsrava means inflow and attachment of Karma. Bandha is the bondage of incoming Karma with the soul.

As explained earlier, every activity involves Karma. Whether one indulges in activity by mind, words or physical action, he does acquire Karma. Since worldly soul is continually involved in one or another activity, the resulting Karmas continue to flow towards it. Its involvement with activities, serve as Āsrava or doors through which Karmas enter. Thus, Āsrava of Karma continues to occur more or less incessantly. If the soul gets involved in virtuous activities, Āsrava happens to be of virtuous Karmas. If it is involved in non-virtuous activities, Āsrava happens to be of non-virtuous Karmas. This involvement mainly occurs because of defilements or Kashāyas that exist in soul.

None of such situations really belongs to the pure soul. They are not and in no case can become part and parcel of the pure soul. If one understands it correctly, one can remain unaffected by any given situation and stay in equanimity. The term correctly is very pertinent in this context, because the true nature of the soul happens to be pure, enlightened and full of blessed consciousness. In its pure state, it is devoid of any defilement or Kashāyas. As such, the soul is supposed to simply observe whatever happens as a result of operative Karmas and stay aware of any given situation without reacting to it in any way. Since time without beginning, worldly soul has stayed deluded about its true nature and has been conditioned to react to any situation with a sense of craving or aversion. If it does not react that way and views all possible situations with equanimity, it does not attract new Karmas and can avoid Āsrava or incoming of Karmas and the resulting Bandha.

Thus, Āsrava and Bandha are the result of ignorance of the soul about its true nature. One may, however, question how any conscious person can be ignorant about one's self.

Āsrava

The ignorance of the soul regarding its true nature is on account of its delusion. Its perception remains deluded, just as a drunken person stays deluded about himself. This wrong perception is known as Mithyātva. It is because of this delusion and ignorance, the soul views any given situation as the cause of its own happiness or unhappiness. If the situation is pleasing to the senses, the soul identifies itself with that feeling and craves for continuance of such situations. If it is unpleasing, soul identifies with the resulting unhappiness and tries to avoid it. Thus, the soul continues to react to different situations with the sense of craving or aversion.

These cravings and aversions are the defilements of the soul because they defile its true nature of staying in equanimity. These defilements are expressed in the form of Krodha (Anger, enmity etc.), Māna (Ego and arrogance), Māyā (Deception) and Lobha (attachment and greed). These are known as the four Kashāyas or four passions, which drag the soul downwards. In addition to these, there are Nokashāyas or semi defilements like joy, gloom, affection, disaffection, fear, disgust and certain sensual impulses. On account of these Kashāyas and Nokashāyas, the soul indulges in arrogance, greed, joy, affection, love etc. when it views any given situation as favorable. If it views the situation as unfavorable, it indulges in anger, deception, gloom, disaffection, fear, disgust etc.

Let us sum up the causes of Āsrava.

- Mithyātva is ignorance. It is believing in the wrong faith, wrong knowledge, and the wrong conduct and believing that it is right to have passions or commit sins.
- Avirati is a lack of self-restraint and not taking any vow to abstain from sinful activities
- Pramāda* is negligence or laziness. Five causes of Pramāda are: arrogance, sensual craving, passions, sleep, and gossiping
- Kashāya is passions like anger, ego, deceit, and greed
- Yoga: activities of mind, speech, and body

*Some Jain literature mentions only four causes of Āsrava. They include Pramāda in the category of Kashāya.

If we correctly understand above mentioned causes of Āsrava, we can remain unaffected by any given situation and stay in equanimity. The soul does not acquire new karma when in equanimity.

Bandha

The detail of Bandha is described in the chapter -Theory of Karma and Reincarnation

B07- Nav Tattva Part II: Samvar, Nirjarā, and Moksha

01 Introduction

- Samvar means prevention of the incoming Karmas
- Nirjarā means partial eradication of acquired Karmas
- Moksha means complete eradication of acquired Karmas

All three tattvas are to be resorted to and are therefore considered Upādeya. We should continually strive to achieve Samvar and Nirjarā. They are meant to guide us in adopting the right conduct. After all, the purpose of studying religion is to learn the appropriate mode of behavior so as to attain salvation in the end. Samvar and Nirjarā describe the ways one can use to prevent the Karmic bondage and to get rid of Karmas in order to gain liberation. If bondage of Karma is considered a disease that afflicts the soul and Āsrava the door through which the disease enters, Samvar is the prevention of the disease and Nirjarā is the cure. Since prevention is better than cure, let us first examine how to prevent the influx of Karmas.

02 Samvar (Prevention of Karmas)

It has been stated earlier that a living being happens to be in various situations due to its Karmas. One has to accept the given situation with a sense of equanimity. If he views it dispassionately without in any way reacting to it, operative Karmas are exhausted in due course and he does not acquire new Karma. Worldly soul is however conditioned to react to any given situation favorably or unfavorably. If the situation is to his liking, he feels happy over it and craves for its continuation. He usually tends to think that the happy situation is a result of his efforts and takes pride for it. He may also think that people who are unhappy, have to blame themselves for their miseries; because in his opinion they lack or do not put enough effort into improving their condition. As such, his success may lead him to such a level of pride and grandiosity that it would be hard for him to cultivate a sense of compassion for the miseries and unhappiness of others. His arrogance may also make him prone to develop a sense of disgust and contempt for the miserable.

If the situation is not to one's like, the person feels unhappy and strives to make it better. There is nothing wrong in striving to improve a given situation. Unfortunately, people do not mind resorting to foul means for this purpose. An ordinary person usually tends to think that some extraneous factors or some people have contrived to create the unhappy conditions or they are otherwise instrumental in bringing unhappiness and misery to him. As such, he harbors ill feeling for them and cultivates a sense of jealousy or hostility towards those whom he suspects of being responsible for his misery or unhappiness. Thus, an ordinary person is conditioned to interact to any given situation with a sense of craving or aversion.

Wrong perception, absence of restraint, indolence and passions are the main causes of the influx of Karmas. Craving and aversion lead people to indulge in such defilements from time to time. Of all these, the four Kashāyas of Krodha, Māna, Maya and Lobha are the principal defiling factors. If the soul avoids them, it can stay in equanimity in all conceivable situations. It can prevent the influx of new Karmas while facing the consequences of the current operative Karmas. This is similar to closing all openings of our house when dirt and trash happen to be flung inside due to a tornado. Staying in equanimity may not be as easy as closing the doors. It should not however be too difficult, and it does not mean that one should not make an effort to change a given situation. Making effort is also Karma and if that Karma happens to give instant results, the situation may change. One should avoid the sense of pride and arrogance in favorable circumstances and stop blaming anything or anybody else for unfavorable circumstances. In short, one should have the right perception so as to avoid indulging in Kashāyas in all circumstances. Staying free of Kashāyas is Samvar and it helps prevent the inflow of new Karmas.

The method that stops fresh karma from attaching into the soul is called Samvar. This process is a reverse process of Āsrava. It can be accomplished by constant practice of:

Samyaktva	Right conviction and Right Knowledge of Reality
Vratas	Observance of Vows
Apramāda	Awareness or Spiritual-alertness
Akashāya	Being Passionless
Ayoga	Peacefulness of Mental, Verbal and Physical activities

Fifty Seven Ways of Samvar

Jain literature defines 57 practical ways, by which one can stop the attachment/influx of karma. These ways are described mainly for monks and nuns but it is strongly recommended to be practiced by Shrāvaks and Shrāvikās as far as possible.

Type of Samvar	Meaning	Total
Samitis	Carefulness in our activities	5
Guptis	Preservation/Restraints in our activities	3
Yati Dharma	Religious Virtues	10
Bhāvanā	Reflections or Contemplations, some literature adds 4 compassionate Bhavnas	12
Parishaha-Jaya	Tolerance or Endurance to Suffering with equanimity	22
Chāritra	Conduct	5
	Total	57

Five Samitis (Carefulness):

Samiti means carefulness or continuous awareness of all our activities with special attention towards nonviolence. Samitis purify the actions.

Iryā Samiti	Proper care in walking
Bhāshā Samiti	Proper care in speaking
Eshanā Samiti	Proper care in begging
Ādāna Nikshepa Samiti	Proper care in taking and keeping (Gochari)/any items
Utsarga Samiti	Proper care in disposing waste

Three Guptis (Restraints):

Control or stillness towards non-virtuous activities of mind, speech and body is called Gupti, which is an important aspect of Samvar. Guptis prohibits sinful activities

Mano Gupti	Proper control over Mind
Vachan Gupti	Proper control over Speech
Kāya Gupti	Proper control over Body

Ten Yati Dharma (Religious Virtues):

These ten virtues are pure passionless modes of the conduct.

Kshamā	Forbearance, Forgiveness
Mārdava	Modesty, Humility
Ārjava	Straightforwardness, Candor
Shaucha	Contentment
Satya	Truthfulness
Samyam	Self-restraint, Control of Senses
Tapa	Austerity, Penance
Tyāg	Renunciation
Akinchanya	Non-attachment
Brahmacharya	Celibacy, Chastity

Twelve Reflections (Thoughts, Bhāvanā, or Anuprekshā):

To make room for pure thoughts and to drive out the evil ones, Jainism recommends reflecting on the twelve thoughts known as the Twelve Bhāvanā (Anuprekshā) or Reflections with deep concern and feelings. These twelve Bhāvanās cover a wide field of Jainism.

Anitya Bhāvanā	Impermanence of everything in the world
Asharan Bhāvanā	No one provides protection
Samsara Bhāvanā	No permanent relationships in the universe
Ekatva Bhāvanā	Solitude of the soul
Anyatva Bhāvanā	Separateness of the soul
Asuci Bhāvanā	Impurity of the body
Āsrava Bhāvanā	Influx of karma
Samvar Bhāvanā	Stoppage of influx of karma
Nirjarā Bhāvanā	Shedding of karma
Loka Bhāvanā	Transitoriness of the universe
Bodhi-durlabha Bhāvanā	Unattainability of the right faith, knowledge, and conduct
Dharma Bhāvanā	Unattainability of true preceptor, scriptures, and religion

Reflections on Universal Friendship (Compassionate Reflections):

Along with the above 12 Bhāvanās, some literature recommends to practice four positive compassionate Bhāvanās known as auxiliary Bhāvanās. They help one to develop purity of thought and sincerity in the practice of religion. Adopting these Bhāvanās in one's daily life can make a person very virtuous.

Maitri	Amity or Friendship
Pramod	Appreciation of virtues
Karunā	Compassion and helping others whenever
Mādhyastha	Equanimity in various circumstances

Twenty-two Parishaha (Hardships):

A person should remain in the state of equanimity when hardship occurs in the life. There are 22 types of hardships defined in the scripture. Following are some examples:

Hunger, Thirst, Cold, Heat, Insect bites, Hearing of evil words, Diseases, etc

Five Chäritra (Conduct):

To remain steady in a state of spiritual purity is called conduct or Chäritra. Chäritra has been divided into the five classes depending upon the spirituality of an individual

Sämäyika Chäritra	To remain in equanimity during our life
Chhedo-pasthāpana Chäritra	To live a life of an ascetic - This is the level where all monks and nuns practice
Parihāra-vishuddhi Chäritra	To follow special types of penance as an ascetic - This conduct can be practiced in a lonely place away from Jain community
Sukshma-Samparāya Chäritra	To live a life without any Kashāya (No anger, greed, ego, deceit) as an ascetic except with some (very little) desire to attain Moksha. Jainism considers any desire is a form of greed.
Yathākhyāta or Vitarāga Chäritra	Living life of a Kevali i.e. natural living or living without any passions. This is the natural living of all Keval-jnani monks and nuns.

03 Nirjarä (Partial Eradication of Karmas)

Eradication of previously acquired Karma is Nirjarä. This is similar to cleaning the inside of the house after closing the doors to prevent incoming dust, trash etc. Previously acquired Karmas that become operative get exhausted as they mature. When Karmas get exhausted on their own after giving the end results and no active effort was made to eradicate them, it is known as Akām Nirjarä. This type of Nirjarä is automatic. Accumulated Karmas, which are not currently operative, continue to stay with the soul in a dormant state due to bondage. Efforts such as penance, austerity etc. can eradicate them before they become operative. It is voluntarily enduring hardships with equanimity. This process of eradication by deliberate effort is Sakām Nirjarä.

Jain scriptures lay a considerable emphasis on austerities, i.e. Tapa. In Tattvārtha Sutra, Āchārya Umāsvāti states: 'Tapasā Nirjarä Cha' It means that Nirjarä can be achieved by Tapa or austerities. Jains are therefore encouraged to perform Tapa. Tapa is usually taken as and equated to fasting. Jains therefore fast longer to achieve Nirjarä. It is generally overlooked that our scriptures have described 6 types of internal and 6 types of external Tapa. Fasting is only one of them. Three stanzas from the Panchächār Sutra, which are very pertinent in this respect, state as follows:

Internal and external Tapa laid down by the Seers is of 12 types. When they are observed, while staying unperturbed and without any other consideration, it is known as Tapächār or code of austerity.

Bāhya Tapa (External Austerities)

Anashan	Not eating for a set period of time
Unodari	Eating less than needed
Vritti-sankshepa	Eating within the limits of predetermined restrictions
Rasa-tyāg	Relinquishing tasty food – example; Āyambil
Kāya-klesha	Penance, tolerating physical pain voluntarily
Sanlinatā	Staying in forlorn place and occupying minimum space

1. Anashan (Fasting):

Complete abstinence from eating any food and/or drinking liquid. Sometimes one can drink only achit (previously boiled) water for a predetermined period of time, such as for a day or more. This spares our digestive energy to focus on spiritual uplift. This is known as Upaväs.

2. Alpähära or Unodari (Eat less than Hunger):

Eating at least 10% less than one's appetite at a given time

3. Ichhänirodha or Vritti-sankshepa (Limit on Foods and Possessions):

Limiting the number of food items while eating and limiting the possession of material things.

4. Rasatyäg (Elimination of Tasty Food):

Complete abstinence from eating or drinking juicy and tasty foods such as butter, milk, tea, sweets, fried food, snacks, spicy food, and juices. Also one should eliminate junk food which has little or no nutrition value. In other words, there is no attachment to the taste of the food. We need to eat a minimum quantity of food to live a healthy life but we do not need to eat food for taste and enjoyment.

5. Käya-klesha (Voluntarily enduring sufferings):

One willfully subjects himself to the sufferings of a body even when one does not have to and remaining undisturbed while experiencing sufferings. This is the general term for all types of penances (Tapa). Activities include traveling bare foot in severe heat or cold weather and removal of hair by hand as practiced by Jain monks and nuns.

6. Sanlinatä (Giving up Pleasures of Five Senses):

One sits in a lonely place (in various postures) with all the senses and mind withdrawn inwardly and gives up the pleasures of the five senses and the mind.

7. Some External Austerities (Bähya Tapasyäs) -

Based on above six Bähya Tapas, below are the combination of tapas that are performed.

External austerities are practiced in various ways depending upon individual capacity. Following is the list of some Tapasyäs:

Navkärasi	One must take food or water forty-eight minutes after sunrise. Even brushing teeth and rinsing the mouth should be done after sunrise.
Porsi	Taking food or water three hours after sunrise
Sädh-Porsi	Taking food or water four hours and thirty minutes after sunrise
Purimuddha	Taking food or water six hours after sunrise
Avadhdh	Taking food or water nine hours after sunrise
Biyäsan	Taking food twice a day while sitting in one place
Ekäsan	Taking food only once while sitting in one place
Äyambil	Taking food only once in one sitting. The food should not have any taste or spices and should be boiled or cooked. Also, one should not use milk, curds, ghee, oil, sweets, sugar or jaggery and green or raw vegetables
Upaväs	One must not take any food for twenty-four hours starting from sunrise to sunrise the next day.
Tivihär Upaväs	One may drink only boiled water during Upaväs.
Chauvihär Upaväs	One does not even drink water during Upaväs.

Tivihär	After sunset no food or juice shall be taken, but one may take water once before going to bed.
Chauvihär	After sunset no food or water is taken until sunrise the next day.
Chhath	Upaväs for two consecutive days
Attham	Upaväs for three consecutive days
Atthai	Upaväs for eight consecutive days
Mäsakshaman	Consecutive Upaväs for one month
Navpad Oli	Every year for 9 days starting from the 6/7th day of the bright fortnight until the full moon day in Ashwin and Chaitra months, one does Äyambil. These Äyambils can also be restricted to only one kind of food grain per day.
Varsitap	Alternate day Upaväs for one year
Vardhman Tapa Oli	Start with one Äyambil, then two, then three and gradually go up to 100 or more Äyambils
Vish-Sthanak Tapa	All Tirthankars perform this austerity in 3rd last life. There are 20 different Pads and in each, one has to do a minimum of 20 Ekäsans to Attham (3 fasts in arrow) in six months along with other rituals and essentials.

In Ekäsan, Biyäsän, Äyambil, or Upaväs, one can drink boiled water only and only between sunrise and sunset. It is better if one can do a Chauvihär or Tivihär on the night before starting these austerities. If any of the austerities allow food, one shall not take raw vegetables, anything, which grows under-ground, or raw grains while performing such austerities.

There are many other austerities like Siddhi Tapa, Kshir-samudra Tapa, Jnänpanchmi Tapa etc.

Abhyantar Tapa (Internal Austerities)

Präyashchitta	Repentance, remorse
Vinay	Respect for others
Veyävachcham	Selfless service to monks, nuns and needy
Swädhyäy	Study of religious scriptures, study of self
Dhyäna	Meditation
Käyotsarga or Vyutsarga	Renunciation of body

1. Präyashchitta (Repentance):

For the spiritual purification, one truly repents for bad deeds and the breach of vows that occurred in the past and truly commits not to repeat them in future.

2. Vinay (Humility):

Humility and proper behavior towards all living beings such as Sädhush, Sädhvis, teachers, elders, co-workers, and poor.

3. Vaiyävruttya (Service to Ascetics):

One renders selfless service to Sädhush and Sädhvis, elderly, needy people, and to those who are suffering.

4. Swädhyäy (Religious Study):

One studies the religious literature and listens to religious discourses and scriptures on the nature and quality of soul, karma, their relationship, and other elements of universe.

5. Dhyāna (Meditation):

After acquiring the above four virtues, one contemplates and meditates on the nature of the soul.

6. Kāyotsarga or Vyutsarga (Renunciation of Body):

Kāyotsarga is the ultimate internal austerity, where the activities of the body, speech, and mind are withdrawn. This process involves making the body and mind as steady or still as possible to contemplate that the soul is separate from our human body. This austerity in its highest state destroys all four Ghāti Karma.

When we talk of Tapa as a means for Nirjarā, we mean internal Tapa. External Tapa is important as long as it is helpful and is conducive to internal Tapa. In practice, we hardly think of internal Tapa and usually feel content by observing fasts or Anashan, the first of the six external austerities. Ashan means eating and Anashan means not eating or fasting. Eating is a physical phenomenon. As long as the body survives, it is going to need food. The body can survive for some time without food. One however tends to get conditioned to eating at regular intervals. In order to inhibit this conditioning, it is useful to fast from time to time. Thus fasting is also very important.

The term 'Upavās' that we generally use for fasting is not synonymous with Anashan. 'Upa' means closer and 'Vās' means abode. Thus, Upavās really means abiding in proximity with or in tune with the soul. If a person sincerely tries to stay in accordance with the real nature of soul, he cannot indulge in any sense of craving or aversion. As such, he would stay away from all defilements and achieve a very high level of Nirjarā. Thus, Upavās in the true sense of the term amounts to right activity and is one of the important way to eradicate Karmas. We however hardly observe that kind of Upavās. It is wrong to believe that Upavās can be observed simply by abstaining from food. When someone observes the penance of Upavās, he should spend his day in meditation, prayers, and other spiritual activities.

04 Moksha (Total Liberation from Karma)

Moksha or liberation is the last of the 9 fundamentals. It is also known as Mukti, salvation or emancipation. Moksha is the liberation of the soul after complete exhaustion or elimination of all karmas. A liberated soul regains totally its original attributes of perfect knowledge, perfect vision, perfect power, and total bliss. It climbs to the top of universe (Lokākāśh) and remains there forever in its blissful and unconditional existence. It never returns again into the cycles of birth, life, and death. This state of the soul is the liberated or perfect state, and this is called "Nirvana."

05 Summary

Jainism does not believe in a Creator. All liberated souls are God according to Jainism. However, since Tirthankars show us and lead us to the path of liberation, they are considered God before their total liberation from karmas to whom we pray and revere. Tirthankars have said that nothing can be created out of nothing and the original substances or matter, as science would call it, is indestructible. Every such substance exists of its own, with its own properties and continues to exist in one form or another. Whatever products we come across are merely transformations, not creations. They are produced out of something that existed before. Jainism believes in six original substances of which soul is the only conscious substance. Jainism is concerned with the soul's well-being and happiness. All living beings are embodied souls. Every soul is an independent entity and has been undergoing cycles of birth and death as a result of the bondage of Karma.

For liberation of the soul, Jainism does not look for whim or favor of an Almighty. Its concept of liberation is totally different. Material or situational happiness is not everlasting. True happiness lies within the soul. Whatever happiness we experience in life is due to the existence of the soul within the body. No dead body has ever experienced happiness or any other feeling. It is not the property of the physical body to experience anything. Happiness is the inherent property of the soul. This inherent happiness does not manifest itself on account of physical and mental limitations resulting from the bondage of Karma. Everlasting happiness can manifest itself when soul shakes off all its bondage.

For this purpose we study the nature of soul, the bondage of Karmas that obscure and obstruct the manifestation of its inherent properties, and how to shake off the bondage. We saw that the soul is a

substance on its own. It is eternal. It acquires bondage on account of Āsrava of Karmas that can be prevented by Samvar and eradicated by Nirjarä. This eradication process has two stages. The State of omniscience or Keval-jñän is attained when one totally overcomes delusion and all Ghāti or defiling Karmas are destroyed. After attaining Keval-jñän, one may continue to live if he still has to destroy Āyu, Nām, Gotra and Vedaniya Karmas. These four are Aghāti Karmas that are destroyed only upon death. For instance, Lord Mahāvīr lived for 30 years after attaining Keval-jñän.

With the destruction of Aghāti Karmas, the soul attains ultimate liberation. This is the final state which is known as the state of Siddha. Since there is no more Karmic bondage, the soul is forever freed from the cycle of birth and death. It is now a pure a consciousness whose nature of infinite enlightenment and infinite happiness manifests by itself, because there are no longer any factors that obstruct or inhibit its full manifestation. Even a casual reflection of our routine experience would indicate that desire is the cause of all miseries, problems and unhappiness. In the liberated state, where there is no body, there are no requirements, and hence there is an eternal happiness. That state of no desire is the blissful state of liberation.

Until the soul gets rid of all Karma, it has to continually go through the cycle of birth and rebirth. Arihantas are destined to be liberated and Siddhas have achieved salvation. We therefore worship them. In common parlance, they are Jain Gods. They do not bestow liberation or any other favor on worshippers. Liberation is to be gained by one's own efforts. Listening to the teachings of Arihantas, provide directions for attaining liberation. Devotion to them and to Siddhas simply provides incentive for the aspirants to strive for the attainment of ultimate happiness. They serve as ideals for devotees.

It is natural to question - 'What is the form and shape of the liberated soul?' 'Where does it stay, move, rest or sleep?' 'What does it do?' Answers are simple. Not being a physical entity, it has no form; it does not move and does not need rest or sleep. Being intangible, its shape is invisible; but the seers have stated that its size and shape would be equal to 2/3rd the size and shape of the one in the last life immediately prior to liberation. Now being free of all bondage, it rises up in space and stops at the top of Lokākāśh. That part of the space is known in Jain terminology as Siddha-shilā, the abode of liberated souls. Beyond that, it is Alokākāśh where there is no Dharmāstikāya. So there is no movement beyond that point. Liberated souls continually stay engrossed in their true nature of infinite knowledge, infinite perception, infinite energy, and infinite bliss. That state is permanent.

Now, let us use a simple analogy to illustrate these Tattvas. There lived a family in a farmhouse. They were enjoying a fresh cool breeze coming through the open doors and windows. The weather suddenly changed, and a terrible dust storm set in. Realizing it was a bad storm, they got up to close the doors and windows. Before they could close all the doors and windows, lots of dust came into the house. After closing all the doors and windows, they started cleaning away the dust that had come into the house.

We can interpret this simple illustration in terms of Nine Tattvas as follows:

- Jivas are represented by the people.
- Ajiva is represented by the house.
- Punya is represented by worldly enjoyment resulting from the nice cool breeze.
- Pāp is represented by worldly discomfort resulting from the sandstorm which brought dust into the house.
- Āsrava is represented by the influx of dust through the doors and windows of the house, which is similar to the influx of Karma particles to the soul.
- Bandha is represented by the accumulation of dust in the house, which is similar to bondage of Karma particles to the soul.
- Samvar is represented by the closing of the doors and windows to stop the dust from coming into the house, which is similar to the stoppage of influx of Karma particles to the soul.
- Nirjarä is represented by the cleaning up of accumulated dust from the house, which is similar to shedding off accumulated karmic particles from the soul.

- Moksha is represented by the clean house, which is similar to the shedding of all karmic particles from the soul.

Understanding Nav-Tattvas

- The ultimate goal of a human life: Liberation
- The prescribed path: Ratna-trayi
- The first step towards the goal
- To know and to understand the nature of reality
- To analyze and to verify the nature of reality
- If convinced, to accept it with faith
- Alternate practical route to gain right perception
- Having total faith in Tirthankars' teachings

Tirthankars' teachings are:

- Co-existence of spiritual and physical reality is beginning and interdependent
- Law of cause and effect is unfailing
- Interaction between the soul and the matter makes nine Tattvas

Failure to understand the relation between the two creates:

- Distorted self-identity
- Social disorder
- Economic imbalance
- Environmental problems

To put the understanding into practice is a rational approach in life.

B08 - Theory of Karma and Reincarnation

01 Introduction

We have seen that our comfortable or uncomfortable situations lie in the activities undertaken by us during this life or earlier lives. Thus, this assumes a theory of rebirth. It is the law of nature that we reap what we sow. However, this reaping does not necessarily occur in the same life. The law, moreover, is not restricted to physical activities. It applies to our persisting tendencies and instincts as well, even though they may not be translated into action. Whatever thoughts we may relish, whether in the midst of mountains or within a remote cave, they will have their consequences. No one can escape these consequences. It is not possible to deceive nature. The consequences have to be borne sooner or later, and no one is immune. This law of Karma as a spiritual science is not different from the law of cause and effect, or that of action and reaction, as from physical sciences. In the spiritual field, the scope of this Karma law is extended to the realm of emotions and feelings as well.

This law of Karma and theory of rebirth should not be brushed aside as a fancy of spiritual thinkers. In fact, recent psychological research bears testimony to their validity. Modern psychologists have been increasingly moving to accept it. Dr. Alexander Cannon, during his experiments of age regression observed that the causes of his patients' phobias lay in earlier lives. The reasons for such ailments in many cases could be traced back, to the Roman period. After surveying the results of 1382 reincarnation sittings, as he calls them, he compiled a book entitled 'The Power Within'. The following is a quote from the book.

"For years the theory of reincarnation was a nightmare to me and I did my best to disprove it but I have to admit that there is such a thing as reincarnation. It is therefore only right and proper that I should include this study as a branch of psychology, as my text bears witness to the great benefit many have received psychologically from discovering hidden complexes and fears, which undoubtedly have been brought over from past lives.

This study explains the scales of justice in a very broad way showing how a person appears to suffer in this life as a result of something he has done in a past life through this law of action and reaction known in the East as Karma. A person cannot see why he suffers one disaster after another in this life, yet reincarnation may reveal atrocities committed by him in lives gone by."

We can consider ourselves fortunate that we can obtain, as part of our heritage, what science has only now been revealing. Most of us have in the background of our minds the consequences of what we are now doing. That helps us in restraining our emotions and tolerating adversity. We should not react violently even when hurt physically or otherwise. It is worthwhile to examine the impact of this theory of Karma for the broad spectrum of society.

If everyone knew that one day, he is surely going to bear the consequences of whatever he does or thinks, no one would dare to indulge in any activity that would hurt others. All conflicts and wars, disputes and violence, enmity and vengeance, parochialism and selfishness, would come to an end. If one ponders rightly, he can realize that hatred and jealousy may or may not hurt the person against whom they are aimed at, but they surely will hurt him; since his sense of discretion and equanimity would be obscured by such defilements. In that case, no one would harbor any evil and everyone would abide by the code of conduct that is beneficial to society. Even if someone gets hurt by others, he would be inclined to consider it as a consequence of his own past evil Karma and nothing else. Instead of adversely reacting, he would therefore bear it with a sense of equanimity and tranquility. The world would turn into a paradise.

Unfortunately, not everybody is going to realize this, and living beings have to bear the brunt of evils generated from passions and different types of evil instincts. The seers have brought out the truth that every being is governed by the inviolable law of Karma. Realizing that meritorious deeds would be ultimately helpful in pursuit of happiness, one can try to ensure one's own future well-being by making use of his ability and resources for the benefit of all. Nature has left to us whether to abide by that law and stay happy by extending happiness to others or to learn the lesson the hard way by undergoing the miseries and pains arising from evil Karmas.

The doctrine of karma is the single most important subject of Jain philosophy. It provides a rational explanation to the apparently inexplicable phenomena of cycles of birth and death, happiness and misery, inequalities in mental and physical attainments and the existence of different species of living beings.

Jainism believes that from eternity, every soul is ignorant and delusional of its true nature, but nonetheless is bound by karma. The ignorant and deluded soul, while remaining in bondage, continues to attract and bind new karma. It is due to karma that the soul migrates from one life cycle to another, and passes through many pleasures and painful situations.

The karma that bind our soul are due not only to the actions of our body, mind, and speech but more importantly, to the intentions behind our actions. Jainism strives for the realization of the highest perfection of the soul, which in its original purity is free from all pain, suffering, desire, and bondage of the cycle of birth and death. This way it provides the basis for the path of liberation.

Karma philosophy deals with many aspects of our life such as our past karma, our current life, and our future state. These aspects are easily explained in the group of Nav (nine) Tattvas or fundamentals. The proper knowledge of these Tattvas is essential for spiritual progress and ultimate liberation.

Refer to chapter on Nav Tattva for detail list of Nav tattvas.

*Some literatures define Punya (merit) and Pāp (sin) as separate Tattvas while others include them in Āsrava. In reality, Punya and Pāp are the result of Āsrava. Hence, truly there are only seven Tattvas.

The first two Tattvas - Jiva and Ajiva, comprise the physical reality of the universe. Jiva Tattva refers to the soul and Ajiva tattva refers to the other five substances - Matter, Dharma, Adharma, Space, and Time. However, in reference to the Theory of Karma, Ajiva Tattva refers to karma or karmic matter only. The remaining seven or five tattvas explain the relationships between the soul and karma.

02 Bandha (Characteristics and Process of the Bondage)

Bandha is the attachment of karmic matter karma (Pudgal) to the soul. The process of bandha explains the quality and characteristics of this bondage. Jainism believes that the soul has had this karmic matter bondage from eternity. Also from eternity, the soul is ignorant about its true nature. This karmic matter is known as the Kārman body or causal body or karma.

Every moment some of the Karmas particles continually exert their effects creating pleasure or pains to the soul. After producing the effects, Karmas separate from the soul.

Also at every moment, the soul continually attracts new Karmic matter because of its ignorance, lack of self-restraint, passions, unmindfulness, and activities of body, mind, and speech.

Hence, the soul, which was covered by karmic matter from eternity, continually acquires new karma from the universe and exhausting old karma into the universe through the above mentioned process at every moment.

Because of this continual process of acquiring and exhausting karma particles, the soul has to go through the cycles of births and deaths, and experience the resultant effects of Karma leading to either pleasure or pain. So under normal circumstances the soul cannot attain freedom from karma, and hence liberation.

Our activities are:

- Physical,
- Verbal or
- Mental

We further do these activities in three different ways,

- We do the activities ourselves,
- We ask someone else to do for us, or
- We encourage someone else to carry out these activities.

Thus, in different combinations, we do our activities in nine (3x3) different ways that cause bondage of the karmas to the soul. At the time of the bondage of karmas to the soul, the four characteristics of bondage play an important role.

03 Four Characteristics of Bondage:

Prakriti Bandha	What kind (Nature) of Karmas will these be? (Type or Category of Karma bondage)
Pradesha Bandha	How many Kārman particles (Quantity) will attach to the soul?
Sthiti Bandha	How long (Duration) will these karmas stay with the soul?
Rasa Bandha	How strong (Intensity) will the bondage of these karmas be?

The nature and the quantity of the bondage of the karmas depend on the nature of activities, while the duration and the intensity of the bondage of the karmas depend on the intensity of the passion with which the activities are carried out by the soul.

1. Prakriti Bandha (Type of Karma Bondage)

It is well known that some students do very well in class even though they don't study, while others have to struggle to get good grades in spite of studying very hard. In the same way, some people make a lot of money without much effort, while others cannot even find a job. You might have also heard that some people are sick all the time, while others never get sick and some people live to be over a hundred years old, while others die as young children. Everybody is searching for an answer to these strange disparities. Some may say it is the God's will, others may say it is his luck, and so on. Jainism says everything happens due to the result of our past Karmas. You reap what you sow and no God or anyone else can make this happen or change.

We and only we are the cause of our suffering or happiness. This can be explained by the theory of Karma. Therefore, it is very important that we understand this process very clearly. It also explains what karmas are, why and what role karmas play in our life with the soul, and how we accumulate different kinds of karmas as well as how we get rid of them.

If you sit back and think, you will realize that you are doing something all the time. Sometimes you might be talking, listening or thinking if not doing something physically. In other words you are always doing something. This is only natural. These activities may be harmful or helpful to others. It is important to realize that everything we do brings karmas to our souls. When these karmas mature, that is when they are ready to produce results they bring happiness or suffering to our lives. This is how the karmas are responsible for our happiness or suffering.

Karmas are made up of Kārman particles. The Kārman particles are made up of non-living matter (Pudgals). They are scattered and floating all over the universe (Loka). They are invisible even with the help of any kind of microscope. A cluster of such innumerable Kārman particles is called a Kārman Varganā. Kārman Varganā have the subtlest particles. When the soul acts with a passion like aversion or attachment; or anger, greed, ego, or deceitfulness, it attracts these Kārman Varganās to itself. When these Kārman Varganās get attached to the soul, they are called karmas. Karmas are classified into eight categories depending upon their nature. The karmas can be good (Punya) or bad (Pāp). The good karmas are the result of good or pious activities while the bad karmas are the result of bad or sinful activities.

When karmic matter attaches to the soul, it obscures the soul's essential nature of infinite knowledge, infinite perception, bliss, perfect power, eternal existence, formlessness, and equanimity. The different types of karma obscure different qualities or attributes of the soul. The Jain literature has classified it into eight categories according to the particular attribute of the soul that it obscures. This is known as Prakriti bandha. The eight categories of Karma is defined in detail later in this chapter.

2. Sthiti Bandha (Duration of Attachment of Karma)

When karmic matter attaches to the soul, it remains attached for a certain duration till it produces the complete result. The duration of the attachment is determined according to the intensity or dullness of the soul's passions when the karma was originally attached to the soul. If our desire for the activity is mild, then the duration of the bondage will be for a short time. On the other hand if the passions are stronger, the duration of the bondage will be for a long time. The minimum time could be a fraction of a second and the maximum time could be thousands or even millions of years. After producing the result, the karma will separate or detach from the soul.

3. Anubhāga Bandha or Rasa Bandha (Intensity of Attachment of Karma)

When karma produces the result, the intensity of the result is determined by the severity of the Leshyās (any one of six Leshyā) along with passions of the soul when the karma were originally attached to it. This phenomenon is called Anubhāga or Rasa bandha. The intensity of karmas depends upon how intense our passions are at the time of our activities. The lesser the intensity of our passions, the less strong is the resulting effect of the karma; the greater the intensity the stronger the resulting effect is.

4. Pradesha Bandha (Quantity of Karma)

The quantity of karma particles that are attached to the soul by our activity of body, mind, and speech (known as Yoga) is called Pradesha Bandha. If the physical vigor of our activities is weak, then we accumulate a smaller number of Kārman particles, but if the physical vigor is stronger, then we accumulate a larger number of Kārman particles on our soul. The higher the number of Kārman particles bonded, the stronger is the resultant effect.

Summary

Primarily, the pattern of vibrations created in soul is classified by its various actions:

- Soul's illusion (Mithyātva) and passions (Kashāya) are responsible for the duration (Sthiti) and the intensity (Anubhāga or Rasa) of Karma bondage.
- Soul's activities of body, speech, and mind (Yoga) without passion are responsible for the Prakriti and Pradesh of Karma bondage

Note - Here it is considered that passion includes Mithyātva (Illusion), Avirati (Lack of self-restraint), Pramāda (Spiritual laziness), and Kashāya (passions - anger, ego, deceit, and greed)

In summary, the soul's passions are responsible for the duration and intensity of the karma and the soul's activities of body, speech, and mind are responsible for the types and the quantity of the karma.

It is due to the intensity and the duration of the karma bondage that the soul passes through many pleasure and painful situations and suffers. Hence one needs to get rid of Mithyātva, Avirati, Pramāda, and Kashāya (Collectively known as Mohaniya karma) to progress spiritually and attain liberation.

04 Classification of Karma

Different Classifications of Karma

- Dravya Karma and Bhāva Karma
- Ghāti Karma (Destructive to soul's virtue) and Aghāti Karma (Non Destructive to Soul's virtue)
- Punya and Pāp Karma (further explanation in chapter B10)

The bondage of karma is classified into eight categories according to the particular attribute of the soul that it obscures. These eight categories of karma are divided into two major groups known as Ghāti karma, which subdue the qualities of the soul, and Aghāti karma, which relate to the physical body, mind, and physical environment of the living being.

Ghāti Karmas (Destructive Karmas)

Ghāti karma subdue the quality of soul namely; infinite knowledge, infinite perception or vision, infinite happiness, and infinite power or energy

Destructive to Soul's Virtues or Qualities:

- Mohaniya Karma (Deluding Karma)
- Jnānāvaraniya Karma (Knowledge Obscuring Karma)
- Darshanāvaraniya Karma (Perception Obscuring Karma)
- Antarāya Karma (Obstructing Karma)

1. Jnānāvaraniya (Knowledge Obscuring) Karma:

As the name implies, knowledge obscuring karma obscures the full potential of knowledge of the soul. Those who have less knowledge obscuring karma are more intelligent and learn more easily, while those who have more knowledge obscuring karma have problems retaining knowledge and learning. After the attainment of Vitarāga state a person destroys all his Jnānāvaraniya karma within 48 minutes and attains Keval-jnān, a state of infinite knowledge.

Five Subtypes of Knowledge Obscuring Karma:

- Empirical-cognition knowledge obscuring (Mati-jnānāvaraniya) Karma
- Articulate knowledge - Scripture knowledge obscuring (Shrut-jnānāvaraniya) Karma
- Clairvoyance knowledge obscuring (Avadhi-jnānāvaraniya) Karma
- Telepathy knowledge obscuring (Manah-Paryāva-Jnānāvaraniya) Karma
- Omniscience knowledge obscuring (Keval-jnānāvaraniya) Karma

2. Darshanāvaraniya (Perception Obscuring) Karma:

This karma covers the soul's faculty of perception or vision. There is not much difference between knowledge and vision. The initial cognition that grasps the object concerned in a generic form is given the name 'vision' (Darshan). It is like a cognition that a man has of an object when he sees it from a distance. And the cognition which, arising soon after the vision, grasps the very object in a specific form is given the name knowledge. Perception means to perceive the right meaning and cognition. Perception obscuring karma diminishes the powers of our correct perception through the eyes, ears, nose, tongue, and skin to the extent that we may not be able to see well, hear well, smell well, etc. Perception obscuring karma therefore reduces the real meaning of the things we see, hear, smell, feel, taste and read and how we correlate them with each other. After the attainment of Vitarāga state a person destroys all his Darshanāvaraniya karma within 48 minutes and attains Keval-darshan, a state of infinite perception.

Nine Subtypes of Perception Obscuring Karma:

- Vision perception obscuring (Chakshu-Darshanāvaraniya) Karma
- Non-vision perception obscuring (Achakshu-Darshanāvaraniya) Karma
- Clairvoyance perception obscuring (Avadhi-Darshanāvaraniya) Karma
- Omniscience perception obscuring (Kevali-Darshanāvaraniya) Karma
- Light sleep producing (Nidrā) Karma
- Deep sleep producing (Nidrā Nidrā) Karma
- Sound sleep producing (Prachalā) Karma
- Exceedingly intense sleep producing (Prachalā-prachalā) Karma
- Somnambulistic sleep producing (Styānārdhī Nidrā) Karma

3. Antarāya (Obstructing) Karma:

This karma obstructs the natural quality and energy of the soul such as charity and willpower. It also prevents one from doing good. This karma puts obstacles in soul's efforts to achieve various objectives. In spite of wealth and opportunity to donate, one may not be able to do so. Though one intelligently makes various attempts, one cannot succeed in the business or other endeavor on account of this karma. Even though one has worldly pleasure at his disposal, is not able to enjoy them because of ill health. Although one possesses healthy body and a desire to carry out religious activities may get some obstacles and cannot do so.

After the attainment of Vitarāga state, a person destroys all his Antarāya karma within 48 minutes and attains Anant-virya, a state of infinite power and energy.

In reality a person destroys the above three karma together within 48 minutes after the attainment of Vitarāga state. Once all four Ghāti karma are destroyed, a person is known as Kevali, Arihant, Tirthankar, or Jina (13th Gunasthānak Spiritual Stage).

Consequently Obstructing Karma is responsible for all the obstacles we face in our lives.

Five Subtypes of Obscuring Karma:

- Charity obstructing (Dānāntarāya) Karma
- Gain obstructing (Lābhāntarāya) Karma
- Enjoyment Obstructing (Bhogāntarāya) Karma
- Re-enjoyment obstructing (Upabhogāntrāya) Karma
- Will power obstructing (Viryāntrāya) Karma

4. Mohaniya (Deluding) Karma:

Deluding karma generates delusions in the soul with regards to its own true nature. The soul identifies itself with external substances and relationships. This karma generates attachment, aversion and the resulting passions like anger, ego, deceit and greed. As a result, the deluded soul loses its sense of discrimination and is not able to differentiate the good from the evil. It also creates doubts about religion and spiritual teachers and destroys faith in the Jina. As this karma obscures right belief and right conduct of the soul, it is divided into two groups.

Two Subtypes of Deluding Karma:

- Faith Deluding (Darshan Mohaniya) Karma
- Conduct Deluding (Chāritra Mohaniya) Karma

Darshan Mohaniya (Faith Deluding) Karma

This karma obstructs soul's natural inclination towards what is real and good. This karma generates delusion (Mithyātva) in the soul's innate nature of Right Conviction and Right Knowledge. It is the most dangerous karma. Because of this karma, a person does not have the Right Knowledge of the self (true nature of the soul) and of the Reality. The person believes in the opposite or false knowledge of reality and of the soul, for example: the belief that the body and soul are one etc.

Proper knowledge implies to having a proper understanding of the true nature of the soul, karma, the bondage of soul with karma, and the way to liberate the soul from karma. To have total conviction in the above knowledge is called Right Conviction or Faith. This state of spirituality is called Samyaktva or self-realization, 4th Gunasthānak spiritual stage. Because of Samyaktva, a person's knowledge (Jnān) and conduct (Chāritra) is called Right Knowledge and Right Conduct. A person's spiritual progress begins from the Samyaktva state.

This karma is again divided into three sub-categories with regard to the degree of faith. The operation of this karma may result either

In a complete lack of true faith or in a positive adherence to a false faith,

Swinging between the two and,

Not allowing highest degree of Inclination towards true faith - this Karma is so powerful that it brings in its train all other causes of Bondage of soul, like undisciplined life, negligence, and passion. As such it completely overpowers and misleads the soul and not only does it defile Right faith but also obstructs acquisition of Right knowledge and Right conduct.

Chāritra Mohaniya (Conduct Deluding) Karma

Conduct Deluding Karma are those, which obstruct good and wholesome conduct. This karma partially covers or obscures the soul's original nature of Right Conduct Due to this karma a person possesses many weaknesses such as lack of self-restraint, spiritual laziness, and various vices (known as Kashāya) such as anger, ego, deceit, and greed. Hence, one experiences pleasure and pain. After the attainment of Samyaktva, a person puts an effort to gradually diminish his weaknesses and moves towards spiritual progress and ultimately by removing all Chāritra Mohaniya karma he/she attains passionless or Vitarāga state also known as perfect happiness or perfect conduct (12th Gunasthānak spiritual stage).

They are further subdivided into twenty five categories, sixteen of Passion Deluding (Kashāya Mohaniya) and nine of Pseudo passion (Deluding Nokashāya Mohaniya) Karma.

Of all the karmas, Deluding Karma is the most dangerous and the most difficult to overcome. Once this karma is destroyed, salvation or liberation is assured.

Aghāti Karmas (Non-destructive Karmas)

Aghāti karmas are non-destructive to the qualities of the soul but are responsible for the creation of physical body, life span, physical mind, and social environment. It only affects the body in which the soul resides.

Non-destructive to Soul's Virtues or Qualities:

- Vedaniya Karma (Feeling Pertaining Karma)
- Nām Karma (Body and Physique Determining Karma)
- Gotra Karma (Status Determining Karma)
- Āyushya Karma (Life Span Determining Karma)

1. Vedaniya (Feeling Pertaining) Karma:

It obscures the blissful nature of the soul, and as a result, we have ever-changing experiences of happiness and unhappiness through our sense organs and mind. Thus, Vedaniya karma is responsible for the creation of a favorable or unfavorable environment or situation mainly at a physical level such as sickness, terminal illness, hunger, fatigue, accident or a good sound health and positive physical (body and sensual) capability. This way it creates the environmental feeling of pain (Ashātā) or pleasure (Shātā). This feeling is channeled through the physical level only.

Two Subtypes of Feeling Pertaining Karma:

- Pain producing (Ashātā Vedaniya) Karma
- Pleasure producing (Shātā Vedaniya) Karma

This physical level feeling activates the Mohaniya Karma to produce happiness (Sukha) and agony (Dukha) at the mental level (Soul's Paryāya). The happiness and agony are experienced by the soul because the soul is at Mithyātva and Kashāya stage. Hence, its interpretation of the situation (knowledge and experience wise) is biased and illusive. This way the Vedaniya Karma indirectly (Nimitta) obscures the blissful nature of the soul via Mohaniya karma.

A Kevali possesses Vedaniya karma but not Mohaniya karma. He also possesses infinite knowledge (Keval-jñān). Therefore, he remains a silent observer and aware of the favorable or unfavorable

(Shātā or Ashātā) circumstances or experiences that exist through the channel of a physical body, but he does not interpret it as joy or sorrow because he does not have Mohaniya Karma. He remains in a blissful state all the time under all circumstances.

In summary, Vedaniya karma being Aghāti karma can only produce favorable or unfavorable circumstances at the physical level, create environmental feelings of pain and pleasure through physical channels and indirectly make the soul feel joyous and sorrowful or in agony via Mohaniya karma. This way this karma covers the undisturbed blissful nature of the soul.

However, without the existence of Mohaniya Karma one cannot feel happiness/joy or unhappiness/sorrow. Hence, Vedaniya karma has no real impact on the soul which is at Vitarāga state (12th Gunasthānak spiritual stage).

2. Nām Karma (Body Determining) Karma:

This Karma bondage determines the physique or the body that the soul will occupy. It has two main categories and up to one hundred and three subcategories. This karma decides one of the four main species for the soul, number of senses, bodily structure, bone structure, stature, complexion, voice, gait, skin type, popularity and so on. One becoming Tirthankar is also decided by this karma.

Two Subtypes of Body Determining Karma:

- Happy Physique (Shubha Nām) Karma
- Unhappy Physique (Ashubha Nām) Karma

There are many sub-categories existing in Nām karma. In summary, Nām karma determines the quality and nature of a physical body a soul may possess such as:

Destiny (Gati) - heavenly beings, human, hellish beings and tiryancha (animals and vegetation)

Birth species (Jāti) - Physique or characteristics of the body (Sharira)

3. Gotra (Status Determining) Karma:

Status determining karma determines whether one gets respected, cultured and religiously oriented family or a family with low moral and social standing. This karma is not simply with mundane aspects of birth environment, but rather with whether that environment is more or less conducive to the pursuit of the spiritual life.

Two Subtypes of Status Determining Karma:

High Status Determining (Uccha Gotra) Karma

High status determining (Uccha Gotra) Karma involves a high and respectful status in respect of a) family, b) community, c) learning, d) power, e) profit, f) penance, g) looks and h) luxury.

Low Status Determining (Nichcha Gotra) Karma

Low status determining (Nichcha Gotra) Karma results in the opposite equipment and attainments like low and disresponsible family.

4. Āyushya (Life Span Determining) Karma:

This karma determines our life span. Other than Āyushya karma, we constantly accumulate rest of the seven karma. Next life span is decided only once in each lifetime. The lifespan for the next life is determined when two thirds of our current life has passed and precisely at that moment what kind of activities we are doing with our speech, body and particularly with our mind. If we are involved in good deeds at that point in time, we will have a better next life. Since nobody knows exactly when this moment arrives in our life, we should be constantly involved in doing good deeds. If our next lifespan is not decided at the first two thirds of the current life then it is decided at two thirds of remaining life. If it is still not decided yet then again at the two thirds of remaining life and so on and so forth, or at the time of death. The life span may get shortened by natural calamities or accidents but it can never be prolonged. Age determining karma will not be acquired if the soul is going to be liberated in the current life.

Four Subtypes of Age Determining Karma:

- Infernal Age Determining (Narak Äyushya) Karma
- Sub-Human Age Determining (Tiryancha Äyushya) Karma
- Human Age (Manushya Äyushya) Karma
- Celestial Age Determining (Dev Äyushya) Karma

On the path of a spiritual progress, a person first destroys Darshan Mohaniya Karma and attains Samyaktva (4th stage of Gunasthānak).

Then he destroys Chāritra Mohaniya Karma and attains the stage of Vitarāga (12th stage).

Then within 48 minutes, he destroys Jnānāvaraniya, Darshanāvaraniya, and Antarāya karma and attains Keval-jnān (infinite knowledge), Keval-darshana (infinite perception), and Anant-virya (infinite power and energy). This stage is called Kevali or Arihant (13th stage).

A Kevali, few seconds before his death, ceases his activities of body, speech, and mind and attains Ayogi Kevali status (14th stage)

An Ayogi Kevali attains liberation few seconds later when his Life span karma is destroyed at the time of death. After nirvana, all Kevali souls are known as Siddhas. The Siddha state is a state of pure consciousness. It does not possess a physical body. The soul remains in this total blissful state forever

B09 - Theory of Karma: Q and A

In this chapter, we shall discuss answers to some questions that usually come up regarding the theory of Karma.

Q.1: Do you mean to say that whatever situation we may be in, it is the result of our previous Karmas and that we can't do anything about it and we can't change it anyway?

A.1: In any present situation or circumstances, we may feel happy or unhappy. This feeling is partially due to our past Karma. The happiness may be due to past Punya Karma and unhappy feeling may be a result of past Pāp Karma. However, it is more important to note that our present reaction to events in our lives constitutes new Karma and that too can and will have an effect on our future. Suppose, your family is struggling financially. As a result, you may take start a new business venture or find a better paying job. In doing so, you are creating a desire to succeed; this desire will inevitably create new Karma (predominantly Mohineya Karma). The desire to help others with your business venture may also result in you acquiring Punya Karma. In trying to make the business succeed, you will have to face the fruits of that Moheniya Karma. If the new venture turns out to be useful in improving your financial situation, you will be facing the fruits of that Punya Karma in the form of monetary wealth, or Shata Vedniya Karma. No being without Kevalgnan has full knowledge of which Karma exerts its effects and at what time. Some Karmas give an instant effect and some after a long time or even after many births. Nevertheless, a solid understanding of the eight types of Karmas can allow you to understand the events and occurrences in your life within the context of the Karma Theory in Jainism and enable you to see Jain principles influencing your life directly.

Q.2: Can you shed some light on destiny (Prārabdha) vs. effort (Purushārtha) in light of the theory of Karma?

A2: Karmas can be divided into three categories.

Sanchit or Accumulated Karmas:

These Karmas are not currently operative. They are like certificates of deposit (bonds). However, we know when certificates (bonds) will mature but we do not know when Sanchit Karmas are going to mature.

Vartamān or Present Karmas:

We are currently acquiring these Karmas. They can give effects immediately or later on.

Uday or Operative Karmas:

The consequences of these Karmas are currently destined for us. They therefore constitute our destiny (Prārabdha).

Operative (Uday) Karmas thus constitute destiny (Prārabdha) and present Karmas constitute effort (Purushārtha). Through our human effort (Purushārtha) we are in a position to change our destiny, if our present Karmas are going to be instantly fruitful. In essence we choose how we react to events in life; we choose the decisions we make and the subsequent path we take. We can however never be sure of the instant fruitfulness of our choices and actions. That is why our every endeavor does not necessarily succeed. Thus, destiny and efforts are not at odds with each other. Rather, they are two sides of the same coin.

Q.3: The soul is conscious and Karmas are lifeless. How can lifeless matter modify the property of the soul, which is supposed to be pure, enlightened, and full of bliss?

A.3: There is no rule that a lifeless matter cannot influence conscious soul. We experience different types of sensations because we are alive. A dead body does not feel any sensation.

That means that sensations are experienced on account of the existence of soul or consciousness. The sensations are however not felt while a patient is under the influence of anesthetic drugs. If lifeless drugs can thus affect the sensations of a live being, there is no reason to think that lifeless Karma cannot affect the property of the soul. As the bodily sensations revive when they are no longer under the influence of drugs, the soul also can attain self-realization when it is no longer subjected to the bondage of Karmas.

Q.4: Karmas are lifeless and hence unconscious. How can they be conscious enough to bear specific fruits appropriate to that type of Karma?

A.4: Karmas do not have to be conscious in order to bear fruits and have effects. The property of some Karmas is that they will automatically work. If a person consumes poison, the result would be death. For this purpose, poison is not conscious of killing him. It is the inherent property of poison that works. Similarly different types of Karmas have their own respective properties that come into effect in their own ways.

Q.5: If purity, enlightenment, bliss etc. are the properties of the soul, when did it initially get polluted with Karma?

A.5: Worldly souls have been smeared with Karma since time without beginning. They have never been devoid of Karma. Therefore, the question of the soul's initial bondage with Karma does not arise.

Q.6: If the soul has been associated with Karma since the time without beginning, there can never be an end to it. As such the soul can never be devoid of Karma. Then why worry about it?

A.6: Though the bondage of Karma is without beginning, it is not the same bondage throughout time. Every Karma has a time limit during which its consequences have to be borne and that Karma sheds off at the end of that time. Meanwhile the soul indulges in new Karma and thereby gets new bondage. If the soul does not indulge in new Karma, it can be devoid of Karma when the consequences of previous Karmas are fully borne and the soul becomes disassociated from them. In religious terminology this disassociation is called Nirjarā.

B10 - Punya and Pāp Karma

01 Introduction

There are three types of inner states of being (Bhāva) – pure (Shuddha), virtuous (Shubha) and non-virtuous (Ashubha). The most desirable Bhāva is the pure one, which is devoid of any attachments or desire of accomplishment. This Shuddha Bhāva can exist only when one is totally absorbed in one's own self. It is very difficult for an aspirant to be always absorbed in one own self. Then the aspirant may get involved in some activities (physical, verbal or mental), which almost always come with some attachments, desires or worries. When such activities are meritorious, it attracts virtuous karma, which are called Punya. When such activities are sinful, it attracts non-virtuous karma, called Pāp. Hence, Punya Karma is acquired by meritorious or virtuous deeds and Pāp Karma is acquired by evil or vicious acts. It should be noted that Shuddha Bhāva does not attract any karma but stops the influx of new karma and/or eradicates the existing karma.

The manifestation of Punya brings material happiness and comforts such as wealth, fame and good health. The manifestation of Pāp brings unhappiness, discomforts, poverty and an unhealthy body. However, both keep the soul in the material world (cycle of birth and death).

The concepts of Punya and Pāp are more or less identical with most religions; however, they are more subtly treated by Indian philosophies. They take into consideration not only the actual act but also the intention behind it. They are unanimous in praising meritorious intentions and activities and in condemning sinful ones. One may obtain material happiness and comforts as a result of virtuous Karma. However, material happiness does come to an eventual end and comfortable situations do not last forever. Then one has to undergo miseries unless one has in the meantime earned other Punya Karma while enjoying the fruits of past Punya Karma.

Many physical activities may be called either good or bad. Organized societies endeavor to encourage beneficial or virtuous activities and to discourage the wicked or vicious ones. There may also be legal provisions to forbid some of the manifestly wicked activities to maintain peace and order within society. Some activities however cannot be clearly labeled as good or bad. In the spiritual sense, the intention behind performing them and the disposition in which an activity is performed, play an important role in deciding whether it would attract virtuous or non-virtuous Karma. Thus, Pāp and Punya are to be viewed in relative terms and they depend upon one's mental attitude in a given situation.

Keeping equanimity in the mind with all-meritorious activities of life and with self-restraint one can practice to be in a mental state of pure reflection or Shuddha Bhāva.

02 Punya (Virtuous or Wholesome) Karma

Why are some people in more desirable situations than the others? Why are some rich while others struggle? Why do some suffer more sickness than others? The answer to such a disparity lies in the understanding of the Punya and the Pāp. What are Punya and Pāp? Punya and Pāp are categories of Karma. Punya karma is earned when our activities are good and comforting to others while Pāp karma is earned when our activities are bad and cause suffering to others. When the Punya karmas mature or come into fruition, they bring happiness and comfort, and when the Pāp karmas mature or come into fruition, they bring nothing but suffering and miseries.

Now, it is obvious that what we experience is nothing other than the result of our past actions. Knowing this reminds us that our activities should be virtuous if we want happiness and comfort in life, otherwise we should be ready to suffer unhappiness and discomfort. When talking about activities, people mostly think of physical activities, but we should not forget that verbal expressions and mental thoughts are also considered activities. For this reason, not only do our physical activities have to be pious or virtuous, but our speech and thoughts should also be pure. We should remember that we also accumulate Punya and Pāp karmas by asking someone else to do something good or bad or by encouraging someone else to do good or bad.

Lord Mahāvīr's message is "Live and let live". Everybody desires to live and enjoy the comforts of life. We should not come in the way of anyone else seeking the same. If we properly understand the implications of this message, it will go a long way in molding our attitude towards other living beings.

Around us we see and hear that many people hunt or fish, and that they eat meat, chicken, fish, eggs, etc. Some meat eaters argue that they do not actually kill animals or they say these creatures were created for our food. Therefore, eating meat or other animal foods would not affect them. They do not realize that by eating meat or other animal foods they are directly or indirectly partaking in killing animals, birds, fish, etc., The more they eat, the more killing there will be. They do not realize that their direct as well as indirect actions bring Pāp or Punya. Unfortunately, because most Pāps do not show their results immediately, the people do not care about the consequences.

We also hear about riots in, which people plunder, hit, and kill others and set fire to shops, homes, and buildings. By doing so, they put a lot of people through suffering. These people while doing such heinous activities may think that they are getting even; however, they fail to realize that by causing suffering to others they themselves will have to suffer the consequences of their evil acts at some point, in this life, or future lives.

Consequently, our actions should not disturb the livelihood of other living beings, hurt or kill them in any way, directly or indirectly. By providing comfort and security to others, we gain Punya. Punya brings happiness during this life or following lives. On the other hand, if we cause suffering or unhappiness to others, we acquire Pāp. Pāp brings unhappiness in this life or in future lives. Let us understand from the following story how we accumulate the Punya and the Pāp.

Punya is a meritorious deed done with a feeling of self-satisfaction and accomplishment (in other words with ego). However, the same deed done without the feeling of accomplishment and attachment (without ego) is not Punya, such action or deed is considered the true nature of a person (Shuddha Bhāva). Hence, Punya activity is considered Upādeya (desirable) in the beginning stages of spiritual development to progress towards liberation (for laymen). For those who are advanced aspirants of liberation it is considered Heya (non-desirable), because such aspirants should not have feelings of accomplishment and attachment to even meritorious deeds. A spiritually advanced person's activities or deeds are always meritorious without feelings of attachment to the activities. No karma can attach to a person if his/her action is done without any attachments or feeling of accomplishments.

Some Jain scholars preach that Good Karma hinders the purity and freedom of soul. Punya Karma is like handcuffs made of gold, causing the soul to wander in the cycle of birth and death. The fruits of good Karma have to be borne, indicating that one should even give up meritorious deeds. The fact is that a human being cannot remain without action unless he has reached the 14th stage of Gunasthānak (Ayogi Kevali). Even the Tirthankar who is at the 13th stage of Gunasthāna does not remain without action (Yoga exists). In addition, the actions of any person are viewed as either good or bad. However, the Karma philosophy teaches us that during meritorious action one should remain detached from the results of the action such as accomplishment, reward, fame, etc., or in other words, perform these actions with equanimity. The detachment will not cause any new Punya Karma. For example, doing charity work and becoming detached to the praise that comes with it is the way to avoid accumulating additional Punya Karma. Hence, the true message of Jain Karma philosophy is that during our entire lives, we should not miss any opportunities to do commendable deeds but we should try to remain detached from the result, or any desired expectations.

Ways of Acquiring Punya

There are nine ways mentioned in Sthānānga Sutra (a Jain Āgam) that result in Punya.

Anna Punya	Offering of innocent, non-sentient, pure and vegetarian foods
Pān Punya	Offering of non-sentient and pure water
Layan Punya	Offering shelter
Shayan Punya	Offering bed
Vastra Punya	Offering clothes
Mana Punya	Creating good thoughts and ideas

Vachan Punya	Offering and speaking kind or meritorious words
Kāya Punya	Virtuous, noble, and helpful activities
Namaskār Punya	Paying respect to the Pancha Parameshthi

The term adopted by some Āchāryas is offerings to “deserving people” (Supātra). “Deserving people” include Jain ascetics as well as householders who are practicing self-restraints, pursuing the path of liberation, and are in need of help. There is no restriction against helping other living beings for the purpose of compassion (Jivādaya, Karuṇā and Anukampā) because our Tirthankars have preached about showing compassion to all living beings. Before initiation (Dikshā), Tirthankars donate to all living beings for one year without any such discrimination.

Story of Shālibhadra

A long time ago, a poor widow had a young son. She had to work hard to provide for herself and her son. Once, there was a day of a great festival and neighboring families prepared a tasteful pudding of milk and rice called Kheer. The neighborhood kids were enjoying the Kheer, and seeing this the poor boy went to his mother and asked her to make Kheer for him too. He did not realize that his mother did not have enough money to buy the milk, rice, and sugar needed for making Kheer. The mother tried to explain the situation, but the boy started crying for Kheer.

The mother could not tolerate his crying, so she said, “Don’t cry, my son, I will make Kheer for you.” She went to the neighbors and borrowed milk, sugar and rice and made Kheer. She served the Kheer in an earthen plate, and told him to wait until it had cooled down a little. Then she left to get the water from the well.

While the boy waited for Kheer to cool, a monk came to the boy’s home for alms to get food. The boy was very happy to have this opportunity to offer alms to the monk and invited him come in. While he was serving the Kheer, he decided to serve all the Kheer to the monk with joy. After the monk left, he ate whatever Kheer was stuck to the plate and the pot. He did not regret for his action but instead felt very happy that he could offer the food to the monk. Since he had offered the Kheer to the monk willingly, he earned a lot of Punya. As a result of this Punya, in his next life he was born into a very wealthy family with all luxuries. His name was Shālibhadra. Shālibhadra later in life realized what life is all about. He renounced the luxuries of life, and uplifted his soul by becoming a monk of Lord Mahāvīr.

Story of a Butcher (Kālsaurik Kasāya) and King Shrenik

There lived a butcher in Magadha City. He enjoyed his job. One day, King Shrenik requested that there would be no more killing in the city. All slaughterhouses and the killing of animals in the city stopped at the request of king but the butcher continued killing the animals. When he was asked why he did not follow King Shrenik’s request, he said he loved his job of killing and could not stop. King Shrenik decided to put him in a dry well so that there would be nothing for him to kill. To everyone’s surprise, the killing did not stop there either. The butcher made animals from wet clay and then pretended to kill them. Since, he enjoyed killing so much, he accumulated Pāp (bad karmas) that gave rise to a situation where he had to suffer again in his next life.

From these two stories, we learn that if we want happiness and comfort, we should offer comfort to others. As the saying goes “You reap what you sow”. For a detailed story of Shālibhadra as well as King Shrenik and the butcher, please refer to the Story Section.

Here is a list of some of the activities that can cause discomfort to others and can ultimately cause discomfort to us.

- Being cruel or violent to others including animals, birds, bugs, vegetation, etc.
- Showing disrespect to parents, teachers or others
- Speaking harsh words or planning violence
- Not following religious principles in your daily life

- Being angry or greedy
- Being arrogant
- Being deceptive

Someone has rightly said that:

- Sow a good thought and reap a good action
- Sow a good action and reap a good habit
- Sow a good habit and reap a good character
- Sow a good character and reap a good destiny

Our life is nothing but full of habits and we are free to cultivate our own good habits. It all starts with expanding your mind to intake positive principles. In doing so, we can begin to incorporate these principles in our lives as actions. Once we see that these actions are leading to better results, the actions become habit. Through good habits one can become a wholesome and virtuous being. And inadvertently, in doing so one can alter his or her life down a more rewarding path – reaping a better destiny.

03 Pāp (Non-virtuous or Unwholesome) Karma

We are always busy doing something good that may be helping others or being bad and causing trouble to others. When we help someone, not only it brings comfort to that person, but it also brings us comfort by accumulation of Punya Karma. But when we cause trouble for others, it causes us to suffer too due to Pāp (sins) Karma. The kinds of activities that cause others to suffer are called sinful activities and they range in various levels from simply telling a tale to actual killing. Jain scriptures describe eighteen kinds of such activities, which are considered the sources of the sins that lead to bad deeds or Pāp. These can cause many problems leading to pain or dissatisfaction in our current lives as well as future lives. Therefore, we should be careful not to carry out any of the following 18 sinful activities, which are interconnected with one another.

Eighteen Sinful Activities

01	Prānātipāt	Violence
02	Mrushāvāda	Untruthfulness
03	Adattādāna	Theft
04	Maithuna	Unchastity
05	Parigraha	Possessiveness
06	Krodha	Anger
07	Māna	Arrogance
08	Māyā	Deceit
09	Lobha	Greed
10	Rāga	Attachment
11	Dvesha	Hatred
12	Kalah	Quarreling
13	Abhyākhyāna	Accusation
14	Paishunya	Gossip or false complaint
15	Rati-Arati	Liking and disliking
16	Par-parivāda	Criticism

17	Māyā-Mrushāvāda	Malice
18	Mithyātva-Shalya	Wrong beliefs

01. Prānātipāt (Violence or Himsa):

Prānātipāt means to injure one or more of the ten Prānas (vitalities) of a living being. This word is formed by two words. Prāna means vitalities of a living being, and Atipāta means to kill or to hurt. Therefore, Prānātipāt means to cause suffering or to kill any of the vitalities of living beings. Everybody agrees and understands that physical violence is wrong. Meat, chicken, seafood, and even eggs; all these things are obtained by killing other living beings. So it is all considered violence. Hunting and fishing games is also violence. Our harsh words and even our thoughts may cause violence. Name-calling and offensive, hateful, bitter or harsh language cause verbal violence.

Great Āchārya Umāsvāti defines - “Pramatta Yogāt Prāna Vyaparopanam Himsā.” To injure or to kill a living being because of non-vigilance or ignorance (Pramāda) is Himsā. One cannot find peace by pursuing a course of violence. Injury with carelessness and passion is Himsā.

Every living being wants to live and no one wants to die. Hurting or killing any living beings by physical means, words, or in thoughts is called Himsā. According to Bhagawān Mahāvīr, “one should behave the way he likes others to behave towards him”, and “that as we like to live comfortably, all other beings also would like to live a comfortable life”. The message is ‘Live and help others live’. Ahimsa holds the key position in the whole scheme of ethical discipline. Giving protection to living beings is the true religion. The true religion is based on compassion - compassion is the root of the tree of religion. For householders, abstaining from intentionally injuring mobile living beings through mind, words, or body in any of the two ways, oneself or through others is called Sthul Prānātipāt Viraman-Vrata or Ahimsa-Anu-vrata.

Himsā is of two forms:

- Sukshma (minute) Himsā is the act of harming any one sense living being.
- Sthul (gross) Himsā is the act of harming living beings with two senses or more, known as Trasa (mobile) Jivas.

Himsā can also be divided as:

- Inherent in one's occupation
- Unrelated to one's occupation

The Himsā related to one's profession is further divided into three categories: (1) Udyami, (2) Gruhārambhi and (3) Virodhi.

Udyami:

The householder, in order to support himself and his family, has to get involved in an occupation and his occupation may involve Himsā. Therefore, householders should undertake occupations that involve less forms of Himsā.

Gruhārambhi:

Some kind of Himsā is involved while carrying out the manifold domestic duties and other obligations. Preparation of food, use of water in bathing and washing clothes, keeping animals for farming, maintenance of gardens, cutting fruits and flowers are some of such instances; and whatever Himsā involved in such household obligations is permissible with the thought of minimizing as much as possible.

Virodhi:

It is committed generally in self-defense or in the protection of people or property of members of the family, relatives or friends. In the ordinary course of life, one has to defend himself from thieves, robbers or enemies in battle. If one is a soldier, defense of his country is an obligatory duty; but he is not expected to indulge in unnecessary Himsā as a matter of hostility or revenge.

Himsā can also be defined as Bhāva Himsā and Dravya Himsā:

- Bhāva-himsā denotes the intention to cause injury or attempt to commit is a form of Himsā whether it is actually carried out or not.
- Dravya-himsā denotes causing actual injury.

Example of mental or verbal violence:

Ramesh is a tall and heavy guy and Anil is a skinny guy. Anil wanted to beat Ramesh for some reason but he cannot beat him physically. So, Anil thinks that he will become a friend of some bully and ask him for help. He also thinks about various other ways to beat Ramesh. During all these thought process, even though he does not undertake any physical action, his feelings were to hurt Ramesh so he gets sins (Pāp) as if he was hurting Ramesh. Thus mental thoughts affect us the same way as physical or verbal expressions. Thinking is tremendously faster, easier, and has no inhibition factors like actual physical or verbal activity and hence it increases the potential for accumulation of Pāp or even Punya due to good thoughts much faster and easier.

Some other forms of violence are piercing, crushing, binding, torturing, and overloading animals; starving or not feeding them at proper times, and exploiting laborers. Some cosmetics, ivory, wool, silk clothes, down fine feathers or leather articles involve direct or indirect injury to animals and are reasons for accumulation of sins. One should be careful even while walking, running, or sitting that one does not step on small insects like ants and tiny bugs. We should be careful not to walk on plants or grass because they have life. Taking such care is called “Jatanā” or “Upayoga” in Jainism. When we become careful we can live a peaceful and compassionate life.

02. Mrushāvāda:

It is formed of two words. 1) Mrushā means lie, and 2) Vāda means to speak. So Mrushāvāda means to tell a lie. Telling things otherwise is telling a lie. To tell a lie is Pāp. Besides accumulating Pāp, by lying we lose our friends. Therefore, we should not tell lies.

Common reasons to speak a lie are ignorance, fear, anger, greed, and deception. Some examples of lies are spreading rumors, revealing secrets, writing false documents, or not returning things that were given for safekeeping. A truth that hurts others or causes violence is also lie.

Therefore, all lying is forbidden unless the truth is likely to result in greater Himsā. Spreading unkind rumors, character assassination, deliberately misguiding, forgery, causing thoughtless defamation, using harsh language, giving wrong testimony, etc., has to be avoided. The honesty and reliability of Jain businesspersons is well known in the history. At one time more than 50% of money transactions passed through their hands. The main reason of their success was their truthfulness. Use of words that inflict injury to living being is falsehood. However, the truth may have to be avoided at times, if it likely to cause loss of any life.

Any statement made through Pramāda (careless activity of body, mind or speech) is falsehood. The falsehood is of four kinds:

1. Denying the existence of a thing with reference to its position, time and nature, when it actually exists.
2. Asserting the existence of a thing with reference to its position, time and place, when it does not exist at all.
3. Representation of an existing thing as something different from what it really is.
4. Utterance of condemnable, sinful or disagreeable words. Backbiting, harsh, unbecoming, non-sensible or unethical speech is condemnable. That kind of speech which incites another to engage in piercing, cutting, beating etc., or which is likely to lead to destruction of life is sinful. Speech causing uneasiness, pain, hostility, misery or anguish etc., is sinful and forbidden.

03. Adattādāna:

Adattādāna means stealing. It is formed of two words. 1) Adatta means without permission and 2) Ādāna means to take. To take something without permission of the owner or to steal is known as Adattādāna. To acquire something which does not belong to us by adopting wrong means is considered stealing. Even if we do not steal directly, but ask or encourage someone else to do so is also as bad as stealing. To receive or buy stolen property, evade taxes, adulterate, keep false weights and measures to deceive people, indulge in smuggling activities are all some example of stealing. To take someone's writings or idea without their permission is also stealing. Once, we start doing such things, there will be no limit as to how far we would go. Moreover, this habit will bring calamity to other family members as well. Therefore, we should not steal.

The sense of stealing arises from greed (Lobha) and it causes Himsā. Non-stealing includes the maintenance of quality, not buying stolen goods, not cheating on taxes, divulging confidences (Vishvāsha-ghāt), etc. It also includes not revealing someone's secrets. The person who steals causes pain to one whom he deprives of the objects and such deprivation may bring inconvenience, trouble and even death. Seizing the property of another is like depriving him of his vitalities, for all objects belonging to one are his external vitalities. Hence, theft is Himsā. Taking with intent to steal objects, even of such things of trivial importance, which are in the possession of others is stealing. If we think deeply, accumulation of material objects beyond our necessities such as food, clothes and shelter also amounts to Adattādāna. If one accumulates more than his needs, he deprives others from getting their necessities.

04. Maithuna:

Maithuna means being unchaste or engaging in sensuous enjoyment. In Jainism, there is no place for pre or extra marital sexual relationship because excessive sensual desire brings bad karmas. Forbidden for householders are sensual relationships with other men and women, going to a prostitute, gossiping about sensuous pleasure, wearing indecent dress and decorations; and taking intoxicating drugs. Even within the bounds of marriage, it is advised to observe restraint. Unnatural gratification, indulging in profuse speech or excessive passion even for one's own spouse are considered unchaste. A person who suffers from high desire for lust and sensual pleasures cannot resist temptations and thus indulges in immoral deeds. If there is a control over the urge for material indulgence, sensual desire can be restrained.

05. Parigraha:

Parigraha means possessiveness or over collection of worldly objects or attachment to worldly possessions is known as 'Parigraha'. Unlimited possessions and hoarding things beyond a person's basic needs is considered a sin. This occurs when we try to accumulate more than our needs. We should learn to live happily with what our needs are rather than accumulating more just because we like those things. This is easy to say, but rather hard to follow. We should remember that unnecessary accumulation is the root cause of all unrest and keeps our craving alive for more possessions. Therefore, we should be content and should learn to control our desires.

Greed is the root-cause of accumulation. For the householder absolute renunciation of Parigraha is not possible; he should set limits to its acquisition, possession and protection. Bhagawān Mahāvīr has explained two types of Parigrahas: external possessions and internal possessions.

Bhagawān Mahāvīr said, "Muchchhā Pariggaho Vutto." Attachment is the possession (Parigraha). Attachments make the soul heavier with Karma.

06. Krodha:

It means anger. We get angry for many reasons. Whenever we do not get what we want, we get upset and mad, and depending upon the situation either we throw things, use harsh words or have negative thoughts. When a person is angry, he cannot distinguish between right and wrong or good and bad. Angry person makes other person also angry and it creates a chain reaction. It destroys friendship and dissolves the fabric of family life. Besides accumulating bad Karma, anger adversely affects health - causes adverse effects on the brain, heart, etc. To overcome anger, we should develop tolerance by cultivating the idea that forgiveness is my nature and a quality of a brave

person. This way, we can stay calm even if things do not look quite right. If we can achieve that, there will be no place for quarrels around us and we will be able to live peacefully.

Anger is the first of four passions (Kashāya). Spiritually, anger hurts all living beings. Anger can become a reason for one's destruction.

07. Māna:

It means the ego. Egoism, pride, arrogance, self-admiration, and conceit are all synonymous. The ego means thinking too much of the self. Due to the ego, we tend to look down upon others. Jain scriptures describe eight types of pride; intelligence, race, family, physical strength, accomplishments, appearance, penance and affluence.

This is the second of the four passions (Kashāya). It is difficult for one to overcome his ego. Because of the ego, our history is full of bloodshed. Today's political problems and violence are because of egotism. Egotism is one of the higher Pāps. Ego should distinguish from self-respect, which one should always cultivate. Ego can be overcome by cultivating a sense of humbleness. Humility is the first step for acquiring right knowledge, right faith and right conduct.

In addition to thinking too highly of the self, egoism is the act of making assumptions about what you believe. Delusion is the greatest flaw that most human beings face and delusion is built out of an arrogance in one's beliefs and ideas. A cure to one's ego is Anekantvad. The ability to always accept that one's beliefs and opinions may not be 100% correct is a great quality that can suppress one's ego. Refer to the Gunasthanaks section (Gunasthanaks 7 to 11) for an even more detailed guide on how to suppress the ego and overcome delusion. Often this is the most difficult journey for many of the Tirthankars.

08. Māyā:

It means to deceive, cheat, or mislead. A cunning person hides his malice thoughts behind sweet words. When we cheat and succeed in doing so, it leads to ego because we feel proud of what we have done even though it was wrong. When we are caught cheating, then we get into big trouble. A deceitful person is always fearful, restless and lacks peace of mind. Straightforwardness brings success in all areas like social, academic, professional and spiritual.

The opposite of Māyā is straightforwardness (Saratātā). One, who has unity of his thinking, speaking and deeds (he does what he says and he says what he thinks), is a straightforward person. This kind of person is well respected by all and lives in day-to-day happiness. Because of his straightforwardness, his soul becomes lighter as he acquires less of Karma.

09. Lobha:

It means greed. Even if we have enough to meet our needs, we want more for the sake of having it, it is called greed. Desire is the root cause of greed. Moreover, there is no end to our desires. The more we get, the more we want. We should not forget that when we do not get what we want, we get angry. We become jealous of someone who may have what we want. To get what we want, we may use all wrongful means to get it. Most of the wars between nations are the result of greed of one to take over the other. Greed is not limited to the lust of wealth only; it can be for power, fame or even pleasure of five senses. Many more vices generate from greed.

Greed is the root of all sins (and the other three passions). Four passions: anger, greed, ego, and deceit are the main culprits for the cycle of birth and death. They are difficult to control. If one conquers these four, then he can attain Moksha. One acquires a lot of Karma because of his greed. Under the influence of greed, one forgets his duties, laws, ethics, morals, etc. A subtle level of greed exists, even in the tenth Gunasthāna. That is why it is said, "Loho Savva Vināsano"- greed destroys all merits. Greed can lead to all other passions. Therefore, instead of being greedy let us be content and share with others what we have. If everybody does that, then there will be peace and harmony among us.

10. Rāga:

Rāga means attachment. Suppose you went shopping at a clothing store and saw a T-shirt that was cool. You liked it very much and you wanted to buy it. You checked its price tag and it was high. You thought, "Well, I will wait until it goes on sale." You kept on checking every two to three days to see if it was on sale. You are going back to the store was due to your attachment to the T-shirt. Sometimes this attachment can blind us to get what we want and to do so, we may even use wrongful methods. Therefore, we should avoid developing attachments for things. After all that is not the only thing in the whole world. Attachment for our belief or opinion also causes problem and can bind us with Karma. It is very hard to control attachment, and it is even harder to identify it. In other words, we should learn to live a life where it is all right whether we get what we like or not.

One of the most popular words used in Jainism is "Vitarāga"- one who has conquered Rāga. However, there is no word like "Vitadvesha"- one who has conquered aversion. The reason is that one, who conquers Rāga, automatically conquers Dvesha (aversion) since Rāga is the root cause of Dvesha. It is difficult to conquer "attachment" (Rāga). It is even more difficult to identify Rāga. Cultivating the sense of detachment can control Rāga. Rāga can be for worldly pleasures, family and one's own beliefs.

11. Dvesha:

Dvesha means hatred or aversion. It includes hatred, enmity, jealousy etc. Attachment and hatred are two sides of a coin. Where there is Rāga, there is Dvesha. One cannot tolerate the prosperity of his neighbors or his friends. Because of jealousy, one does not necessarily bring bad things to others, but he certainly spoils his own life. One's hatred does more harm to himself. Attachment or hatred occurs to us almost every moment. If somebody does something good to us, we like him and if somebody does not do what we like, we tend to hate him. Every now and then, we may come across a situation where we do not like something. Most of the time we can ignore that, but sometimes it develops into hatred towards someone. If the hatred is due to the loss of something, then it can turn into anger and may cause harm to others and to us. Sometimes hatred is geared towards others' fame, prosperity or even their virtues. Hatred brings enmity. Instead, we should develop love and friendship for everybody. Even if someone is cruel to us, we should show compassion.

We can overcome these two by cultivating the sense of equanimity in all situations, and we must if we want to attain liberation. We should have love and amity for all. Even if someone happens to be wicked, we should show compassion instead of hatred.

12. Kalah:

It means dispute or quarrel. Quarrel is more connected with the word. When we do not restrain what we say, we add fuel to the fire - we give momentum to quarreling. Most of the time, when someone does not agree with us, the first thing we do is argue. Many people quarrel over even a trivial matter. Sometimes, it may seem that we win by fighting, but we lose in the long run. Frustration and anger are a few of the causes for fighting. Fighting breaks up even a good friendship. Because of quarreling, we have wars. Because of quarreling, we invite medical problems such as blood pressure, ulcers, etc. Not only do we hurt ourselves, we also hurt our dear ones. Many people quarrel over trivial matters. Sometimes it may seem that we win by fighting, but we lose in the end. Therefore, we should learn to let go and develop friendliness and one should therefore develop amity and friendliness. It is always important to be cautious of what one is quarreling about; if it is truly negligible then there is no need to be unnecessarily creating negativity between you and others.

13. Abhyākhyāna:

Making false accusations on somebody is called Abhyākhyāna. Some people cannot accept their downfall and out of jealousy blame others even if they are not at fault. When the others find out the truth, they are going to lose trust in these people. Therefore, before accusing anyone, we should ask ourselves, "What is the truth and why am I blaming others without proper evidence?" Accusation may put even innocent people in trouble. No wise person will do this. Therefore, accept the truth and live

by that even though sometimes it may not be in our favor and one should therefore try to avoid making accusations and try to understand the truth of the matter.

14. Paishunya:

Talking behind someone's back or spreading rumors are all known as Paishunya. Many people try to look smart by spreading rumors about others. To slander someone in his absence is Paishunya. It is a bad habit to talk behind some one's back or to spread rumors. Such habits lead to unnecessary friction and quarrels. This is a wrong habit that leads to unnecessary friction and quarrels. This takes time away from constructive activities. Instead of indulging in gossip, we should form the habit of appreciating others.

15. Rati-arati:

Rati means liking, while Arati means disliking. It also means taking pleasure in sinful activities and displeasure in religious activities and not to pursue permanent happiness through self-restraint and to pursue temporary happiness. Happiness in favorable situations and unhappiness in unfavorable situations are liking and disliking. We are continuously engaged in this feeling of liking or disliking as a natural response but we should be aware that they bring feelings of attachment or hatred in our minds. Even though our response may look innocent, we should be careful about them and try to balance them.

16. Par-parivāda:

It is formed of two words. 1) Par means the other person and 2) Parivāda means to criticize. Many people do nothing but criticize others. Instead of admiring others, they always find fault instead. If criticism is done with the good intention of improvement, then it is considered positive or constructive criticism, and is welcome. But if the criticism is done to put others down, then it is considered negative criticism and it should be avoided. It creates unnecessary friction, cultivates anger in people, and can lead to unfortunate events.

17. Māyā-mrushāvāda:

Telling a malicious lie with the intent of cheating is called Māyā Mrushāvāda. Any lie said out of ignorance, anger or fear is bad, but when it is done with malice, it is worse. Malicious behavior causes nothing but quarrels and friction. This binds double non-virtuous Karma - one for lying and one for deceit. This type of activity will result in deluding (Mohaniya) Karma. People do not like to maintain a friendship with such people. Nobody will trust them. Not only should we avoid such habits, but we should stay away from those who have such habits. Instead of being vicious, we should be kind, truthful and straightforward towards others.

18. Mithyātva-shalya:

Mithyātva Shalya or Mithyā-darshan-shalya means false faith or to trust a false god, false guru, or false religion. This word is combination of three words. 1) Mithyā means false, 2) Darshan means faith, and 3) Shalya means a thorn. This means to believe in false faith is a thorn. As thorn always hurts, false faith always hurts. It will lead us to nothing but sufferings. Even though this Pāp Sthānaka is listed last, it is the most dangerous non-virtuous activity and the root cause, because in its presence all seventeen sources of sin do not budge. False beliefs can start from believing in false God, false Guru, and false religion. A false God would be the one who is tinted with attachment and hatred. When one has any attachment or hatred, one is bias and cannot give proper advice. But Jinās have conquered both. Therefore, they do not expect anything from what they advise. There is no reason for them to give us any advice that will hurt us. They have reached the highest state by following the same path they have shown to us. They have taught us that we are our own saviors, and only we can save ourselves. False Gurus are those who do not believe in the five major vows as prescribed by the Jinās. They promote violence, lying, stealing, immoral sensual activities, and possessiveness. These activities will bring our downfall. In the same way, false religion will promote teaching opposite of what the Jinās have taught. False faith does not allow one to realize all other seventeen non-virtuous activities as a source of Pāp karma. As a result, one does not feel remorse for that action nor does one turn away from it. This false faith is the root cause, which makes one wandering through the life cycle of birth and death.

Thus, we should have faith in the right God, the right Guru, and the right religion if we want to progress in our spiritual journey.

From the discussion we realize that any of these 18 types of sinful activities are harmful. As long as we are living, we are bound to undertake some of these activities, but we should be careful and replace the sinful activities with good activities to minimize harm to our soul. If we have to get involved in sinful activity due to unavoidable circumstances, we should do it with regret and repent for doing such acts and never enjoy doing them.

How one can be free from Pāp

Gautam Swāmi asked Mahāvīr Swāmi, “Bhante! How can one be free from Pāp?”

Mahāvīr Swāmi replied, “Gautam! There are three ways to get free from Pāp:

- Knowledge of previous lives
- Knowledge of the mystery behind the cycle of birth and death
- Knowledge of what is conscious mind (Chitta) and how to purify it.”

Knowledge of Previous Lives:

If one can recollect one's previous lives, including all the pain and pleasures one will automatically take the path of Punya and avoid the path of Pāp. The person with the knowledge of previous life understands the mystery behind attaining the human life, including the spiritual efforts required to attain human life. Knowledge of previous lives is called “Jāti-smaran Jñān”.

Knowledge of the Mystery behind the Cycle of Birth and Death:

Knowledge of causes of the cycle of birth and death, and fact that one is reborn in a good or a bad state because of his own good or bad Karmas. He realizes that, “My Karma is the reason why I am trapped in the cycle of birth and death.” In other words, he understands that one's actions lead to peaks and valleys of happiness and dissatisfaction in one's future. This realization makes one think to stop undesirable activities and makes him conscious of the importance of human life.

Knowing the Causes that Impure the Conscious Mind (Chitta):

Knowledge of why conscious mind has become impure and how one can purify it, then one will automatically begin to free oneself from sinful activities. Unnecessary and sinful activities stain the Chitta, while adherence to the true religion purifies it.

04 Four Fold Combinations of Punya and Pāp

Pāp and Punya are to be viewed in relative terms, and they depend upon one's mental attitude in a given situation. Both Punya and Pāp karma are manifested in the future in ways that the soul perceives as pleasure/ reward and pain/ punishment respectively. Jain literature defines the four fold combination of our reflection or tendency known as Anubandh while we go through the fruits of Punya and Pāp. If our tendency is towards liberation and virtues, then it creates pious reflection (Punya-Anubandh). If our tendency is towards the worldly pleasures and non-virtues then it generates sinful reflection (Pāpa-Anubandh)

Punyānubandhi Punya

All auspicious karma gives man means of happiness upon their fruition. He acquires wealth and other comforts because of the fruition of auspicious karma. However, in spite of that, some auspicious karma produces fruit that will not wean one away from cherishing right inclination or faith and performing good actions. He takes an active effort in performing righteous activities. He does not indulge in sensory pleasures. He spends his wealth on religious and philanthropic activities. He is humble and does not hurt the feelings of others. He lives a virtuous life. Thus, these auspicious karma are related to auspicious, virtuous, and good activities, which again leads to influx and the bondage of the auspicious karma. In this way, the auspicious karma of this type make our futures happy, righteous, and auspicious. The term ‘Punyānubandhi Punya’ means that auspicious karma which is related to religious practice and good activities, leading to good and auspicious Karma in the

next life. The earning of new Punya Karma while enjoying the fruits of earlier ones is known in Jain terminology as Punyānubandhi Punya.

In summary, while enjoying the fruits of virtuous Karma, one acquires further virtuous Karma. Very few people endeavor to earn Punyānubandhi Punya because most of the people are driven by hedonistic intentions. By virtue of infatuation, they indulge in non-virtuous activities.

Pāpānubandhi Punya

As we have already stated, all auspicious karma give man means of happiness upon their fruition. They are such that it would lead man astray. While experiencing happiness and comfort, he spends his wealth in luxuries and vices while creating attachments. He indulges in sensory pleasures. He does not like religious and pure activities. Auspicious karma of this type are called 'Pāpānubandhi Punya' because on their rise they give man happiness or pleasure and at the same time, they degrade his life; they are related to vices that causes one's next birth to occur in a lower form. As auspicious karma of this type are related to inauspicious activities, they cause through them the bondage of inauspicious karma. Thus, auspicious karma of this type are dishonorable. This type of Punya is known as Pāpānubandhi Punya. Misery is destined for them in the near future. How can one avoid this situation? If the objective is to attain liberation, one has to avoid all sorts of Karma.

In summary, while enjoying the fruits of past Punya Karma, one acquires non-virtuous Karmas as one uses wealth, health and power for one's own enjoyment and indulges in non-virtuous activities.

Punyānubandhi Pāp

All inauspicious karma put man in miserable conditions upon their fruition. Because of their fruition, he becomes or remains poor; he cannot acquire means of material happiness. However, some inauspicious karma is such that its repercussions would not shake man's faith in religion. He takes a positive attitude and performs righteous activities. That person realizes that his miseries are the consequence of his previous non-virtuous Karma; he may like to stay unaffected and bear the miseries with a sense of detachment and objectivity. He may therefore undergo the pain of misery with equanimity and meanwhile try to undertake the best possible reflection and activities. This attitude would earn him Punyas that is known as Punyānubandhi Pāp. Though Karma cause miseries to men, they do not degrade his life. They do not obstruct virtuous activities that lead to good future birth.

Often times, Pap may actually be Punya but only disguised as Pap. It is wrong for us to instantly assume that adverse events in our lives serve no good purpose. It may be that the adverse event is necessary for something even better to come in the future. Facing negative events in equanimity and peacefulness means avoiding those instant assumptions – this is true detachment that the Tirthankars (Vitarāgi) were able to cultivate within themselves.

In summary, while suffering for non-virtuous Karmas one acquires virtuous Karmas.

Pāpānubandhi Pāp

While suffering the consequences of Pāp or non-virtuous Karmas, one may acquire Pāp Karmas is called Pāpānubandhi Pāp. Most of the people who suffer miseries blame someone else or some extraneous factors for causing miseries. They indulge in anger, jealousy, animosity etc., and react violently or wrongly to the pain and miseries. Thus, they acquire new non-virtuous Karmas or Pāp. This type of action of such people are therefore known as Pāpānubandhi Pāp or non-virtuous Karmas leading to further accumulation of non-virtuous Karmas.

The virtuous as well as non-virtuous Karmas cause bondage to which the soul gets chained. If non-virtuous Karmas are shackles of iron, virtuous ones are those of gold. Both of them gets in the way of the soul's liberation and eventually even the virtuous Karmas must be avoided to attain liberation. However, virtuous karmas are needed to proceed on to the path of liberation.

One should understand that the virtuous karma (Punya) is a meritorious deed done with a feeling of self-satisfaction and accomplishment. However, if the same deed done without the feeling of accomplishment and attachment, then it is not a Punya but the action or deed is considered the true nature of a person. No karma can attach to a person if his/her action is done without any attachments or feeling of

accomplishments. This can be done by cultivating a sense of detachment in all situations, favorable as well as unfavorable.

No situation lasts forever and every conceivable situation come to an end sooner or later. Why get infatuated or feel miserable in a situation, which is inherently ephemeral? If a person stays tuned to such a detached attitude and maintains equanimity, he does not attract new Karmas. His earlier Karmas would steadily drop off as he bears their consequences. In due course, he will shake off all Karmas and proceed on the path of liberation. Unfortunately, however, it is not possible for a worldly soul to stay continuously tuned to its true nature for very long. The seers have stated that no one can continuously concentrate on any object more than two Ghadis or 48 minutes. Beyond that time, the attention of the aspirant gets diverted. Thus after staying tuned to true nature through a practice such as a Samayik, one's attention will inevitably revert to other aspects. During periods of such reversals, it is better to be involved in virtuous activities rather than indulging in non-virtuous ones. Therein lies the preference of Punya Karmas over Pāp Karmas.

05 Relationship among Ghāti, Aghāti, Punya and Pāp Karma

All Ghāti karmas subdue the qualities of the soul and hence all four Ghāti karmas are classified as Pāp or sinful karma.

Only Aghāti karmas which are responsible for the physical environment of a living being are classified as either the result of Punya karma or Pāp karma.

Aghāti karmas which produce an unhealthy body, a shorter life span, low social status, poverty, birth in hell, animal life, or similar categories are considered the result of Pāp or sinful karma.

Aghāti karma which produce a human birth, healthy body, high social status, and a longer life span are considered the result of Punya or virtuous karma.

Discussion

Under normal circumstances, the environment created by Pāp or sinful karma are not conducive but sometimes counter-productive to the spiritual progress of a soul because the person has an unhealthy body, a shorter life span, low social status, poverty, and so on.

Punya karma are conducive to attain a higher spiritual state because it produces human birth, healthy body, good education, a longer life span and so on.

Also without human life and healthy body one cannot attain Vitarāga state (a spiritual state beyond attachment and aversion) and hence Keval jñān (infinite knowledge) and Liberation.

So under normal circumstances, Punya karma is very essential in the attainment of liberation.

Jain philosophy states that at every moment, a person acquires all seven types of karma (except Life span karma) and once in a life he acquires all 8 types of karma. In other words, at every moment a person acquires both Punya and Pāp karma.

Hence at every moment, we should be very alert and try our best to acquire maximum Punya karma and minimum Pāp karma. This can be accomplished by continuously reflecting and doing virtuous activities.

A Word of Caution with regards to Punya Karma

While doing virtuous activities, many times due to ignorance of reality (Mithyātva) and ego (Kashāya), a person reflects that because of his good effort or action many people are being helped or he is a big donor to build a temple or hospital. He receives a high social status and he takes great pride in this status.

Such a person acquires some Punya or virtuous karma because of his good deeds but at the same time he acquires maximum Pāp karma because he has done the good work under the influence of Mohaniya karma, desiring power and fame.

Hence Jainism warns that any virtuous activities done under the Mithyātva and Kashāya state ultimately results in a sinful activity to that person even though other people, animals, and environment are being helped.

The Mohaniya karma is the single most dangerous karma because only due to this karma can one not attain Vitarāga state and hence Keval-jñān and liberation.

Hence one needs to do good work without any expectation of fame and social status.

Conclusion

Hence one can conclude that in order to attain liberation, Jain philosophy teaches us that we continuously need to do virtuous activities like helping others, be compassionate to all beings, and protect our environment. However while doing virtuous activities, one should remain very alert and should not get trapped by fame, power, high social status or frustration of not accomplishing the result.

Never think that Jainism teaches that Punya is a karma and all karma hinder the soul to attain liberation. Only Ghāti karma and in particular Mohaniya karma hinders the soul to acquire Vitarāga State. Once one attains a state of Vitarāga, the other three Ghāti karma are automatically destroyed within 48 minutes and a person attains Keval-jñān and then at the end of the life he attains liberation.

From an individual spirituality point of view, if one truly removes Mithyātva and Kashāya (collectively known as Mohaniya Karma) one attains liberation. This can easily be achieved with the help of Punya karma.

Practically, Jain philosophy clearly states that to attain liberation one should continuously do virtuous activities without any expectation of the fruits of his work. Only Mohaniya karma hinders a person to attain liberation.

06 Classification of Punya (Shubha) and Pāp (Ashubha) Karma

Out of the approximately hundred varieties of nature Bondage or Prakriti Bandha, some are considered as virtuous or Shubha Prakritis and some are termed as non-virtuous or Ashubha Prakritis. However, there are some minor differences in the exact classification. The following examples will illustrate the two categories:

Ghāti Karma

Kinds of Karma	Virtuous or Shubha nature	Non-virtuous or Ashubha nature
Knowledge obscuring (Jñānāvaraniya)	None	All five subtypes
Perception obscuring (Darshanāvaraniya)	None	All the nine subtypes
Deluding (Mohaniya)	Faith deluding (Samyaktva) Laughter (Hāsya) Attraction (Rati) Masculine (Purusha-ved)	All other twenty four subtypes (Note - All 28 subtypes are considered non-virtuous by some scholars)
Obstructing (Antarāya)	None	All five types

Aghāti Karma

Kinds or Karma	Virtuous or Shubha nature	Non-virtuous or Ashubha nature
Feeling pertaining (Vedaniya)	Pleasure producing (Shātā Vedaniya)	Displeasure producing (Ashātā Vedaniya)
Physique Determining (Nām)	As stated earlier virtuous Physique Karma includes those categories out of 93 subcategories of this Karma which makes for happiness and satisfaction of the being Example of virtuous Nām-karma - Celestial and human states of existence	The others are non-virtuous or Ashubha categories. Example - Animal and inferior states fall into non-virtuous group of Nām-karma categories.
Status (Gotra)	High status (Uchcha)	Low status (Neech)
Life Span (Āyu)	Heavenly life span Human life span Animal life span	Hell life span

It may be added that when Karma Bondage occurs it is not compartmentalized in purely happy or purely unhappy types of Bondage. It is combined accruals of Karma into the soul but the categorizations in happy (Shubha or Punya) or unhappy (Ashubha or Pāp) types of Bondage are determined by the predominant nature of the Karma bondage. It further depends on the degree of actions (Yoga) and passions (Kashāya) in the soul at that time. If the action is Shubha or good and the Kashāya is also subdued, the Bondage occurring will be of a happy or Shubha category of Karma, while in the opposite conditions it will be unhappy or Ashubha Bondage.

This distinction and discussion is important, as misunderstanding of this subject has resulted in confusion, controversies and even schism in the Jain philosophy. The happy or Shubha Karma or Punya, though a bondage of the soul, cannot be shunned, but is generally preferable to the unhappy or Ashubha Karma or Pāp in the conduct of the beings. These Shubha Karmas can be avoided only after reaching a certain stage when they become a burden. They can be compared to a ladder, which has to use for going up, though once the top is reached the ladder is not needed and may be discarded, but only after the higher platform is reached. It may be concluded that the saints and nuns who follow the five major vows and who are at an advanced stage of spiritual conduct need not care much for Shubha or happy Karma. However, the laymen and laywomen should not abjure (renounce) the Shubha Karma. This can be seen in daily life when Jain laymen are seen engaged in acts of pity and charity ranging from building hospitals and shelters (for men and animals alike) to feeding them in times of need. It is hoped the above clarification will, to some extent, neutralize or invalidate the charge against Jainism that it teaches selfishness and makes a man self-centered, caring for one's own salvation without any social commitment.

07 Practical Aspects of Punya Karma and Pāp Karma

From the practical point of view, people prefer Punya over Pāp and therefore they engage themselves in such acts and thoughts that bring in Punya for the following reasons:

Good activities bring Punya, and bad activities Pāp.

Happy and comfortable situations like having a handsome and strong or beautiful and graceful body, good health, a loving spouse, children to be proud of, wealth, amenities, being born in a higher family, and a longer lifespan are due to Punya. Non-virtuous Karma on the other hand result in unhappy and miserable situations like ugliness, illness, a quarrelsome spouse, not having children, vicious children, poverty, being born in a lower family, having a shorter lifespan, etc.

The fruit of Punya is pleasure and the fruit of Pāp is pain.

From a realistic point of view, both Punya and Pāp lead the soul further into the Samsār because:

Both are caused by physical, verbal and mental activities

Both are karmic material in nature

Fruition of both is harmful to the real happiness of soul

Both lead towards the path of influx and bondage of karma

As long as the soul is embodied, it does indulge in some or other activity. This activity may be physical, verbal, mental or combination of these. It is possible that a person may refrain from physical activity for some time. His mental apparatus however never rests. It functions even in sleep. Every activity involves Karma and he has to bear consequences eventually. Because of the ever presence of the Karma (Kārman body), subtle vibration of the soul creates an Adhyavasāya (primal drive - subconscious mind) that affects the thought process associated with colors (Leshyā). These psychic colors depending upon their good or bad nature generate passionate thoughts that may translate into good or bad activities. These activities are responsible for influx and bondage of good or bad Karma.

Good as well bad bondage of Karma hinders the purity and freedom of soul. Punya bondage is like handcuffs made of gold and the Pāp bondage are like iron handcuffs causing the soul to wander in the cycle of birth and death, because fruits of good or bad Karma have to be faced. Therefore, a true believer should treat Punya and Pāp as an obstruction to attaining Moksha, the path of liberation and the true nature of the soul. Thus, he should always be absorbed in the "self" (endeavor for the activities that stop and eradicate Karma). However, when Jiva is in the lower spiritual stages (Gunasthāna), and long continued self-absorption is not possible, he should resort to Punya - good deeds, such as, devotion to Pancha Paramesthi, services to Jain ascetics, and study of scriptures in order to keep away Pramāda. However, he should continue his efforts to attain the status of self-absorption.

Thus, activities such as compassion, Jivadaia, charity, offering food, water, shelter, protection of environment, honesty, purifying thoughts, physical and mental state of true happiness, result in producing Punya or meritorious karma.

Activities such as violence, dishonesty, stealing, unchastity, attachment to worldly objects, anger, conceit, deceit, lust, and impure thoughts result in producing Pāp or non-virtuous Karma.

08 Summary

In short, those auspicious karma, accumulated through past births, which causes the bondage of new auspicious karma at the time when the soul is enjoying their sweet fruits, are called Punyānubandhi Punya. Those inauspicious karma accumulated through past birth, which cause bondage of auspicious karma through equanimity, peace, atonement and good activities at the time when the soul is experiencing their bitter fruits are called Punyānubandhi Pāp. Those auspicious karma, accumulated through past births, which cause the bondage of inauspicious karma at the time when the soul is enjoying, with indulgence and infatuation, their sweet fruits, are called Pāpānubandhi Punya. In addition, those inauspicious karma, accumulated through past births, which cause the bondage of new inauspicious karma at the time when the soul is experiencing their bitter fruits, are called Pāpānubandhi Pāp.

Virtuous as well as non-virtuous Karma cause bondage in which the soul becomes enchained by these Karma. Both of them obstruct the soul's liberation and are to be avoided. This can be done by cultivating a sense of detachment in all possible situations, favorable as well as unfavorable. No situation lasts forever and every conceivable situation come to an end eventually. Why then get infatuated or feel miserable in a situation, which is ephemeral? If a person stays attuned to such a detached attitude and maintains equanimity, he does not attract new Karma. His earlier Karma will steadily shade off as he bears their consequences, or he / she eradicates them by austerities. In due course, he / she will shed all Karma and proceed on the path of liberation.

In the initial stage of spiritual progress, one should eliminate sinful activities as much as possible and put maximum effort in virtuous activities such as charity, helping others, improving the environment, and one's own spirituality. In general, get involved in the social and spiritual upliftment of the society and self.

The Punya karma acquired by these virtuous activities will provide positive or favorable circumstances such as healthy human life, good social status, long life, and spiritual teachers to enhance spiritual growth further.

Using one's Punya one should continue to do virtuous activities without any expectation of reward, power, and fame. This awareness will reduce or eliminate ego (Kartā Bhāva) and other vices like attachments and aversions. Once all vices are eliminated, a person does not acquire any new karma but eliminates old karma through Nirjarā and ultimately attains Keval-jñān and hence liberation.

Since virtuous activities acquire punya karma and if we believe that all karma provide hindrance to attain liberation, then one can easily conclude that Jainism negates virtuous activities.

It seems that this belief and associated logic are not the correct interpretation of Jain Karma philosophy.

The proper way to interpret Karma philosophy is as follows:

Jain philosophy states that

- Only Mohaniya karma is responsible to acquire new Karma.
- Also in our spiritual progress, only Mohaniya karma is completely removed first before any other karma is completely removed.
- Once Mohaniya karma is removed, all other remaining karma become powerless and they cannot stop a person to attain liberation.
- To destroy Mohaniya karma one needs human life, healthy body, compassionate nature, and spiritual surroundings. Only virtuous Karma can provide such an environment to the individual
- Hence one should conclude that Jainism encourages everyone to continue to do virtuous activities without any ego and expectation of reward throughout our life.
- With the elimination of all ego, one does not have any desire for the result of his virtuous activities and accepts the outcome as it is. This is a true nature of a spiritually advanced person.

In summary, on the path of spiritual progress, one eliminates sinful activities and adopts virtuous activities in the initial stage. Later one continues doing virtuous activities but eliminates ego, expectations, and other vices. Without the presence of ego or desire, a person cannot acquire new Mohaniya karma but continues to eliminate old karma and ultimately attains liberation.

B11 - Anekāntavāda I - Theory of Multiplicity

01 Introduction

Modern day logic is defined as the study of principles and method of argumentation. An argument in the system of logic is a set of statements.

Jain logic is ancient. Its roots can be traced to the Holy Scriptures in which it states, “Non-absolutism is the principal dogma of Jainism”. Furthermore, “every statement is to be accepted as relative truth”.

Let us take an example. My name is Kirit. My father’s name is Prabhudas and my son’s name is Amit. Now I am father and son at the same time. How can this be? From Prabhudas’s perspective, I am a son and from Amit’s perspective, I am a father. Thus, both statements are true from their own perspectives.

Soul is eternal as well as changing. How can these two conflicting statements be true? According to Jain logic, they are true statements in their own perspective. Soul is eternal from a substantial point of view (Dravya). The soul is ever changing from a modal point of view (Paryāya).

Philosophical and religious arguments about the nature and origin of reality are as old as human history. In India, sages and philosophers held many metaphysical views and were in constant dialogue and argument with one another. The Jains were active participants in the debates, and among their central tenets was the position referred to as Anekāntavāda. Translated literally, it means the multiplicity and relativity of views. Anekāntavāda means that in many cases the arguments adopted by the various participants in a debate all hold some validity. Because the Jain position is able to overcome the apparent inconsistencies between the other views, it comes closer to fully grasping the one underlying truth.

Anekāntavāda maintains that the truth has many facets. Each viewpoint may be true from one perspective while not so from the other. Furthermore, only the omniscients know the whole truth. Worldly beings without omniscience are limited in their capacity to know and comprehend the whole truth. This is elegantly demonstrated in following story.

An Elephant and The Blind Men

Once upon a time, there lived six blind men in a village. One day the villagers told them, “Hey, there is an elephant in the village today.”

They had no idea what an elephant looks like since they were blind. They decided, however, to go and feel the elephant anyway. Each of them touched the elephant.

“Hey, the elephant is like a pillar, ” said the first man who touched his leg.

“Oh, no! It is like a rope, ” said the second man who touched the tail.

“Oh, no! it is like a thick branch of a tree, ” said the third man who touched the trunk of the elephant.

“It is like a big hand fan” said the fourth man who touched the ear of the elephant.

“It is like a huge wall, ” said the fifth man who touched the belly of the elephant.

“It is like a solid pipe, ” said the sixth man who touched the tusk of the elephant.

They began to argue about the elephant and every one of them insisted that he was right. They were getting agitated. A wise man, who was passing by saw this. He stopped and asked them, “What is the matter?” “We cannot agree on what the elephant is like.” They said. Everyone told what he thought the elephant was like. The wise man calmly explained to them, “All of you are right. The reason every one of you is perceiving elephant differently is because each one of you touched a different part of the elephant.

“Oh!” they said. There was no more fighting. They felt happy and content that they were all right.

This story clearly demonstrates the fact that one cannot make an affirmative statement regarding the truth without knowing the whole truth. Truth has many facets and can be expressed in many different ways. Any statement regarding the truth may be true in its own limited way. So, rather than arguing like the blind men, we should say, “Maybe you have your reasons.” One should know the complete truth, and

then analyze the truth from all different angles. In this ever-changing universe, an infinite number of viewpoints exist. These viewpoints depend on the time, place, circumstances, and nature of individuals.

According to Jain metaphysics, innumerable material and spiritual substances, each of which is the locus of innumerable qualities, constitute reality. Not only are there innumerable substances, each with innumerable quality, but each quality is susceptible to an infinite number of modifications. Non-omniscients cannot comprehend this complex reality, for ordinary knowledge is limited not only by the limited power of the senses and reason, but also by the perspectives adopted by the knower as well as by the conditions of space, time, light, and so on.

Six blind men touched an elephant and came out with their own opinion that the elephant is like a pillar, python, drum, pipe, long rope, and huge fan depending on the parts of the body that they touched. They could be right from their own perspective, but an elephant is an elephant, and the person who can see knows an elephant as total. He also knows that the elephant could be like a pillar, python, drum, pipe, long rope and a huge fan from the perspective of the legs, trunk, abdomen, tusk, tail, and ears. Therefore, if you do not have complete knowledge, do not believe in other possibilities and think that the partial point of view is the only truth and others are wrong, then the partial point of view is not right.

Thus, understanding of Jain logic helps a lot for tolerance. Nothing may be absolutely wrong and nothing may be absolutely right. All the statements are true in their own perspective. Because of our inability to know substance as a whole, we cannot have complete knowledge of a substance. Only the omniscient Bhagawān has perfect knowledge, and therefore the complete knowledge.

The spoken and written language has many limitations. So one has to understand the broader meaning of Jain logic and then try to understand reality in that perspective. We should know all the angles of the substance and then present the partial point of view, and then we are right. Presenting the partial point of view, and then considering it as a complete knowledge is wrong according to Jain logic. We should also keep in mind, that when a sentence is spoken, we should know from what angle it is spoken. If we understand it correctly, then our knowledge base increases. Literature is also written either in a substantial point of view (Dravyārthika Naya), or modal point of view (Paryāyārthika Naya).

Thus to have complete knowledge or organ of knowledge (Pramāṇa Jñān), we should also know partial points of view (Naya). The partial point of view becomes a pillar on which the building of the organ of knowledge rests. Of course, the true and complete knowledge of a substance is only possible with omniscience.

02 Application of Anekāntavāda

- Develop a strong urge to seek truth
- Believe in many possibilities
- Do not insist only on your own approach
- Accept partial truth as expressed by others
- Accept the truth even if it is expressed by adversaries
- Accept that the truth can consist of seemingly opposing views
- Exercise equanimity towards all
- Anekāntavāda and Its Relevance to Modern Times

The principle of Anekāntavāda along with other Jain principles of Ahimsa and Aparigraha, if faithfully adhered to in its right perspective, has great relevance for modern times.

These principles can bring contentment, inner happiness and joy in the present life through spiritual development based on freedom from passions and kindness towards all beings. Nonviolence (Ahimsa) which strengthens the autonomy of life everywhere, non-absolutism (Anekāntavāda) which strengthens autonomy of thoughts & speech, and non-possessiveness (Aparigraha) which strengthens autonomy of interdependence are the three realistic principles, which strengthen our belief that every living being has a right to self-existence.

These principles translate into three practices:

- One should not kill
- One should not trample other's thoughts
- One should not trample the natural world

If we truly adopt these three ideas then there will be:

- No acts of war
- No economic exploitation
- No environmental and ecological destruction

In conclusion, we can say that following these principles can:

- Establish universal friendship and peace through nonviolence
- Establish true social equity based on non-acquisitiveness and non-possession
- Reconcile differences between diverse religious faiths, political parties, and communal and racial factions through the philosophies of pluralism non-absolutism and relativism.
- Promote ecological conservation through the values of self-restraint, an austere lifestyle, non-possessiveness.

03 How to know a Substance?

To know a substance, there are 4 different categories, which are described in the scriptures.

- Characteristics (Lakshana) of a substance
- True Knowledge (Pramana)
- Partial point of view (Naya)
- Analysis of truth (Nikshepa)

1. Lakshana (Characteristics of a Substance)

One should know the characteristics of a substance. The characteristic (Lakshana) should be such that it is present only in the substance and not in any other substance. For example, when we say that the soul is formless, this is not its absolute characteristic because there are other substances like medium of motion, medium of rest, space, and time, which are also formless substances. Nevertheless, if we say that the soul's characteristic is 'to know' then it becomes a true characteristic. Every soul starting with the lowest form (Nigod) to the highest form (Siddha) has characteristics of knowledge. Touch, taste, smell and color are all characteristics of matter because none of the other five substances have these characteristics. Thus, a peculiar characteristic present in only one substance and not in any other substance is known as its true characteristic.

2. Pramāna (True Knowledge)

Pramāna is a valid knowledge of the self and non-self without limitations. It views an object in its entirety and accepts agreeable things while discarding the disagreeable. To know a substance from all angles is called the organ of knowledge, or true knowledge. On the rise of true knowledge doubt, illusion, and ignorance are removed and a nature of a thing is understood rightly to a considerable extent. The knowledge that allows one to differentiate and to make decisions about the self and others (Sva and Para) is called the organ of knowledge or true knowledge. The organ of knowledge consists of several different and apparently opposite points of views. Thus with the organ of knowledge, one gets equanimity, and becomes tolerant of different points of views. The perception, which grasps the nature of a thing in a proper and fuller form, is called the organ of knowledge.

Pramāna knowledge is gained by direct (Pratyaksha) or indirect (Paroksha) means. Indirect Pramāna is gained by sensory organs and by reading and listening to discourses. Thus Mati Jñān

and Shruta Jñān are examples of indirect Pramāna and Avadhi Jñān, Manaha Paryaya Jñān and Keval Jñān are examples of direct Pramāna.

3. Naya (Partial Point of View)

Any knowledge, which is true only for a given situation or from a given point of view is called Naya (a partial point of view). The thought activity, which grasps only one aspect of an object with the aid of scriptures, is called a partial point of view.

Thus any statement made from one point of view can never be true from all aspects. The language to express this obvious paradox is known as Syādvāda in Jain scriptures. Thus Syādvāda is a theory of conditional predication and relativity of propositions and judgments.

Emphasizing the limits of ordinary knowledge, Jainism developed the theory that truth is relative to the perspective Naya from, which it is known. Furthermore, because reality is many sided and particular knowledge is true only from a limited perspective, all knowledge claims are only tentative (Syāt) just as in, "X may be Y, " rather than "X is Y." This is known as the Syādvāda (theory of relativity) or Anekāntavāda (theory of multiplicity of viewpoints). Thus, doctrine of Syādvāda or relativity states that the expression of truth is relative to different viewpoints. What is true from one point of view is open to question from another. Absolute truth cannot be grasped from any one particular viewpoint. Absolute truth is the total sum of individual partial truths from many different viewpoints, even if they seem to contradict each other.

Like the blind men, each person perceives things from their own perspective. These perspectives are determined by many factors, including socio-cultural conditioning, particular place, time, circumstances, hopes, fears and, of course, subject to the limitation of our sensory perception, and reasoning power. When it is understood that knowledge is limited by the particular perspective from which it is achieved, it becomes easy to see that claims of knowledge are conditioned by the limitation of the perspective that it assumes and should always be expressed as only tentatively true. Just as the blind men should have been more circumspect, saying for example, "Standing here, feeling the object with my hands, it feels like a winnowing fan. This elephant may be looking like a winnowing fan." We must understand that any claims of knowledge should be asserted only conditionally.

A deeper understanding of Anekāntavāda and Syādvāda provides great insight into the problems of human interactions that cause conflict, grief, envy, and hatred. It teaches us to be tolerant towards other viewpoints. This allows us to live in harmony with people of different thinking. Similarly, it is highly applicable in understanding social problems and national strife. More importantly, these doctrines also provide ways of resolving global differences and conflicts.

Total knowledge or organ of knowledge (Pramāna Jñān) is the sum total of all partial points of view. Thus to understand a substance in its fullest form, one must have knowledge of all partial points of view including seemingly opposite partial points of view. Just as Pramāna is pure knowledge, so also Naya is pure knowledge. The former grasps the entire thing, while the latter grasps only one of its many aspects.

There are several different classifications of partial points of view given in scriptures. The detail on this can be found in the next chapter.

4. Nikshepa (Analysis of Truth)

Analysis of truth can be done with precision and clarity in different ways. A substance has various attributes. Keeping those attributes in mind, a substance can be divided into different ways. Language is a means of communication. All practical exchange of knowledge has language for its main modality. When it is embodied in language, intangible knowledge becomes tangible and hence conveyable. Language is made up of words. The same word is employed to yield several meanings depending on the purpose or context. Employment of a word to express different meanings is done at least in four different ways. These four ways are known as Nikshepa.

Four Nikshepa (Four Way Analysis of Truth):

1. Name (Nām):

The meaning that is not derived etymologically, but is gathered on the basis of convention set up by the father, mother or some other people, is known Nām Nikshepa. It means to refer to the object merely by its name. Our daily activity becomes easier by giving name to an object. For example, a poor person's name is King. He is known as King by name, even though he is very poor.

2. Symbol (Sthāpanā):

It means referring a person through his image, idol, picture, painting, etc. These things contain in themselves the symbol of an original object; e.g. looking at a marble idol at a temple, one says that this is Mahāvīr Swāmī. In this usage, we superimpose the real thing on its representation, viz., a statue, a photograph, or a picture.

3. Potentiality (Dravya):

Here one refers to an object by mentioning its past condition or future condition. The term 'Dravya' in the word 'Dravya Nikshepa' has the sense of potentiality. For example, we refer to a person as a king now even though he is not a king but is going to be a king in the future.

4. Actuality (Bhāva):

It means the name signifying the object is meaningful in its present condition. This meaning satisfies the etymology of the concerned word. A person is called king (Rājā), when he is actually carrying the royal scepter and is shining with glory on that account; he is king in the real sense.

For example, the word Tirthankar is used only after the soul attains omniscience and is now preaching and establishing a fourfold religious congregation.

04 Summary

We worship Supreme Soul (God) by respectfully remembering and muttering His name, worshipping His image, worshipping Him by devotedly serving the spiritual teacher, because the real spiritual teacher can be regarded as Supreme Soul (God) in potentia. In this way, Nam Nikshepa, Sthāpanā Nikshepa, and Dravya Nikshepa (rather our activities performed with respect to these three meanings) lead to Bhāva Nikshepa (rather the activity with respect to the Bhāva Nikshepa, or the actual attainment of the state corresponding to the actual etymological meaning of the concerned word).

B12 - Anekāntavāda II - Pramāna, Naya and Syādvāda

01 Introduction

Logic broadly means the study of the structure and principles of reasoning or of sound arguments. In the west, it also includes certain other meanings all related to different meanings of a Greek word “logos”. Logic is of prime importance in Indian philosophy, to both philosophy and religion. The knowledge of logic is a must for one who wants to understand a religion and its philosophy.

It has been held by almost all systems of Indian Philosophy that no liberation is possible without knowledge and conduct. Thus the theory of knowledge, which includes its conception, sources and classification, becomes an independent branch of philosophy. Some scholars consider ‘logic’ a part of epistemology also. Whatever the case may be, its importance and history both are recognized since the ancient period.

Jain logic is not only as the lump of all sciences but also helpful for practical affairs and the sustaining principles of religion (Dharma). After all, logic is not an end in itself but a means for the ideal life.

The history of Jain logic and Jain epistemology goes as far back as its canonical literature. We find the doctrines and the discussions as well as reasoning on the doctrines even in the philosophical works by Umāsvāti and Kunda-Kundāchārya. The *Nyāyāvatāra* by Shri Siddhasen Diwākar, as far as we know, is the earliest manual on logic composed for the benefit and training of Jain authors who till his time studied Nyāya possibly from other sources available to them. Shvetāmbar Āchārya Siddhasen Diwākar has been accepted as ‘the first Jain writer on pure logic’. During the period between 5th and 16th century some noteworthy Jain logicians, from Siddhasen to Yashovijayaji are Mallavādi, Haribhadra, Akalank, Virsen, Vidyānandī, Devasuri, and Hemchandra-āchārya.

02 Aim and Subject matter of Jain Logic

We can say that the chief aim is to understand the scriptures and the doctrine, which again is not possible without the correct knowledge of Pramānas (total view knowledge) and Nayas, (partial viewpoint knowledge). The subject matter of Jain logic includes all such topics resulting from Jain theory of knowledge and reality. Apart from the Pramānas as sources for knowledge, the ‘Naya-vāda’ and ‘Sapta-bhanga-vāda’, the ‘Dravyāstika’ and ‘Paryāyāstika’ views, and the enumeration and classification of Naya are some of the quite interesting topics included in Jain logic.

Pramāna (Valid knowledge) in Jain philosophy is divided into two modes: Pramāna and Naya. Pramāna is knowledge of a thing as it is, and Naya is knowledge of a thing in its relation. Naya means a standpoint of thought from which we make a statement about a thing. Siddhasen Diwākar in *Nyāyāvatāra* writes, “Since things have many characteristics, they are the object of complete knowledge (omniscience); but a thing conceived from one particular point of view is the object of Naya (or one-sided knowledge).” It may be noted here that Naya is a part of Pramāna because it gives us valid knowledge of its object. Naya being a particular standpoint determines only a part of its object. A Naya can also be defined as a particular intention or viewpoint - a viewpoint which does not rule out other different viewpoints and is thereby expressive of a partial truth about an object as entertained by a knowing agent or speaker. Nayas do not interfere with one another or enter into conflict with one another. They do not contradict one another. They uphold their own objects without rejecting others’ objects.

Naya becomes pseudo Naya, when it denies all standpoints, contradicts them, excludes them absolutely and puts forward its partial truth as the whole truth.

According to the Jain logic, Naya becomes a form of false knowledge as it determines the knowledge not of an object but part of an object. They say that false knowledge is knowledge about something which is not a real object or in conformity to what it is, the part of an object and not non-object. The knowledge of an object determined by Naya is valid knowledge from that point of view. It does yield certain valid knowledge about part of the object.

The Pramāna kind of knowledge comprises all the aspects of a substance. Pramāna includes every aspect; and not as understood from any one aspect.

03 Classification of Pramāna

Pramāna is of two kinds

- Pratyaksha (direct)
- Paroksha (indirect)

Pratyaksha Jñān (Direct knowledge)

Direct knowledge is that which is obtained by the soul without the help of external means. The Pratyaksha Jñān is of three kinds, namely Avadhi-jñān, Manah-Paryāva Jñān and Keval-jñān.

Paroksha Jñān (Indirect knowledge)

Indirect knowledge is that which is obtained by the soul by means of such things as the five senses and the mind. Paroksha Jñān is classified into Mati-jñān and Shruta-jñān.

Thus, there are total five kinds of Pramāna: (1) Mati-jñān (2) Shruta-jñān (3) Avadhi-jñān (4) Manah-paryāva jñān (5) Keval-jñān.

Pratyaksha Pramāna (Direct Knowledge)

The soul's knowledge of substance is pure. The soul's involvement is direct in obtaining this type of knowledge. It can be of 2 types.

Direct or Practical	Sāmvyavahārik Pratyaksha Pramāna
Transcendental	Pāramārthika Pratyaksha Pramāna

Direct Knowledge in a conventional sense (Sāmvyavahārik Pratyaksha Pramāna):

Partial proper knowledge of a given substance acquired with the help of senses and mind is called direct knowledge in the conventional sense (Sāmvyavahārik pratyaksha).

The knowledge obtained by the soul through sensory (Mati-jñān) knowledge and articulate (Shruta-jñān) knowledge, is called indirect knowledge for two reasons: 1) There is a need for the senses' and mind's involvement and 2) The knowledge is impure because the knowledge obtained from senses and mind usually is for others and not for the soul. However, when the soul obtains right faith (Samyag Darshan), at that time, the sensory knowledge and articulate knowledge are used for the knowledge of the self. Therefore, this is called direct knowledge in a conventional sense. Here the knowledge is partially true (Ekadesha Spasta).

Transcendental knowledge (Pāramārthika Pratyaksha Pramāna):

When the soul obtains direct knowledge without the help of any external means (like senses and mind), then it is called transcendental knowledge. It can be of two types:

Partial perception (Vikal Pāramārthika)

Perfect perception (Sakal Pāramārthika)

Partial Perception Knowledge (Vikal Pāramārthika):

When the soul obtains direct knowledge of a formed substance without the help of senses and mind, it is called partial knowledge. It is of two types:

Clairvoyance Knowledge (Avadhi Jñān)

Telepathy (Manah-paryāva Jñān)

Clairvoyance (Avadhi Jñān):

Clairvoyance refers to knowledge of things that are out of the range of senses. Here the soul can perceive knowledge of a substance with a form (Rupi Padārtha), which exists at great distance or time. In celestial and infernal souls, this knowledge is present since birth. In human and animal, this knowledge can be obtained as a result of spiritual endeavors.

Telepathy (Manah-paryāva Jñān):

In this type of knowledge, the human soul has a capacity to comprehend others' thoughts. Great saints who have achieved a high level of spiritual progress can possess this knowledge.

Perfect Perception Knowledge (Sakal Pāramārthika):

The Omniscient knowledge is called the Perfect Perception Knowledge. Omniscient Bhagawān having Keval-jñān (Sakal Pāramārthika) knows about all substances in the universe, and all of their modes of past, present and future at a given time. When a soul in his quest for purity destroys all four destructive (Ghāti) karma at the 13th stage of the spiritual ladder, it obtains this omniscient knowledge. This is perfect knowledge and stays with the soul forever.

About 'Keval-jñān', Dr. Rādhākṛishnan writes: "It is omniscience unlimited by space, time or object. To the perfect consciousness, the whole reality is obvious. This knowledge, which is independent of the senses and which can only be felt and not described, is possible only for purified souls free from bondage."

Paroksha Pramāṇa (Indirect Knowledge)

The knowledge that is impure, of others, and not of the self is called indirect perception. Here we take the help of external means like the five senses and the mind. So, the partial knowledge obtained with someone else's help is called the indirect knowledge (Paroksha Pramāṇa).

Sensory Knowledge (Mati Jñān):

This knowledge is gained through the senses and/or mind. Reflection on what has been perceived, reasoning, questioning, searching, understanding, and judging are the varieties of sensory knowledge. It can also be classified as remembrance, recognition, induction, and deduction.

- Remembrance (Smaran)
- Recognition (Pratyabhijna)
- Induction (Tarka)
- Deduction (Anumāna)

Scripture Knowledge (Shruta Jñān):

This knowledge refers to conceptualization through language. It is obtained by studying the scriptures and listening to the discourses. Scripture knowledge (Āgam Knowledge) consists of comprehension of meaning of words that are heard or derived from the senses and the mind. This knowledge is authoritative.

04 Summary of Pramāṇa

Pramāṇa is capable of making us accept the agreeable things and discard the disagreeable ones; it is but knowledge. The object of valid knowledge according to Jains is always a unity of a number of aspects or characteristic, such as general and the particular, the existent and the nonexistent, etc.

Valid knowledge or 'pure knowledge' is the total or partial destruction of ignorance. The fruit of Pramāṇa is of two sorts: direct and indirect. Direct fruit of all Pramāṇa is the annihilation of ignorance. As regards the indirect fruit of pure knowledge is indifference. It is also said that, the immediate effect of Pramāṇa is the removal of ignorance; the mediate effect of absolute knowledge is bliss and equanimity, while that of ordinary practical knowledge is the facility to select or reject.

The subject of all forms of valid knowledge is the self, as known by direct knowledge. The spirit (soul or Jiva) is the knower, doer and enjoyer, illumines self and others, undergoes changes of condition, is realized only in self-consciousness, and is different from the earth, etc. The soul, as described in Jainism, is permanent but undergoes changes of condition.

With reference to theistic approaches, Jainism believes in soul and its liberation. Moreover, it accepts and agrees to the fact that no liberation is possible without the true knowledge of reality; and logic or Pramāna is the aid to such knowledge. This is neither an intellectual exercise nor a game of arguments to refute, but to know and sharpen understanding for spiritual progress.

On account of its knowledge, the soul is different from inert substances. As the cover over it goes on decreasing, its knowledge goes on increasing and showing itself. Like a mirror that reflects everything, the soul can know anything that can be known. If there is no cover at all, it is natural that it can know all things. It is illogical to say that we can know only up to this extent, not more than this. Therefore, a Keval-jñāni knows everything directly. For a Keval-jñāni, all boundaries of the soul are dissolved allowing one to know everything from an unbiased, unattached point of view. For most laypeople, dissolving the boundaries and cultural programming that has been ingrained in one's being from birth is necessary for spiritual upliftment.

Only he who possesses this kind of knowledge can expound sound doctrines and only he is the supreme spiritual well-wisher. After that, even those who act according to his commands are well - wishers. For great Ganadhars, Āgams are the Pramānas – the source of true knowledge.

Jainism asserts that knowledge attained is the knowledge of real objects. What is known is not all aspects of the reality of an object, but only one or some. In Jainism, knowledge depends on experience and experience is always partial, in the sense that reality in totality is never revealed. Under the circumstance, whatever is known is known in relation to a standpoint and therefore “absolution is to be surrendered.” This is the root of Naya-vāda and Syādvāda.

05 Naya-vāda

The term Anekāntavāda consists of three terms: ‘Aneka’, ‘Anta’, and ‘Vāda’. The term ‘Aneka’, means ‘many or more than one’, ‘Anta’ means ‘aspects’ or ‘attributes’ and ‘Vāda’ means ‘ism’ or ‘theory’. In its simple sense, it is a philosophy or a doctrine of manifold aspects. It has been variously described and translated by modern scholars. Prof. S. N. Dasgupta expresses it as ‘relative pluralism’ against ‘extreme absolutism.’ Dr. Chandradhar Sharma translates it as “doctrine of manyness of reality”. Dr. Satkari Mookerjee expresses it as a doctrine of ‘non-absolutism’. This is also expressed as a theory of ‘conditional predication’ or “theory of relativity of propositions.” Since the doctrine of ‘Anekāntavāda’ is opposed to absolutism or monism (Ekānta-vāda), we would prefer a phrase “doctrine of non-absolutism” to convey the meaning of Anekāntavāda. The doctrine of Anekāntavāda can be subdivided in two categories:

- Naya-vāda relates to thoughts and analysis
- Syādvāda relates to speech

What we know by the analytical process of Naya-vāda, we express by the synthesis of Syādvāda and the base of both is knowledge. According to the Jains, in order to have a complete and comprehensive judgment of reality one has to take into account the main substance that has the element of permanence and undergoes changes in various forms. In this process of change, the previous form dies away and a new form comes into existence. The birth of the new form is called Utpād (emergence), the death of the old form is called Vyaya (disappearance) and the substance, which remains constant during this process of birth and death, is called Dhrauvya (Permanence). When one is able to comprehend all these three, one can arrive at a proper judgment about the thing in question. When the self takes the form of a human being, you can know it as a ‘man’ or a ‘woman’. When it takes a form of vegetable, you can describe it as ‘grass’. All these descriptions are true from the standpoint of the forms that the self has assumed. Therefore, when we recognize a thing from the point of view of the modification or change, it is called ‘Paryāyārthika Naya’. Paryāya means modification, change. However, when we recognize that thing from the point of view of substance, it is called Dravyārthika Naya. In the former mode is predominant

and substance subordinate, in the latter substance predominant and mode subordinate. The former considers changing aspect of reality while the latter considers its permanent aspect.

The greatest contribution that the Jains have made to the world of thought is by their theories of Naya-vāda and Syādvāda. The word 'Syād' in Sanskrit means 'perhaps' but in Jainism it is used to show the relativity of a judgment and the word 'Naya' means 'Standpoint'. Truth or reality is always complex and has many aspects. If one is impressed by one of the aspects of a complex reality and begins to identify the reality, only by that aspect, he is bound to make a wrong judgment about reality. Therefore, the Jain seers exhort us to look at the complexities of life and knowledge from every standpoint and from positive as well as negative aspects. They recognize that the comprehension (view) of an ordinary human being is partial and hence valid only from a particular point of view, which cannot give a correct or even a nearly correct comprehension of the whole. The complex reality has not only an infinite number of qualities but also an infinite number of relations. Again, it may be looked at differently by different people and under their different circumstances. It assumes different forms and appearances for which due allowance ought to be made. All this makes it difficult to form a correct judgment about it unless a systematic and logical method is found to identify it. This method is called Naya-vāda. As Dr. S. Rādhākṛishnan observes:

"The doctrine of Nayas or Standpoint is a peculiar feature of Jain logic. A Naya is a standpoint from which we make a statement about a thing. What is true from one standpoint may not be true from another. Particular aspects are never adequate to the whole reality. The relative solutions are abstractions under which reality may be regarded, but do not give us a full and sufficient account of it. Jainism has a basic and fundamental principle that truth is relative to our standpoint."

Thus 'Naya' can be defined as a particular viewpoint; a viewpoint which gives only a partial idea about an object or view which cannot overrule the existence of another or even a contrary view about the same object. If an object or theory is judged only from one standpoint, the judgment is one sided and it is termed as 'Ekānta'. 'Eka' means 'one' and 'Anta' means 'end'. Thus, Ekānta means one-sidedness. The Jains therefore ask us to judge from all aspects, which is called 'Anekānta'. This is the basic principle of Jain philosophy. Every fundamental principle of Jain philosophy is based on Anekānta. Throughout its approach, Anekānta has been to accept the different aspects or even contradictory aspects of reality and to evolve a synthesis between the contradictory philosophical theories.

A Jain seer would say, both are correct from the standpoint from which they look at the problem, but both make their statements, which do not conform to the principle of Anekānta and hence do not give a correct judgment of reality. Jains say that changes are as real as the original substance. A jug made of a clay substance cannot be used as anything except as a jug and since the use is real, the form of a jug which clay has assumed cannot be unreal. If the clay substance assumes some other form of an earthen vessel meant for cooking, that vessel could not be used as a jug even though the clay substance remains the same. If this is so, how can we say that the form the substance assumes at a particular time is unreal and only the substance is real? The substance of clay appears to be the only real thing to those who concentrate on substance and ignore the form. It is not correct to say that because there is a change in the form, the changing form is unreal. If it is real even for a moment, its reality must be accepted and recognized. If a comprehensive view of the whole reality is to be a comprehensive perception of a thing, it is possible only when its permanent substance (Dravya) is taken into account along with its existing mode (Paryāya). As Āchārya Siddhasen states "we can understand a thing properly by perceiving its various aspects."

06 Classification of Naya

Jain philosophers have given broad classifications of different aspects (Nayas) through which we can perceive a thing. Naya can be classified as the following two types:

Nishchaya Naya (Absolute Point of View)

Here one takes a substance and picks up one of its attributes (Guna) and analyzes one part of its attribute. This is called absolute point of view, e.g. to call a clay pot as a form of clay as it is made of clay. Here clay is a substance and one of its attributes is represented in the form of a pot. The standpoint that concentrates on the original pure nature of a thing is called Nishchaya Naya. It implies the real or the ultimate meaning or interpretation of an object.

Vyavahār Naya (Practical Point of View)

The substance and its attributes are interdependent and can never be separated. To consider them as separate is called the practical point of view. For example, to know is an attribute of the soul. In addition, to consider knowledge in a separate way from the soul is called practical point of view. In the practical point of view, one takes into account the association of a substance with another substance. Even though it is not right to know a substance this way, day-to-day activities become somewhat easier. E.g. we use clay pot to hold water, so now we call this pot a water pot. Here the pot is not made of water, but clay. However, because of water's association with the pot, we call it a water pot. The right way of telling will be that this is a pot made of clay, and we use it to store water. This absolute way of saying a sentence takes a long time and not practical. That is why we call it a water pot. It conveys the meaning. The day-to-day activities become easier thereafter. Even though the soul and body are separate, we use the word interchangeably. We do indicate the body as living because of the association of the soul and body.

From Nishchaya Naya or absolute stand point, a soul is independent, self-existed and uncontaminated by matter. From Vyavahār stand point, it can be called impure as soul is bound with Karma leading to the cycle of birth and death. Such classification of Naya or standpoints enables identification or distinction of objects or theories according to particular class of Naya.

Classification of Naya:

Naigama Naya	Generic and Specific view or teleological view
Sangrah Naya	Collective
Vyavahār Naya	Practical view
Rujusutra Naya	Linear view
Shabda Naya	Literal view
Samabhirudha Naya	Etymological view
Evambhuta Naya	Determinant view.

There are hundreds of sub classifications of these seven Nayas but without going in details, we shall presently discuss the bare outlines of these seven Nayas. Before doing so, it may be noted that first three Nayas are with reference to the identification of the main substance called 'Dravya' and hence are known as 'Dravyārthika Nayas'. The remaining four refer to the standpoints, which identify the modes of the main substance and hence are known as 'Paryāyārthika Nayas'.

Dravyārthika Nayas (Substantial Point of View)

Dravyārthika Naya means the standpoint that concentrates on a substance (the generic and permanent aspect). Dravyārthika Naya (substantial standpoint) considers all things to be permanent or eternal. For example, it states that a pot qua substance clay is permanent or eternal. In this point of view one considers the substance as a whole and gives its modes subsidiary status. E.g. while talking about the soul, one will consider the soul as immortal, was never created, nor will it ever be destroyed. On the other hand, Paryāyārthika Naya regards all things as impermanent, because they undergo changes (transformations). Hence it declares that all things are non-eternal or momentary from the standpoint of modes or changes. The standpoint that grasps the generic aspect is Dravyārthika Naya. And the standpoint that grasps the specific aspect is Paryāyārthika Naya.

This can be subdivided as follows

Naigama	Generic Or Specific Or Teleological
Sangrah	Collective Generic
Vyavahār	Practical

1. Naigama Naya (Generic):

The etymological meaning of the word Naigama is the end product or result. Tattvārtha-sāra gives an illustration of a person who carries water, rice and fuel and who, when asked what he was doing, says he is cooking. This reply is given in view of the result, which he intends to achieve though at the exact time when the question is put to him he is not actually cooking. His reply is correct from the point of view of Naigama Naya, though technically it is not exactly correct because he is not actually cooking at the time when he replies. The general purpose, for which we work, controls the total series of our activities. If someone passes his judgment based on that general purpose, he asserts Naigama Naya, i.e., the teleological viewpoint. These empirical views probably proceed on the assumption that a thing possesses the most general as well as the most special qualities and hence we may lay stress on any one of these at any time and ignore the other ones. It overlooks the distinction between the remote and the immediate, noting one or the other as if it were the whole, depending upon the intention of the observer.

A man has decided to perform an act of theft. The religious works regard him as defiled by the sin of theft, though he has actually not performed the act of theft. The standpoint adopted by the religious works is that the act, which is sought to be undertaken, is as good as being accomplished. This is also an instance of Sankalpi - Naigama.

2. Sangrah Naya (Collective Point of View):

We get this Naya (viewpoint) when we put main emphasis on some general class characteristics of a particular thing ignoring altogether the specific characteristics of that class. Such a view is only partially correct but does not give the idea of the whole and it ignores the specific characteristics of that thing.

In the collective point of view, the knowledge of an object is in its ordinary or common form. The special qualities of the object are not taken into account. For example, assume there to be 500 people in a hall. Here we are now considering only general qualities like people and not considering like how many were men, women, children, old, young, etc.

One considers the general attributes of a substance like a substance has existence and eternity. Now these attributes are common to all six universal substances. Here we are considering the general attributes of a substance and ignoring the specific attributes of each substance. Concentrating on a common quality, such as consciousness that is found in all souls, one can say that all souls are equal.

Its scope is more limited than Naigama Naya.

3. Vyavahār Naya (Practical):

If we look at a thing from this standpoint, we try to judge it from its specific properties ignoring the generic qualities, which are mainly responsible for giving birth to the specific qualities. This amounts to the assertion of empirical at the cost of universal and gives importance to practical experience in life.

This point of view sees an object in its special form rather than the common form. The special attributes of an object are taken into consideration. The practical view, concentrates on the function of a thing or being. It is analytic in approach and often uses metaphors to explain the nature of things.

On the basis of the collective point of view, and after describing things in a collective form, it is necessary to find out their special characteristics. For example, when we utter the word "medicine" it includes all branches of medicine but when one says allopathic, osteopathic, naturopathic, homeopathic, etc. then we can understand its specialty. This can be further divided by its name, patent, quality, uses, etc. These divisions are examples of a distributive point of view and have a tendency towards greater exactitude.

With understanding of Naigama Naya we should recognize the potentiality of achieving liberation by all souls. As all souls are capable of liberation, we should appreciate that potentiality in all souls. And we show our respect and humbleness to all living beings. When we act accordingly

with all, this becomes Vyavahār Naya. Many times we act in accordance to Paryāya, however if we realize to Dravya we can reduce our internal and external conflicts.

Paryāyārthika Nayas (Modification Point of View)

Modification point of view (Paryāyārthika Naya) Paryāyārthika Naya regards all things as impermanent, because they undergo changes (transformations). Hence it declares that all things are non-eternal or momentary from the standpoint of modes or changes. In this point of view one considers modes of a substance as a primary subject. The substantial consideration becomes secondary. One considers a substance with origination and perishing of its modes, e.g. while talking about soul, one will consider ever-changing modes of soul. One will consider the four realms (Gati) of existence, birth, growth, decay, death of a living being, etc. This can be subdivided as follows

Rujusutra	Linear Point of View
Shabda	Literal Or Verbal
Samabhirudha	Etymological
Evambhuta	Determinant Point

4. Rujusutra Naya (Linear Point of View):

It is still narrower than Vyavahār in its outlook, because it does not emphasize all the specific qualities but only those specific qualities, which appear in a thing at a particular moment, ignoring their existent specific qualities of the past and the future. The past and future modes of a thing are not real as they have served or will serve their purpose and do not exist at the moment.

The approach of the Buddhists is of this type. To ignore the specific qualities of the past and future and to emphasize only continuing characteristics of Reality is the fallacy involved here.

In this point of view, one considers ideas like reality, etc. as the direct grasp of here and now, ignoring the past and future. It considers only the present mode of a thing. Ruju means simple, sutra means knowledge. Suppose a man was a king and he is not a king now, thus his past is of no use in a linear point of view. Similarly, a person will be a king in the future, but is meaningless in a linear point of view. Only the present mode is recognized in a linear point of view making the identification easier and scope narrower.

5. Shabda Naya (Literal Point of View):

The Verbalistic approach is called as Shabda Naya. This standpoint maintains that synonymous words convey the same meaning or thing, provided they are not different in tense, case ending, gender, number, etc. In other words, it states that two synonymous words can never convey the same thing if they have different tenses, case endings, genders, and numbers. So it is not appropriate to use words in different genders, number etc. to refer to the same object or event.

The literal point of view uses words at their exact face value to signify the real nature of things. Each word has a very particular meaning. In the literal view, even changing the gender, numbers, words ending or tense of a word is thought to change its meaning and therefore to change the object to which it refers. Therefore, it is not appropriate to use words in different genders, numbers, etc. to refer to the same object or event. E.g. the words pot and pitcher signifies same meaning, but in the following sentence, the meaning gets changed, “why did you bring a pot? I only want a pitcher”.

6. Samabhirudha Naya (Etymological Point of View):

It is different from Shabda Naya because it concentrates on the etymological distinction between the synonyms. If carried to the fallacious extent this standpoint may destroy the original identity pointed to by synonyms. It discards the conventional use of a word in favor of the meaning derived from its root. The etymological view asserts that, because the roots of synonyms are different, they are not actually “synonyms” in the sense of words that mean the same as each other.

A group of words may basically mean the same things but as individual words, they represent a special condition, e.g. hut and palace are places to live. However, poor people live in a hut and king lives in a palace, in an etymological (word historical or derivation) point of view, it represents a specific quality or grammatical property of a word.

7. Evambhuta Naya (Determinant Point of View):

This Naya recognizes only that word which indicates the actual action presently attributed to the individual. In other words, among synonyms only that word should be selected which has a correlation with the action referred to.

In this point of view, the word or sentence, which further determines its characteristic property in its present state, is used. It recognizes only the action implied by the root meaning of a word. To be real, the object must satisfy the activity meant by the word. A word should be used to denote the actual meaning. e. g. the word thief is to be used only when a person is caught stealing and not because a person is a known thief. It represents a strict application of a word or statement.

07 Summary of Naya

Partial truth of Individual Naya

As already noted, the purpose of pointing out to this detailed classification of Nayas is to show how different individuals can view the same object from different perspectives. However, these different aspects are only partially true and since they are only partially true, they are not capable of being wholly true. They, however, cannot be rejected as wholly untrue also. These different aspects can be illustrated by the reactions of some blind people who were asked to go to an elephant and give its description after touching and feeling it. One who touched its legs described it like a pillar; one who touched the tail described it like a rope and so on. Each one was right from his own standpoint because he could experience only a particular limb of the elephant and not the whole elephant. Each one of them was, however, wrong because his description did not conform to the reality, which the elephant possessed. Only one who could see the whole could comprehend this reality.

Utility of Naya Theory

The analysis of Naya shows that every judgment is relative to that particular aspect from which it is seen or known. This is also called Sāpeksha-vāda that means relativity of our particular knowledge or judgment to a particular standpoint. Since human judgments are always from particular standpoints, they are all relative and hence not absolutely true or absolutely false. Their outright acceptance as a sole truth or rejection as totally false would not be correct. This led the Jain seers to their famous doctrine of 'Syādvāda', which means the doctrine of relativity.

Naya-vāda reveals a technique to arrive at such an understanding. It teaches us that truth is revealed to us only partially if viewed from a particular aspect. Even if one finds that a proposition is quite contrary to the conviction he had for the whole life and hence the cause of great irritation to him, once he applies the principles of Naya-vāda his irritation begins to subside. The simple reason being is that he begins to realize the real cause for that contrary proposition.

08 Syādvāda or Sapta-Bhanga (Seven Predications)

Let us now understand what the theory of non-absolutism is as the Jain theory of reality from its metaphysical point of view. The Jain approach to ultimate reality can be expressed in two words: realistic and relativistic. The universe is full of innumerable material atoms and innumerable individual souls. They are separately and independently real. Again, each thing and each soul possesses innumerable aspects of its own. A thing has got an infinite number of characteristics of its own. Thus, according to the metaphysical presupposition of Jainism, a thing exists with infinite characteristics.

The theory of Anekāntavāda is the metaphysical theory of reality. Jainism brings out another aspect of reality and that is its relativistic pluralism. While Anekāntavāda explains reality metaphysically, Syādvāda explains it epistemologically (dealing with knowledge). Both are two aspects of the same reality. We have already seen how human knowledge is relative and limited which ultimately makes all our judgments relatively or partially true, and not absolute. Syādvāda is also called Sapta-bhanga

Naya (sevenfold judgment). Syādvāda is known as the theory of relativity of propositions or theory of relativity of judgments. Some critics call it the theory of relativity of knowledge. We can say that Syādvāda is the epistemological explanation of reality; Sapta-bhangi Naya is the method or the dialectic of the theory of sevenfold judgment. It is the logical side of the theory.

The doctrine of Syādvāda holds that since a thing is full of most contrary characteristics of infinite variety, the affirmation made is only from a particular standpoint or point of view and therefore it may be correct or true. However, the same assertion may be wrong or false from some other standpoint or point of view. Thus, the assertion made cannot be regarded as absolute. All affirmations in some sense are true and in some sense are false. Similarly, all assertions are indefinite and true in some sense as well as indefinite and false in some other sense. Assertions could be true, or false or indefinite. Thus, Jainism proposes to grant the non-absolute nature of reality and relativistic pluralism of the object of knowledge by using the word 'Syāt' (or Syād) before the assertion or Judgment.

The word 'Syāt' literally means 'may be.' It is also translated as 'perhaps', 'somehow', 'relatively' or 'in a certain sense'. The word 'Syāt' or its equivalent in English used before the assertion makes the proposition true but only under certain conditions i.e. hypothetically. What is to be noted is that the word 'Syāt' is not used in the sense of probability leading to uncertainty. Probability again hints at skepticism and Jainism is not skepticism. Since reality has infinite aspects, our judgments are bound to be conditional. Thus, Syādvāda is the theory of relativity of knowledge. The Jains quoted quite a good number of parables, which are conventionally used by Jain writers to explain the theory. The most famous one for the grip over the core of the theory is the famous parable of six blind men who happened to come across an elephant. Each one was sure and asserting about his own description alone being correct. However, each one was correct from his point of view though contrary to each other. Thus the Jains hold that no affirmation or judgment is absolute in its nature, each is true in its own limited sense only. The affirmations will tell either about the existence, or non-existence, or about the inexpressible. Combining these three will give four more alternatives. So, we derive the seven alternatives technically known as Sapta-bhanga Naya or the sevenfold Judgments.

Theory of Seven Predications (Sapta-Bhanga)

To clarify the above approach of ascertaining the truth by the process of Syādvāda, the Jain philosophers have evolved a formula of seven predications, which are known as Sapta-bhanga. 'Sapta' means 'seven' and 'Bhanga' means 'mode'. These seven modes of ascertaining the truth are able to be exact in exploring all possibilities and aspects. For any proposition, there are three main modes of assessment, namely, (1) A positive assertion (Asti), (2) A negative assertion (Nāsti), (3) Not describable or expressible (Avaktavya). However, for greater clarity four more permutations of these three are added as under: 'Asti-nāsti', 'Asti-avaktavya', 'Nāsti-avaktavya' and 'Asti-nāsti-avaktavya'. The word 'Syāt' is prefixed to each of these seven predications to prevent the proposition from being absolute.

All these seven predications are explained with reference to an ethical proposition that 'It is sin to commit violence'. With regard to this proposition, the seven predications noted above can be made as under:

Asti	It is sin to commit violence with an intention to commit the same
Nāsti	It is not a sin to commit violence on an aggressor who harms an innocent and helpless person
Asti-nāsti	It is sin to commit violence in breach of moral and social laws, but it is not a sin if violence is required to be committed in performance of moral or social duties
Avaktavya	It is not possible to say whether violence is a sin or virtue without knowing the circumstances under which it is required to be committed
Asti-avaktavya	Indeed violence is sinful under certain circumstances, but no positive statement of this type can be made for all times and under all circumstances.
Nāsti-avaktavya	Violence is not indeed sinful under certain circumstances, but no positive statement of this type can be made for all times and under all circumstances

Asti-nāsti- avaktavya	Violence is sinful, but there are circumstances where it is not so. In fact no statement in affirmation or negation can be made for all times and all circumstances
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All these seven modes can be expressed with regard to every proposition. The Jain philosophers have applied them with reference to self, its eternality, non-eternality, identity and character. In fact, this approach of Anekānta permeates almost every doctrine, which is basic to Jain philosophy. S. Gopalan quotes Eliot in this connection as saying:

"The essence of the doctrine (of Syādvāda) so far as one can disentangle it from scholastic terminology, seems just for it amounts to this, that as to matters of experience it is impossible to formulate the whole and the complete truth, and as to matters which transcend experience, language is inadequate."

At no time in the history of mankind, this principle of Syādvāda was more necessary than in the present.

This is the general view of the method of the Jain dialectic. Only this type of dialectical method can represent Syādvāda. The theory of sevenfold predication is treated as synonymous with Syādvāda owing to the fact that the number of possible or alternative truths under the conditional method of Syādvāda are seven only."

Critical Evaluation of Syādvāda

Jains admit that a thing cannot have self-contrary attributes at the same time and at the same place. What Jainism emphasizes is the manyness and manifoldness of a thing or the complex nature of reality. Dr. Rādhākṛishnan says, "Since reality is multiform and ever-changing, nothing can be considered to exist everywhere and at all times and in all ways and places and it is impossible to pledge us to an inflexible creed."

A. N. Upadhye writes that Syādvāda and Naya-vāda has supplied the philosopher the catholicity of thought. It also convinces one that Truth is not anybody's monopoly with tariff walls of denominational religion while furnishing the religious aspirant with the virtue of intellectual toleration. This is the part of that Ahimsa which is one of the fundamental tenets of Jainism." Lastly, in the words of Dr. Y. J. Padmarajah, "Anekāntavāda is the heart of Jain metaphysics and Naya-vāda and Syādvāda (or Sapta-bhangi) are its main arteries. To use a happier metaphor: the bird of Anekāntavāda flies on its wings of Naya-vāda and Syādvāda."

Through Anekāntavāda, and thus through Naya-vāda and Syādvāda, Jains bring a solution to the age-old controversy between the absolutism and nihilism or between the one and the many or the real and the unreal.

Theistic Implication of Syādvāda

Thus, the spirit to understand the other and other's standpoint and to learn to tolerate the conflicting or contrary situation helps a lot towards the higher development of right conduct. It broadens the mind and makes a person quite objective and open in his thinking. Such a person, like Jain monks, reads extensively the treatises of other schools. It proves to be good training "to identify extreme views and to apply the proper corrections." Thus, here also, we find Syādvāda a great help towards right knowledge and right conduct. Syādvāda, by molding a person towards better conduct and higher knowledge, proves to be of great theistic significance.

One of the aims of life is to make the earth a better and worthier world. Syādvāda in spite of its dry dialectic and forbidding use of logic is not without a lesson for the practical human beings of the world.

Pundit Dalsukhbhai Malvania, an authority on Jainism, in one of his essays on Anekāntavāda explains that the motto of Anekāntavāda is Ahimsa and that is the prime reason that Jain philosophy is based on Anekāntavāda. The very idea of not to hurt others but to be kind and sympathetic towards others' views and thus to be friendly is the logical outcome of Ahimsa. Ahimsa in its positive concept becomes love and compassion. A perfect theism, not in its narrow rigid sense, but in the sense where broad religiousness, deep spirituality and high knowledge are thought of for the soul's ultimate liberation from bondage, require Syādvāda as its valid approach to have an objective vision

of truth, to be tolerant, to be sympathetic and to have an attitude of impartiality. Without all these, no theism in its actual practice is possible. Syādvāda shapes a personality into a theistic one.

Moreover, subjective attitude and past recollections towards the same or similar objects play a decisive role in judgment. At the same time prejudices and predilections, social upbringing, environmental necessities and politico-social taboos also play a very decisive role in a judgment about an idea.

In fact, every object and every idea has infinite characteristics and is required to be judged from a variety of standpoints. What should be our reaction towards a thing if we are convinced that everything in this universe has infinite characteristics and with limited knowledge, a human being is not capable of determining all these characteristics? Certainly, if our approach were objective and unbiased, we would not rush to take an absolute view of that thing or thought by keeping in mind the limitations of our knowledge. Our judgment based on limited data is likely to be wrong. We would, however, not have actual perception. Therefore, in our prudence, we would say that the judgment formed about actually perceived things is 'likely' to be true. While saying so, we would not rule out the possibility that it may turn out to be untrue if looked at from any other perspective. This is the approach of Syādvāda, which implies that each and all knowledge is relative. What we know by the analytical process of Naya-vāda, we express by the synthesis of Syādvāda. As already noticed, the etymological meaning of the word 'Syād' is 'Perhaps.' However, it is used to suggest a relative truth. The theory of Syādvāda is based on the premise that every proposition is only relatively true. It all depends upon the particular aspect from which we appreciate that proposition. Since all propositions are related to many circumstances, our assertions about them depend entirely upon the particular circumstances through which we are viewing them. Since our view has a limited aperture, we cannot know everything and hence it is appropriate to avoid our absolute assertion.

For instance, when we say that a particular thing weighs 5 lb., our statement about the weight is related to the gravitational force exerted on that thing by our planet, the earth. The same thing may not weigh anything if removed from this gravitational field or may weigh differently on a different planet. The same can be said about our statements relating to time and space and about every human experience. It is the matter of our daily experience that the same object, which gives pleasure to us under certain circumstances, becomes boring under different circumstances. Scientific truths are, therefore, relative in the sense that they do not give complete and exhaustive knowledge of the objects under study and contain elements that may be changed with further advance in knowledge. Nonetheless, relative truth is undoubtedly useful as it is a stepping stone to the ultimate truth.

09 Is "Self" Permanent or Transitory?

In the field of metaphysics, there has been serious controversy about the real nature of 'Self'. While Vedāntists believe that, everything that is found in this universe is 'Brahma', the super self, permanent, and the material things are found to have no reality, as they are transitory in nature. The Buddhists would say that everything in this universe including the super-self is transitory and constantly changing. These are the two extreme views as they concentrate only on particular aspects to the exclusion of other aspects. The Jains say that both are relatively correct from the viewpoint through which they see the thing, but both are incorrect in as much as they fail to take the comprehensive view of all the aspects involved. The Jains would say that, from the point of view of substance (Dravya) self is permanent but from the point of view of modifications (Paryāya), it is transitory. Since substance and its modes should be taken as an integrated whole in order to comprehend it properly, both the attributes of permanence and transitoriness should be taken into account. Both to the Vedāntists as well as to the Buddhists, the Jain seer would say 'Syād Asti', i.e., "From one aspect you are right" and applying his 'Anekānta Naya', i.e., looking at the problem from different angles would come to the above conclusion. Thus the doctrine of relativity, which is the practical application of the theory of multifold aspects (Naya-vāda), is nothing but the doctrine of metaphysical synthesis. This doctrine has a great value in our day - to - day individual and social life.

10 Importance of Anekāntavāda

The importance of this comprehensive synthesis of 'Syādvāda' and 'Anekānta Naya' in day-to-day life is immense in as much as these doctrines supply a rational unification and synthesis of the manifold and reject the assertions of bare absolutes.

Mahatma Gandhi's views (wrote in 1926) about the Jain theory of Anekānta are as follows:

"It has been my experience, that I am always true (correct) from my point of view and often wrong from the point of view of my critics. I know that we are both (I and my critics) right from our respective points of view."

"I very much like this doctrine of the many view points of the reality. It is this doctrine that has taught me to judge a Muslim from his standpoint and a Christian from his. From the platform of the Jains, I prove the noncreative aspect of God, and from that of Rāmānuja the creative aspect. As a matter of fact we are all thinking of the unthinkable describing the indescribable, seeking to know the unknown, and that is why our speech falters, is inadequate and been often contradictory."

The history of all conflicts and confrontations in the world is the history of intolerance born out of ignorance. Difficulty with the human being is his/her egocentric existence. Anekānta or Syādvāda tries to make the human being conscious of his/her limitation by pointing to his narrow vision and limited knowledge of the manifold aspects of things, and asks him/her not be hasty in forming absolute judgments before examining various other aspects - both positive and negative. Obviously, much of the bloodshed, and much of tribulations of mankind would have been saved if the human being had shown the wisdom of understanding the contrary viewpoints.

The doctrine of Syādvāda also clarifies the metaphysical doctrine of 'Self' envisaged by the Jains. The proposition 'Syād Asti' is positive in character and points out the positive attributes of the thing in question. These are individual attributes, which belong to and are inherent in the thing in question. Therefore, when the proposition 'Syād Asti' is applied to 'Self', it conveys that 'Self' is justified in its existence only from the point of view of its own individual attributes, modes, space and time. However, when the other proposition of the doctrine namely 'Syāt Nāsti' is applied to it, it means the 'Self' does not possess the attributes and modes which do not belong to it. It is just like a pot that can be identified as a 'pot' only if it carries the attributes of a 'pot' but it cannot be identified as a pot if it carries the attributes, which are foreign to it. Therefore, the negative identification of 'Syāt Nāsti' when applied to 'Self' would mean, that if the self tries to adopt the attributes of Pudgal (matter) which are foreign to it, it is not the 'self'. In other words, Syādvāda teaches us that 'Self' can be identified positively as 'Syād Asti' only if it is viewed from its own attributes, and negatively as 'Syāt Nāsti' to show that it is not Pudgal, etc. if it is viewed from the attributes that are foreign to it.

Thus, the doctrine of Syādvāda gives clarity to the real character of the 'Self' and by the same process of reasoning, the real character of 'Pudgal', i.e., non-sentient things.

11 Anekāntavāda and Ahimsa

However, the important aspect of Anekāntavāda and Syādvāda is the subtlety with which it introduces the practice of Ahimsa (nonviolence) even in the realm of thought. The moment one begins to consider the angle from which a contrary viewpoint is put forward, one begins to develop tolerance, which is the basic requirement of the practice of 'Ahimsa'. The origin of all bloody wars fought on the surface of this earth can be traced to the war of ideas, beliefs and disagreements. Anekāntavāda and Syādvāda puts a healing touch at the root of the human psyche and tries to stop the war of beliefs, which lead to the war of nerves and then to the war of bloodshed. It makes all absolutes in the field of thought quite irrelevant and naive, and it imparts maturity to the thought process and supplies flexibility and originality to the human mind. If mankind will properly understand and adopt this doctrine of Anekāntavāda and Syādvāda, it will realize that real revolution was not the French or Russian Revolutions; the real revolution was the one, which taught man to develop his/her power of understanding from all possible aspects.

B13 - Anekāntavāda III - Five Samavāya or Causal Factors

01 Introduction

Who is responsible for the events that occur in the world? Hegel said it is history. Marx said it is “the system.” Various views have been propounded to explain the occurrence of events. These theories put forward mutually conflicting answers to the question of who or what causes events in this universe to transpire. An event does not take place because of one reason. There is always more than one factor involved. Per Jain philosophy, a situation develops or an event happens because of five reasons operating simultaneously.

Some schools of thought believe that whatever happens is God’s wish. They think that:

- God has created the universe
- God manages the universe
- God decides who gets what

This type of belief contrasts with that of the Jains, who believe that the six basic substances of the universe are eternal and they are:

- Soul (Jivāstikāya)
- Material atoms (Pudgalāstikāya)
- Medium of motion (Dharmāstikāya)
- Medium of rest (Adharmāstikāya)
- Space (Ākāśhāstikāya)
- Time (Kāl)

They are indestructible and cannot be created. Nobody manages the universe. Everything in the universe takes place in accordance with the laws of nature. Every individual feels the appropriate repercussions of his/her actions in accordance with his/her own Karma.

02 Samavāya

Samavāya is the name of the group of five causes that are associated with every situation or event. It gives the connection between action and causes. Without a cause, no action can take place. These five causes have a deep connection with everything that takes place in the universe. These all are responsible for all events (positive or negative) in the universe. The five Samavāya (group of factors functioning simultaneously) are:

- Kāl (Time)
- Svabhāv (Nature of a Substance)
- Niyati (Fate)
- Nimitta and Prārabdha (External Circumstances, and/or Karma)
- Purushārtha (Self Effort or Free Will)

Some people give focus only to one of these causes and ignore the others. The theory of Anekāntavāda, the Jain philosophy of multiplicity of viewpoints, rejects this way of viewing matters from a single angle. The Jain philosophy views and reveals the importance of each Samavāya from the Anekāntavāda and considers these five Samavāya as the causes for any action or reaction. Without these five, nothing can take place.

1. Kāl (Time)

Time gives sequence to whatever happens in the universe. The Karma that are bound to the soul due to activities may not immediately manifest their fruits as soon as they are bound. The fruits of Karma appear at a specific time depending on the nature of the Karma itself.

Karma have to depend on time to present their fruits. One cannot have fruits the very moment a tree is planted. The seed cannot neglect the temporal limitation set out by time for its transformation into a tree; even nature depends on time for its manifestation or actualization.

Time is a controlling principle. Without it, temporal order cannot be accounted for. If there were no time, a spout, a stem, a stalk, a flower and a fruit - all would emerge and exist simultaneously. We cannot but acknowledge the fact that time plays an important role in the events of one's life.

If man understands that time is one of the important factors that produces an effect, he will learn to be patient during the period from the inception of the work to its completion or accomplishment. Otherwise, he will wrongly expect success or accomplishment the moment the work has commenced or at least before its due time. He may then lose all hope on account of not attaining success. This will make him slack in his efforts. As a result, he may be deprived of success in the future.

2. Svabhāv (Nature of a Substance)

Every substance has its own nature and they generate effects according to it. Time is not everything. Even if the right time arrives, certain seeds do not sprout. Why are thorns sharp? Why do most flowers have beautiful colors? Why are some animals cruel? Why are some animals clever and capable of rapid movement? Why does a dog bark? A single answer to all these questions is that it is their nature (Svabhāv). For example, to bark is a dog's nature. You will not be able to grow mangos on a lemon tree. In matters like these, individual nature is considered as the main cause.

Nothing can generate an effect against its own inherent nature, even if all other causal conditions such as time, human effort, etc., are present there. An insentient or sentient thing produces an effect strictly in accordance with its own inherent nature. Undoubtedly, the place of inherent nature is very important in the production of an effect or in the occurrence of an event.

3. Niyati (Destiny)

Niyati means destiny or fate. In this world, there are certain things that are predetermined and unalterable. In these situations, whatever has been destined will take place. Whatever has to happen keeps happening. In this process, change cannot be made despite our best laid plans. For example, even if we make all possible efforts, we cannot prevent the aging process or may not be able to save someone's life. If someone were going to hit our car from behind, he/she would do so despite our best efforts. In essence, although we are in control of most events that occur throughout our life, there are certain things that are beyond our control.

Destiny can be regarded as identical to a certain type of karma, an unalterable karma. In Jain terminology, it is called 'Nikāchit karma'. The Nikāchit karma is that which is unalterable and which most certainly causes the experience of pleasure or pain to the concerned soul at the time of its fruition. The fruit or result of such type of karma being Niyat (fixed and unalterable), the karma is known by the name 'Niyati'. However, it must be stressed that the concept of Nikāchit only applies to a select few karma and cannot be used as a justification for apathy or evil.

4. Nimitta or Prārabdha (External Circumstances and Karma)

Nimitta is an apparent cause of a result of a catalytic agent (helper) of a process, result or activity. There can be one or more Nimitta in any given event. Nimitta can be either external (person, objects) or internal (Karma). Guidance of a Guru and scripture or an event can be an external cause.

Happiness, misery and various conditions related to us depend on diverse karma. Sometime we notice that good deeds yield bitter fruits and evil deeds yield sweet ones. Behind this apparent anomaly, it is the force of karma that is at work. All strange things and all the sad and happy things we experience; are all due results of previously bonded Karma. Consider this example: a mother gives birth to twins. One turns out to be different from the other. This is because of one's own

Karma. The rich become poor, the poor become rich, and sometimes the rich become richer and poor become poorer. This is also because of one's own Karma. Everyone has to experience both the good and the bad consequences of their Karma.

There occur inexplicable or strange events in the life of an individual or of a group, which are described as 'determined or controlled by Fate'. From such events, we get the idea of the existence of karma.

5. Purushārtha (Self-effort or Free Will)

Purushārtha or individual effort has a special place. A person cannot progress if he/she depends on Time or Nature or Destiny or Karma but he/she does not put forth effort. The human race has progressed because of efforts and initiatives. It is not possible to improve anything without effort.

Which one is the most important of these five? Which is the most effectual? The controversy regarding these questions is not of today; but has existed for centuries. Countless arguments and counter arguments have been made for and against one or another proposition. One who supports one view disagrees with other causes. However, Jain philosophy does not consider these five from a single point of view; nor does it consider anyone of them as the only right one. The Jain philosophy considers their collective effect as valid and right. We must understand that in the production of each and every effect, all five causal factors are not equally important. Of course, all of them are necessarily present there simultaneously to produce an effect. However, with respect to a particular effect a particular causal factor acts as the principal one and the rest act as subordinate to it.

However, Jain philosophy does put more emphasis on individual effort (Purushārtha), because individual effort is the only one in our control. Individual effort can change or eradicate one's Karma. Purushārtha of the past is Karma of the present and Purushārtha of the present is Karma of the future. If we continue to put forth self-effort to shed our Karma, our destiny will improve and that can happen sooner depending upon the eradication of Karma. However, we must understand that it takes all five causes for any action to take place.

We cannot help but recognize the importance of human effort. Those who regard karma as supreme should question themselves as to who generates karma. It is the activity and passions of the soul that generates karma. Karma makes the soul wander in the cycle of life and death, whereas human effort wages war against karma, destroys its entire force and leads the soul to Siddhashila. It is not the force of karma that brings about the manifestation of the state of liberation. In fact, it is the destruction of karma that is the only cause of liberation. It is only human effort that can destroy karma. When one directs one's attention to this uncommon characteristic of human effort, one finds it improper to give sole importance to karma. This is the reason why the knowledgeable and wise saints have taught us that the only means for improving and destroying karma is one's firm determination to keep one's mental, vocal and bodily operations auspicious (virtuous) or pure while performing spiritual good, auspicious, praiseworthy or compassionate acts. Those who depend solely on karma become despondent and indolent. Hence, they are deprived of success.

Though human effort has to depend on time, nature, etc., it is the most efficient way to bring victory to man. In the modern age, many wonderful things have been invented and widely used. These inventions serve as brilliant instances of the efficacy of human effort. Individuals or nations that put forth great efforts make progress and attain prosperity and welfare. On the other hand, idle individuals and nations fall behind and degenerate on account of their lack of vigor and vitality; they consequently become slaves of others and subject themselves to their oppressions. If the achievements attained or inventions made by human effort are misused, it is the people who misuse them that are at fault and not the achievements or inventions.

03 Significance of Samavāya

To form an opinion on any one of the five causes indicates our ignorance about Jain reality.

However during our spiritual growth period, we should reflect on one cause that will reduce or minimize our vices and enhance our spirituality.

During the action or activity period one should reflect on:

One's own effort for the success (Determination, Free will, Self-effort)

At the conclusion of an activity or action one should reflect on:

If the result is positive –

The success was due to the help from others (external Nimitta or circumstances)

If the result is negative –

The failure was due to my past karma (internal Nimitta), the failure was predestined or, my effort was not adequate

Person needs Freewill, Determination, and Effort to progress from Illusionary/Ignorant state (1st Gunasthāna) to Monkhood state (6th Gunasthāna).

Person cannot spiritually progress further without dissolving his/her ego.

To the person with an ego, all events that occur in the universe seems predestined.

This does not mean that events are predestined in reality (all five causes are equally present).

We may continuously change two of the five causes:

Purushārtha and Nimitta (Self Effort or Free Will, Karma and External situation)

Hence, the probability of all events being predetermined is very low.

During an ignorance state, a person is controlled by surroundings (Nimitta).

Hence on the path of spiritual progress, the person should be surrounded by the proper environment.

As spiritual progress occurs, the effect of external causes reduces, and the power of soul increases.

Karma philosophy applies to ourselves, Compassion applies to all.

04 Summary

We have now seen the importance of the five causal factors. All five are useful in their own places. All contribute to the production of an effect. We should not give exclusive importance to any one of them, rejecting all others or relegating them to an utterly insignificant place. The believers in the doctrine of time are under the sway of illusion, if they accept time while excluding the other factors without properly evaluating their contribution. This view is the right view, which accords proper placement to all the causal factors. Contrary to it, the wrong view is that, which regards anyone of them as the sole cause, neglecting the rest.

Jainism puts most emphasis on Purushārtha (to rely a great deal on one's own efforts and initiatives) since it is the only one in our control and can make an impact on other Samavāya in future. No progress can be made if one depends only upon fate or Karma. Individual effort (Purushārtha) can help in shedding Karma and in purifying one's consciousness. Believing in these five causes is the beginning of the theory of multiplicity of views (multifaceted truth or Anekāntavāda).

B14 - Fourteen Gunasthāna: Stages of Spiritual Development

01 Introduction

In the book "Outlines of Jainism" Shri J. L. Jaini defines that: "In Jainism fourteen stages are indicated through which the soul progresses from an impure state to the final pure state of liberation (Siddha). The psychical condition of the soul due to the fruition (Uday), partly settling down (suppression) and partly perishing of Karma matter (Kshayopasham) is called "Gunasthāna".

In Jainism, the Gunasthānas describe the path, modalities and prerequisites for the bonded soul (Bahirātmā) to become a liberated soul (Paramātmā) through the path of internal progress (by becoming Antarātmā). The process begins with the soul, which is at the lowest stage from times immemorial, circulating in the cycles of births and deaths due to lack of true belief, true knowledge and true conduct. Since there is a divine spark in every soul (without which it will not be a living being), it is struggling to find its true identity and potential of becoming liberated. Thus, a constant struggle is going on between forces of darkness of wrong belief (Mithyātva) and forces of light of true belief (Samyaktva). Forces of darkness (Mithyātva) try to keep the soul tied down to the Samsār (worldly existence) while forces of light (Samyaktva) try to help the soul attain liberation. In the long run there comes a chance when by reducing its Karma load the forces of light (Samyaktva) prevail and the soul is able to break the shackles of Mithyātva (wrong belief) just like a piece of straw is able to escape out of a whirlpool. This is like cutting the Gordian knot and is also called Granthi Bhed in Jain terminology. Once this happens, the soul is set on the road of rising Gunasthānas. In other words, the pilgrim has found his path and the Pilgrim's Progress has begun which may ultimately lead to the liberation of the soul though it may take years and years. During this progress through different Gunasthānas, the soul has to encounter ups and downs and also very unusual and unprecedented experiences during the ascent.

Gunasthānas denote purely spiritual exercise - the fourteen levels relate to the spirit or the soul it embodies. The progression or regression is of the soul and is on a spiritual scale and according to spiritual yardsticks. It cannot be seen, observed or measured in the physical world. Though the stages of spiritual development relate to the soul or are of the soul, they directly result from karma (matter) contaminating the soul. The worse and more intense association of Karma with the soul, the lower the stage of spiritual development of the soul. Conversely the lesser and lighter the Karma load is on the soul, the higher and better stage it can attain.

Karma may appear as the immediate cause determining Gunasthānas, but since karma in turn accrue, arise or subside by Yoga (activities/vibration), Kashāya (passion), Pramāda (negligence), Avirati (indiscipline) and Mithyātva (false faith) as seen earlier, these ultimately are responsible for the soul's progress or downfall. As the Yoga and Kashāya etc. are committed by the soul itself with or without other conditions participating in the final and ultimate analysis, it is the soul itself that determines its Gunasthānak or its progression or downfall.

Though only fourteen stages are identified, there are innumerable points on the path of liberation on which the soul transits up and down or at which it stays - just like numerous points or stations on a railway route are characterized by a few important or junction stations. The soul has been on this path since time immemorial and will be so till its final liberation, with its final destination being the completion of spiritual development.

The Gunasthāna, on which the soul may be, varies from moment to moment depending on its Karma Uday (operation of karma) or Kshayopasham (destruction and suppression of karma), Rāga and Dvesha (attachment and aversion) or Yoga and Kashāya (activity and passion). This is similar to one's blood pressure varying from one moment to the next. To identify the Gunasthāna of a being exactly at any moment is only possible by a Keval-jñāni (the Perfect Being) since it is a purely spiritual barometer. It is not possible for ordinary beings to assess one's spiritual stage since they can only form some idea by the external conditions, circumstances, and behavior of the beings. The real diagnosis is possible only by assessing the level of their thought process that no one other than Keval-jñāni can know.

The movement of the beings from one Gunasthānak to another is not in strictly numerical order i.e. first to second and so on. The soul moves up and down on the spiritual path according to logical rules e.g. from

first Gunasthāna the soul transits straight to the fourth, but it may regress to third or second on its path to the first for reasons given later.

We will know more about them as we briefly describe each of the fourteen Gunasthānas, in the subsequent paragraphs.

02 Fourteen Gunasthānas

The 14 stages of spiritual development are as follows:

01	Mithyā-drashti Gunasthāna	Wrong faith
02	Sāsvādāna Samyag-drashti Gunasthāna	Having tasted true faith
03	Samyag Mithyā-drashti Gunasthāna	Mixed faith stage
04	Avirata Samyag-drashti Gunasthāna	Vow less right faith
05	Desha-virat Shrāvaka Gunasthāna	Partial renunciation
06	Pramatta-samyat Gunasthāna	Full renunciation with less awareness
07	Apramatta-samyat Gunasthāna	Renunciation with awareness
08	Apurva-karan or Nivritti-bādara Gunasthāna	Meditative state
09	Anivritti-bādara Gunasthāna	Advance meditative state
10	Sukshma-samparāya Gunasthāna	Stage of subtle greed
11	Upashānt-moha (Kashāya) Gunasthāna	Suppressed passions state
12	Kshina-moha (Kashāya) Gunasthāna	Passionless stage
13	Sayogi Kevali Gunasthāna	Active omniscience state
14	Ayogi Kevali Gunasthāna	Inactive omniscience state

01. Mithyā-drashti Gunasthāna

This is the lowest or first stage wherein the soul, due to manifestation of Mohaniya (Deluding) Karma, does not believe in the Right Path to salvation. The characteristic mark of this Gunasthāna is perversity of attitude towards truth; or unbelief in the truth taught by the Jina in its entirety. The soul at this stage has a minimum degree of right vision and very indistinct enlightenment - just enough that is required for a living conscious soul. A soul may find itself in this stage from the start or it may come to it from higher stages but the reason is the same - the manifestation of Deluding (Mohaniya) Karma. From this stage, a soul rises only to the fourth stage for the very first time and not to the second or the third as will be described later. In this Gunasthāna, all 28 types of Deluding (Mohaniya) Karma are in manifestation.

02. Sāsvādāna Samyag-drashti Gunasthāna

This is the second higher stage where the soul finds itself for a very short time on its downward journey to the first stage but with some taste or memory of the higher stage. A soul has attained the higher stage due to the arising of true belief or enlightenment for a short duration due to suppression of Deluding (Mohaniya) Karma. However, due to the re-manifestation of the same Karma of an acute type, it goes back to the first stage staying for a short period in the second stage with taste of true belief lingering which has given it the name of a Gunasthāna with a taste. From this stage, it only goes downwards to the first Gunasthāna (Mithyātva).

03. Samyag Mithyā-drashti Gunasthāna

This third stage is marked by indifference towards true belief, the soul being in a mixed state of belief and non-belief in the true doctrines. This condition arises on account of manifestation of mixed Deluding Karma in the soul at a higher stage (Fourth) from which the soul comes down to this stage. The stay in this third stage is also of very short duration and is transitional, the soul going down to

the first stage of complete unbelief - Mithyātva, or making a recovery and rising up to higher stages with right faith.

04. Avirata Samyag-drashti Gunasthāna

In this stage the soul, though having been blessed with Right Belief and Right Knowledge, is not able to proceed on the path of Right Conduct in as much as it is not capable of adopting the vows for the lack of will, power and energy. The path of salvation consists of all the three elements of Right Belief, Right Knowledge and Right Conduct, the last one consisting of vows. Due to the operation of Karma, the being may have Right Faith and Right Knowledge and even know and accept the vows of Right Conduct, but due to weakness it is not able to properly practice the vows. The Right Faith may be due to suppression (Upasham) or annihilation (Kshaya) of Faith Deluding Karma as a result of which the being attains this stage from stage (1) Mithyātva. The barrier on conduct is due to the rise of Conduct Deluding Karma on the other hand. As such from this stage, the door is open for the soul to rise or fall. In the case of rise, it may proceed forth to higher stages by suppressing the Karma or annihilating them. In case of a fall, it goes to stage (2) and thence to stage (1); or to stage (3) and further on as stated earlier.

In any case, the souls that have once touched this Gunasthāna, must reach their destination of Nirvana though it may take time; the maximum limit of which is Ardha (half) Pudgal Parāvartan or a very long time.

In this Gunasthāna, three types of Faith Deluding (Darshan Mohaniya) Karma and four Anantānu-bandhi Kashāya (these seven Karma are called Darshan-saptak) are either suppressed, eradicated or a combination of both.

05. Desha-virat Shrāvak Gunasthāna

When a being gathers sufficient will and power to persevere on the path of spiritual and moral progress, it adopts the Vows (Minor vows) meant for laymen (Shrāvak) thus partially refraining from sins ensuring partial self-control. Thus it achieves this stage, number five, though due to the partial manifestation of Deluding Karma it is still not able to completely renounce the world which is required for the next stage. This is the highest stage possible for a layman; hereafter all higher stages require adoption of asceticism by renouncing the world for achieving complete self-control. This stage is important because it is a starting point for the being to adopt Right Conduct and to begin discarding an undisciplined life (Avirati) though only partly. In this Gunasthāna, Darshan-saptak and four types of Apratyākhyāni Kashāya are suppressed, eradicated or a combination of both.

06. Pramatta-samyat Gunasthāna

In this stage of spiritual development, the soul renounces the world completely, ensuring complete self-control by adopting all the major vows prescribed for a Sādhu for purity of conduct. However, occasionally it tends towards negligence (Pramāda), hence, the name is Pramatta or negligent Samyat Gunasthāna. These manifestations are essentially the product of the Karma bondage of deluding Karma (Mohaniya). Depending upon the dispensation of Karma the being may land down in stage (v) Desha-virat or even in stage (iv) of Avirata Gunasthāna from this stage. However, if it is able to adjure negligence (Pramāda) it may progress to the next stage No. 7 (vii) Apramatta Samyat Gunasthāna. The salient feature of this stage is a completely disciplined life by adoption of all the five Major Vows (Mahā-vrata). This means complete dedication to the practice of the Three Jewels; - Right Faith, Right Knowledge and Right Conduct which is prescribed as the royal road leading towards liberation. Thus, in this stage the second cause of Bondage of Karma i.e. Avirati is also discarded by the soul. In this Gunasthāna, Darshan-saptak, four types of Apratyākhyāni Kashāya and four types Pratyākhyāni Kashāya are suppressed, eradicated or a combination of both. However, negligence (Pramāda) exists.

07. Apramatta-samyat Gunasthāna

Herein are Sādhus who have not only adopted all vows and self - control but also avoid negligence (Pramāda) completely. Next a soul will travel on one of the two spiritual ladders, one of suppression/subsidence of Karma and other of complete annihilation of Karma. Obviously only the latter can lead to liberation; the former may lead back to lower stages, though it may temporarily

allow for significant progress. They are named Upasham Sreni (suppression ladder) and Kshapak Sreni (annihilation ladder) according to their nature.

From this stage of spiritual development, the soul may go down to stage 6 (vi) of Negligence or may progress on the pathways called Srenis (ladder), which may be the Suppression of the Karma known as Upasham Sreni or the Annihilation of the Karma known as Kshapak Sreni.

If the soul goes to stage 6 (vi), it can come back to stage 7 (vii) and this process of going back and forth can continue for a long time, until death or until one of the Srenis is attained. Very very few souls can go higher than the seventh stage (vii) during the 5th Āra from Bharat Kshetra. In respect of Srenis also, only Kshapak Sreni (Annihilation of Karma) can ensure complete liberation (and not the Upasham Sreni). The inclination and preparation for these Srenis takes the being to the next stage, number eight, called Apurva Karan Gunasthāna.

From stage 7 (vii) to stage 10 (x), the soul purifies itself by progressively reducing passions (Kashāyas). Of course, Mithyātva, Avirati, and Pramāda have already been discarded. This stage is therefore the beginning of the four stages of progressive purity, which prepare the soul for the higher stages, of 11, 12 and 13. At the same time, this stage being on the border is full of chances of downfall of the soul to lower stages due to Karma manifestation and due to Pramāda (negligence), etc.

In this Gunasthāna, Darshan-saptak, four types of Apratyākhyāni Kashāya and four types Pratyākhyāni Kashāya of are suppressed, eradicated or a combination of both. However, no negligence (Pramāda) exists.

08. Apurva-karan or Nivritti-bādara Gunasthāna

As implied by its name, this stage involves unprecedented (Apurva) attainments by the soul facilitating it for the path of liberation. These are the destruction of intensity (Rasaghāta) and duration (Sthitighāt) of bound Karma. Through such processes of purification, the soul begins to ascend on one of the two Srenis (ladders), either the Upasham Sreni (Suppression ladder) or the Kshapak Sreni (annihilation ladder). Some of the other processes the soul undergoes for the sake of the rise on the Srenis are called Gunashreni i.e., reduction in the duration of Karma and Gunsankram or conversion of harsh Karma into the mild ones. All these important events in the evolution of the soul are unusual and unprecedented; therefore, the name given to this stage is Apurva (Unprecedented) Karan Gunasthāna. The fact is reiterated that all these events in the sphere of activities of the soul are due to the Karma - old and new and their manifestation, suppression or annihilation.

09. Anivritti-bādara Gunasthāna

A stage of even greater purity of thought than the earlier one, this stage takes the soul to the verge of enlightenment. In this stage, the soul continues further purification based on one of the two Srenis (ladders) started in the eighth Gunasthāna; - Upasham (suppressing of Karma) or Kshapak (Annihilation of Karma), which determines its future destiny. However, in this stage there is the possibility of Deluding (Mohaniya) Karma manifesting in its crude (Bādara) form. The striking feature of this stage is a high degree of suppression or destruction of Karma with resultant purity of the soul and progress to the next stage. However, if the soul allows itself to be afflicted by Karma, it may go back to lower stages too.

10. Sukshma-samparāya Gunasthāna

In this stage of a high degree of purity of the soul, there do remain some traces of Deluding Karma (Mohaniya) in the form of the smallest amount of subtle greed. If this is also overcome, the soul progresses to stage 11 or 12. If the soul suppresses (Upasham) the subtle greed, then stage 11 is reached. If the soul annihilates (Kshaya) it, then stage 12 is reached.

Henceforth, the distinction between the two Srenis is that while there is no liberation from Upasham Sreni while the Kshapak Sreni leads to Moksha – as will be explained later.

This is the stage up to which both Yoga (activities) and Kashāya (passions) are present, though the latter is of a very minute (Sukshma) degree. It does not allow the soul to go to the higher stages, 11

and 12, which respectively require suppression or destruction of remaining passions. If this does not happen, the soul may sink back to lower stages afflicted not only by Kashāyas but also negligence, vowlessness and wrong belief. In this Gunasthāna, all types of Deluding Karma except Sanjvalan Lobha (Subtle Greed) are suppressed or eradicated.

11. Upashānt-moha (Kashāya) Gunasthāna

By suppressing completely all Kashāyas including subtle greed (in the Tenth Gunasthāna), the soul attains this stage (also known as Upashānt Kashāya) for a short while. However, it is only suppression or subsidence (and not annihilation) of the Karma, like dirt settling down in water. Therefore, as soon as this suppression (Upashaman) stops, Karma manifest themselves and the soul falls back to the lower stages. Furthermore, in this stage Jnānāvaraniya Karma hampers the soul and, therefore, it is still Chhadmastha (a person in the state of bondage). For obvious reasons, this Gunasthāna lasts for a very short duration and as there is no possibility of rising higher, the soul descends to lower stages even landing in the first, the lowest Gunasthāna. The depth to which the soul may sink depends upon the particular type of Karma and Kashāya (Passions) afflicting the soul. However, such a soul can stage a recovery even in the same lifetime and attain liberation passing through different stages rising via Khsapak Sreni. In this Gunasthāna, all types of Deluding Karma are suppressed.

12. Kshina-moha (Kashāya) Gunasthāna

The soul that is able to destroy completely the subtle greed remnants of Mohaniya (Deluding) Karma in the tenth Gunasthāna attains this stage (also known as Kshina Kashāya) as it is on the Kshapak Sreni, bypassing the (11th) stage, which was for the Upasham Sreni. This is a stage of almost the highest purity of meditation, whereby the soul also destroys the other Karma namely Jnānāvaraniya, Darshanāvaraniya and Antarāya. At the end of this stage, the soul becomes omniscient - a Keval-jnāni - and enters the (13th) stage of Sayogi Kevali, which is the stage of omniscience. However, in this 12th stage the soul is still not perfect, but is only Chhadmastha, as the name of this Gunasthāna indicates. This is due to the part Bondage of Major or Ghāti Karma, which the soul sheds in the last moments of this stage for progress to the next stage of perfect knowledge etc. This is made possible by the soul as it has given up passion or Kashāya completely and resultantly the Ghāti Karma are eliminated. As such, this stage is important as a stepping - stone to liberation or Moksha. In this Gunasthāna, all types of Deluding Karma are eradicated.

13. Sayogi Kevali Gunasthāna

This is the stage where all the Kashāyas (passions) are destroyed and, therefore, the Ghāti and Sāmparāyika Karma (Karma with passion) are eliminated and the soul is blessed with Perfect Faith (Samyag Darshan), Perfect Knowledge (Samyag Jnān), Perfect Conduct (Samyag Chāritra) and Perfect Prowess (Virya). It is the stage of Godhood known as Kevali, Jina or Arihanta in Jain terminology. Only Aghāti Karma remain that keep the soul embodied and they also come and go without further binding the soul. A lot can be written about this stage, which is not possible of complete description, by words. Here only Yoga (simple activities of mind, speech and body) remains, but since they are passionless and without attachment, they do not bind to the soul. In Vedānta, this stage is known as Jivan-mukta, as such beings though embodied and in this world are not bound by Karma and are beyond the world. Such a state may last for a short or a very long time depending upon remaining Aghāti karma. Some such souls are called Tirthankar who lay the foundations of the true path and preach the true religion for the guidance of the Sangh (fourfold order). Therefore, they are given precedence over the liberated souls - the Siddhas - in the Navakār Mantra. In this Gunasthāna, all types of Ghāti Karma are eradicated.

14. Ayogi Kevali Gunasthāna

This is the last and momentary stage of duration equal to time taken in uttering five short vowels. During this stage, even Yoga stops and all the remaining Aghāti karma are simultaneously exhausted by the soul and it leaves the body and attains liberation, free from further births and deaths in the world. This is achieved by the soul engaging in the highest type of meditation, known as Shukla Dhyāna, in which all types of subtle as well as gross physical, vocal and mental activities stop. The result is a state of complete motionlessness, internal and external, known as Shaileshi-

karana, for the short duration equal to the time taken in uttering five short vowels. This is followed by liberation not only from the body, but also from worldly existence and Karma Bondage for all times to come.

03 Summary

This brief description of Gunasthāna can be closed with some further remarks to throw light on their salient features from the point of view of spiritual development. The first three stages are marked by external activity of the soul, when it is involved with things other than itself and the soul is Bahirātmā (extrovert). From stage fourth to twelfth, it becomes Antarātmā (introvert) concerned with its own welfare. In the last two stages, the soul attains godhood and is called Paramātmā (the perfect soul).

From the point of view of Karma Bondage, it has to be noted that the five causes (Mithyātva, Avirati, Pramāda, Kashāya and Yoga) determine (along with the Bondage) the stage (Gunasthāna), and their presence or absence result in regression or progression of the soul on these stages, respectively.

When all the five causes of Bondage persist in the soul, it remains either in the first stage of Mithyātva or the third stage of Samyag Mithyā-drashti.

When the soul gets rid of Mithyātva (False Vision) but if the other four causes subsist, it can rise up to stages number four and five; Sāsvādāna, Avirata and Desha-virat.

By getting rid of Avirati (Undisciplined life), the soul can reach stage number six; Pramatta Virat because Pramāda (negligence) is persisting.

By getting rid of Pramāda, the soul reaches stage seven or Apramatta Virat and if capable continues to stage ten Sukshma Samparāya through further purification.

Thus from stage seven (7) to stage ten (10) only two causes of Bondage remain viz.; Kashāya (Passions) and Yoga.

By freeing itself from passions (Kashāya), the soul can reach up to stages (11), (12) and (13) called Upasham Moha, Kshina Moha and Sayogi Kevali.

At the end of stage, number (13) the soul also stops Yoga and enters stage (14) - Ayogi Kevali state for a very brief moment and relinquishes the body thus achieving liberation or Moksha.

The following table provides clearer relationships between Gunasthāna and the causes of Karma Bondage, Meditation (Dhyāna), Leshyā (States of Mind) and type of soul:

04 Relationships among Gunasthāna, Karma, Leshyā, and Dhyāna

No	Gunasthāna	Causes of Karma Bondage Present	Meditation (Dhyāna)	Leshyā (States of Mind)	Type of Soul
1	Mithyā-drashti	All five (Mithyātva, Avirati, Pramāda, Kashāya & Yoga)	Ārta & Raudra	All Six (Krishna, Neel, Kapot, Tejo, Padma & Shukla)	Bahirātmā (Extrovert)
2	Sāsvādāna	Avirati, Pramāda, Kashāya & Yoga	Ārta & Raudra	All Six (Krishna, Neel, Kapot, Tejo, Padma & Shukla)	Bahirātmā (Extrovert)
3	Samyag Mithyā-drashti	All five (Mithyātva, Avirati, Pramāda, Kashāya & Yoga)	Ārta & Raudra	All Six (Krishna, Neel, Kapot, Tejo, Padma & Shukla)	Bahirātmā (Extrovert)
4	Avirata Samyag-drashti	Avirati, Pramāda, Kashāya & Yoga	Ārta, Raudra & Dharma	All Six (Krishna, Neel, Kapot, Tejo, Padma & Shukla)	Antarātmā (Introvert)
5	Desha-virat Samyag-drashti	Avirati, Pramāda, Kashāya & Yoga	Ārta, Raudra & Dharma	All Six (Krishna, Neel, Kapot, Tejo, Padma & Shukla)	Antarātmā (Introvert)

6	Pramatta-samyat	Pramāda, Kashāya & Yoga	Ārta & Dharma	All Six (Krishna, Neel, Kapot, Tejo, Padma & Shukla)	Antarātmā (Introvert)
7	Apramatta-samyat	Kashāya & Yoga	Dharma	Only Auspicious ones (Tejo, Padma & Shukla)	Antarātmā (Introvert)
8	Apurva-karan	Kashāya & Yoga	Dharma & Shukla	Shukla	Antarātmā (Introvert)
9	Anivritti Bādara	Kashāya & Yoga	Dharma & Shukla	Shukla	Antarātmā (Introvert)
10	Sukshma-samparāya	Kashāya & Yoga	Dharma & Shukla	Shukla	Antarātmā (Introvert)
11	Upasham-moha	Yoga	Dharma & Shukla	Shukla	Antarātmā (Introvert)
12	Kshina-moha	Yoga	Dharma & Shukla	Shukla	Antarātmā (Introvert)
13	Sayogi Kevali	Yoga	Shukla	Param Shukla	Paramātmā (Perfect Soul)
14	Ayogi Kevali	None	Shukla	None (Aleshi – no Leshyā)	Paramātmā (Perfect Soul)

Thus, it is clear from the above that the whole scheme of Gunasthāna is derived according to the principle of decreasing sinfulness and increasing purity of the soul and the lessening of Karma bondage. To progress on this scale, the being has to eliminate each of the causes leading to Karma bondage in the successive order stated above (i.e. Mithyātva, Avirati, Pramāda, Kashāya and Yoga) one by one. Thus, one can bring refinement in its own qualities (the Guna) and therefore the name - fourteen stages of progress of the soul – is the Fourteen Gunasthāna.

CONDUCT

- C01 - Pancha Paramesthi
- C02 - Jain Ascetics: Sādhus and Sādhvis
- C03 - Jain Lay people: Shrāvaks and Shrāvikās
- C04 - Bhāvanās (Reflections)
- C05 - Leshyās (State of Mind and Karmic Stains)
- C06 - Panchāchār: Five Codes of Conduct
- C07- Jain Ethics and the Environment
- C08 - Application of Nonviolence
- C09 - Jain Yoga
- C10 - Jainism in Action
- C11- Living

C01 - Pancha Paramesthi

01 Namaskär Mantra

Namo Arihantänam

I bow to Arihantas who have achieved enlightenment by overcoming inner enemies and weaknesses, who have attained infinite knowledge and infinite bliss, and showed us the path that brings an end to the cycle of birth and death.

Namo Siddhänam

I bow to Siddhas who have attained the state of perfection and immortality by liberating themselves of all karma.

Namo Äyariyänam

I bow to Ächäryas who are the heads of religious orders and who practice the supreme virtues.

Namo Uvajjhäyänam

I bow to Upädhyäys who are well versed in all Ägams and teach them to monks, nuns, and other followers.

Namo Loe Savva Sähunam

I bow to all the Sädhus and Sädhvis (monks and nuns) that follow the five great vows of conduct for self-purification and inspire us to live a simple life.

Eso Pancha Namukkäro, Savva Pävappanäsano

This fivefold obeisance eradicates all sins.

Mangalänam Cha Savvesim, Padhamam Havai Mangalam.

This Navakär Mantra is foremost amongst all that is auspicious.

The Navakär Mantra is the most sacred mantra in Jainism and can be recited at any time. While reciting the Navakär Mantra, we bow down and offer obeisance to Arihanta (souls who have reached the state of non-attachment towards worldly matters), Siddhas (liberated souls), Ächäryas (heads of the Jain Sangh, consisting of Sädhus, Sädhvis, Shrävaks, and Shrävikäs), Upädhyäys (those who have mastered and teach scriptures and Jain principles to followers), and all Sädhus and Sädhvis (monks and nuns, who have renounced their worldly attachments).

Together, they are called Pancha Paramesthi (five supreme beings). In this mantra, we worship their virtues rather than worshipping any one as an entity. When we recite Navakär Mantra, it reminds us that one must work hard to attain these virtues. This mantra is also called Namaskär or Namokär Mantra because in this Mantra we offer Namaskär (bowing down) to these five supreme beings. Recitation of the Navakär Mantra creates positive vibrations around us and repels negative ones.

The ultimate goal of every embodied soul should be to become a liberated soul.

To liberate from the cycle of life and death, we ultimately need to renounce worldly affairs by becoming a monk or a nun. By following the right path, we will progress to a higher spiritual state (Kevali or Arihanta), and ultimately proceed to become a Siddha after nirvana (liberation from the cycle of birth and death). The Navakär mantra shows us that path.

Navakär Mantra is composed of 68 letters in nine lines. In the first and second line, obeisance is offered to the omniscient Lords. In the third, fourth, and fifth line, obeisance is offered to Guru Mahäräj. The remaining four lines explain the importance of this obeisance. Some Jain traditions do not include the last four lines in Navakär Mantra.

There are 108 attributes of the Pancha Paramesthi (Arihanta, Siddha, Ächärya, Upädhyäy, and Sädhhu.)The Jain rosary has 108 beads signifying the 108 attributes of the five supreme beings. These 108 attributes are as follows:

Arihanta	12 attributes
Siddha	8 attributes
Ächärya	36 attributes
Upädhya	25 attributes
Sädhü	27 attributes
Total	108 attributes

02 Arihanta

The word “Arihanta” has many meanings. The word is derived from the word “Arhat”. Those who are revered by heavenly beings and humans are known as Arhants or Arhats. The word Arihanta is also made up of two words: 1) Ari means enemies, and 2) Hant means destroyer. The enemies referred to here are inner desires and passions, namely anger, ego, deceit, and greed. Therefore, Arihanta means destroyer of enemies. The real nature or the qualities of our soul will not be realized or manifested until we eliminate these passions. When an individual destroys all four kinds of defiling karma attached to his soul, he attains the full manifestation of absolute knowledge, Keval-jñän. That person is now known as Kevali (Omniscient) or Jina. An Omniscient lives in realization of infinite knowledge, perception, energy, and bliss. It is essential to be totally free from passions to get rid of four kinds of defiling karma. One becomes omniscient only upon eradicating all four defiling or Ghati karmas.

These four defiling Karmas are:

- Jnänävaraniya (Knowledge Obscuring) Karma
- Darshanävaraniya (Perception Obscuring) Karma
- Mohaniya (Deluding) Karma
- Antaräya (Obstructing) Karma

These karma are called Ghäti (destructive) karma because they directly affect the true nature of the soul. When these Karma are destroyed, a person attains the following four infinite qualities (Anant Chatushtay):

- Keval-jñän (Anant-jñän) - Perfect knowledge due to the destruction of all Jnänävaraniya Karma
- Keval-darshan (Anant-darshan) - Perfect perception due to the destruction of all Darshanävaraniya Karma
- Anant-chäritra - Passionless state due to the destruction of all Mohaniya Karma
- Anant-virya - Infinite energy due to the destruction of all Antaräya Karma

Classification of Arihanta

There are two broad classifications of Kevalis:

- Sämänya (simple) Kevali
- Tirthankar Kevali

Upon attaining omniscience, Sämänya Kevalis simply spend the remainder of their lives in meditation until all non-destructive karmas are exhausted. Tirthankar Kevalis, upon attaining omniscience, reestablish the Jain Sangha (fourfold Jain order) consisting of Sädhüs, Sädhvis, Shrävaks (male householders), and Shrävikäs (female householders). They devote their lives to preaching and guiding others toward the path leading to liberation. In each half of one time cycle, only 24 Kevalis attain the distinction of Tirthankar. The first Tirthankar of our time period was Bhagawän Rishabhadev, and the twenty-fourth and last Tirthankar was Bhagawän Mahävira. Bhagawän Mahävira lived from 599 BC to 527 B.C.

According to some, all Kevalis are called Arihanta because they have destroyed their four inner enemies. However, in the Navakār Mantra, the word Arihanta refers only to Tirthankar Kevali. All those who attain omniscience attain liberation upon nirvana, and these liberated souls are now known as Siddhas. Thus, all kevalis, whether or not they are Arihanta, become a Siddha upon nirvana. The Siddha stage is the ultimate stage for the soul. It is important to understand that the Arihanta stage precedes the Siddha stage for Tirthankars, which means that Siddhas are more spiritually advanced. However, since Siddhas have attained ultimate liberation, we do not have access to them. In the Navakār Mantra, obeisance is first offered to Arihantas because Arihantas devote their remaining lives to preaching and guiding us to the path of liberation. Without their preaching and guidance, nobody can attain liberation.

At the time of Nirvana (liberation from the worldly existence), Arihantas shed off the remaining four Aghāti (Non-destructive) karma:

- Nām (Body Determining) Karma
- Gotra (Status Determining) Karma
- Vedaniya (Feeling Pertaining) Karma
- Āyushya (Life-span Determining) Karma

These four karmas do not affect the true nature of the soul; therefore, they are called Aghāti karma. They are related to the physical body of the soul.

Tirthankars were human beings like us who went through the cycle of birth and death, accumulating Karma. One of the Karma they earned was the Tirthankar Nām-karma. One acquires this Nām-karma by having an intense desire of spreading the message of compassion towards all living beings, anekāntavāda, non-possessiveness and self-control to all living beings.

This Nām-karma is determined two lives prior to the life they attain Moksha. This karma matures in the third life, where they attain Keval-jñān.

For example, Shāntināth Bhagawān attained Tirthankar Nām-karma in the tenth life (Bhav) when he was born as Prince Megharath. He attained Keval-jñān in his twelfth life (Bhav) as Shāntināth.

Samavasaran

Samavasaran (assembly hall) is a place from where Tirthankars preach religious sermons to the people.

The Samavasaran is a three-layered circular structure with a sacred Ashok tree at its center. It is created for a Tirthankar's sermon soon after he attains Keval-jñān.

The Samavasaran is either circular or square. There are three enclosures. The lowest one is made of silver, the middle one is made of gold, and the uppermost is made of precious stones like diamonds. The lower most enclosure serves as a parking ground for heavenly beings and human beings, the middle one is meant for animals, and the third and the uppermost is where heavenly beings and human beings listen to the sermon.

The sermon is delivered to ascetics, lay people, heavenly gods, and animals.

During the sermon, a Tirthankar always faces East, but the Devas (heavenly gods) create three replicas of him facing the other three directions, so that the assembly of heavenly beings, humans and animals can see and listen to a Tirthankar's sermon no matter where they are sitting. Tradition has it that once an Arihanta (Jina) attains Keval-jñān, he gives sermons several times a day in the local language of the people. When the 24 tirthankars of this time period gave sermons, they delivered them in the common language of the time, which was Ardha-māgadhi Prākṛit.

Twelve Attributes of Arihantas

Tirthankars have 12 unique attributes called Atishayas. The first four attributes are manifested in the Tirthankar upon attaining Keval-jñān and the later eight attributes, known as Pratihārya, are endowed by heavenly gods once the Tirthankar attains Keval-jñān.

Four Main Attributes:

- Omniscience
- All heavenly gods and humans respect and bow down to Tirthankar
- Thirty five special qualities of Tirthankar's sermon
- Absence of all calamities and diseases within 125 Yojan (unit of area measurement) of Tirthankar

Some Jain traditions believe the four Anant Chatushtay (Infinite Knowledge, Infinite Perception, Perfect Conduct, Infinite Energy) are the four main attributes rather than aforementioned attributes.

Eight Other Attributes endowed by Heavenly Gods (8 Pratiharyas):

Simhāsan	A divine seat from where Arihanta delivers sermons
Bhāmandal	A halo behind Arihanta's head
Chāmar	Angels waving fans (Chowries) to honor Arihanta's greatness
Chhatra	A three tier divine umbrella over the head suggesting the Arihanta's superiority over the three regions - Hell, Earth, and Heaven.
Ashok Vruksha	A tree under which Arihanta sits
Pushpa-vristi	A continuous shower of fragrant flowers
Deva Dundubhi	A divine announcement declaring Arihanta's sermons
Divya Dhvani	Celestial music accompanying Arihanta's sermons

Some Jain literature expands on the 12 attributes to 34 attributes of Tirthankars also known as 34 Atishaya. Some differences exist between the Shvetāmbar and Digambar traditions in defining these Atishayas.

Thirty-four Atishayas of a Tirthankar - Shvetāmbar Tradition**Four (4) Attributes present at Birth:**

- Divine and healthy body, which is fragrant and without perspiration
- Fragrant breath
- Milky white, odorless blood and odorless flesh
- Invisible food intake (diet) and excreta

Eleven (11) Attributes attained at Omniscience or Keval-Jnān:

The first eight attributes indicate absence of disease, enmity, calamity, plague, flooding, draught, famine, and political unrest up to a distance of 125 Yojan (an ancient degree of measurement. 1 Yojan = approximately 4 miles).

9th attribute - The Tirthankar's sermon, though delivered in Ardha-Māgadhi language, is understood well by all, including animals, and is heard clearly up to 1 Yojan away.

10th attribute - Aura or Halo (Bhāmandal)—A circle of light around Tirthankar's head.

11th attribute - A total of 10,000,000 x 10,000,000 (= 100,000 billion) human beings, heavenly beings, and animals can be accommodated within a space of 1 Yojan Squared when a Tirthankar delivers sermons.

Nineteen (19) Attributes created by Heavenly Gods:

- Wheel of dharma (Dharma-chakra) that moves with the Tirthankar
- Chāmar
- A throne
- Three layered umbrella over the head of the Tirthankar
- A flag (Dharma-Dhajā)
- Nine golden lotus flowers to walk upon
- A gold, silver, and jewel-laden fort (Samavasaran) for delivering sermons
- Visibility of Tirthankar's face from all directions while delivering sermons
- Ashok tree
- Thorns face downwards where the Arihant is walking
- Trees bow down to the Tirthankar
- Music from divine drums at the time of sermons
- Cool, soothing breeze
- Circumambulation of birds
- Sprinkling of fragrant water
- Shower of fragrant flowers
- Tirthankar's hair and nails do not grow following renunciation
- Ten million heavenly beings always accompany the Tirthankar
- The seasons are always favorable

Thirty-four Attributes of a Tirthankar - Digambar Tradition**Ten (10) Attributes present at Birth:**

- Most beautiful body
- Body full of fragrance
- Body devoid of perspiration
- Body devoid of excretion
- Peaceful and soothing voice
- Unmatched physical strength
- Milk-like blood
- 1008 desirable birthmarks and features
- Proportionally built body
- Solid physique

Ten (10) Attributes attained at Omniscience or Keval-Jnān:

- Prosperity exists everywhere in the presence of Arihanta
- Walking without touching the ground
- Visibility of Arihanta's face from all four directions

- Total compassion
- Life devoid of obstacles
- No food required to sustain life
- Perfect knowledge
- No growth of hair and nails
- No blinking of eyes
- No formation of a shadow of body

Fourteen (14) Attributes created by Heavenly Gods:

- Speaking a universal language
- Enabling all beings to get along with each other
- Clean air everywhere
- Clear skies
- Fruits, crops, and flowers flourish year-round irrespective of season
- Miles and miles of neat and clean grounds
- Lotuses made from gold under Tirthankar's feet
- Sounds of reverential praises in the skies around Tirthankar
- A slow and fragrant breeze
- Fragrant rain
- Removal of all potential obstacles from the land
- Contentment everywhere
- Movement of the Dharma-chakra (symbolic wheel of religion) in Tirthankar's Samavasaran
- Presence of eight embellishments: Chhatra, Chämar, Dhajä (flag), bell, Kalash (sacred vessel), fan, swastika, and mirror around the Tirthankar

03 Siddha

As explained in the section of Arihanta, when an individual destroys all four kinds of defiling karma (Ghāti Karma) attached to his soul, he attains the full manifestation of absolute knowledge, Keval-jñän. That person is now known as Kevali (Omniscient) or Jina. All omniscient ultimately become Siddha when they exhaust the remaining four destructive karmas upon attaining nirvana. Siddhas are liberated souls that are free from the cycle of birth and death. These liberated souls stay permanently in a place called Siddha-shilä, which is located at the top of the universe. They have reached the highest state, which is liberation, and have attained Moksha. They have eradicated all their Karmas and do not accumulate any new Karma, thus freeing themselves forever from the cycle of birth and death (Akshaya-sthiti).

A liberated soul has infinite bliss (Anant-sukha), infinite knowledge (Anant-jñän), infinite perception (Anant-darshan), and infinite energy (Anant-virya). These souls have the ability to know everything that is happening now, that has happened in the past, and that will happen in the future. They are only knowers and observers but not doers. They have no desires and are completely detached from any sense of craving or aversion (Anant-chäritra, Vitarägatva). Despite the fact that all Siddhas retain a unique identity, they are equal (Aguru-Laghutva) and formless (Arupitva).

Eight Attributes of Siddha

Anant-jnān	Infinite knowledge
Anant-darshan	Infinite perception
Anant, Avyābādha-sukha	Infinite, uninterrupted bliss
Anant-chāritra	Infinite perfect conduct
Akshaya-sṭhiti	Immortality
Arupitva	Formlessness
Aguru-laghutva	Equal-ness with other Siddhas
Anant-virya	Infinite energy

04 Āchārya

Āchārya is the spiritual head of the Jain congregation (Sangha) in the absence of Tirthankar. The teachings of Tirthankar are carried on by the Āchāryas. They are our spiritual leaders. The responsibility of spiritual (not social or economic) welfare of the entire Jain community rests on the shoulders of the Āchāryas. Before reaching this state, one has to do an in depth study and achieve mastery of the Jain scriptures (Āgams). In addition to acquiring a high level of spiritual excellence, they also lead the congregation of monks, nuns, and laypeople. They have knowledge of various languages and other philosophies and religions of the world. They have the following 36 attributes:

Thirty-six Attributes of Āchārya - Shvetāmbar Tradition

Five Attributes - Control over pleasures or pain derived from five sense organs

Touch, Taste, Smell, Sight, Hearing

Āchārya Mahārāj remains in perfect equanimity whether these sensory experiences are favorable or unfavorable.

Nine Attributes - Guard against sensual pleasure to observe celibacy (Brahmacharya)

- They do not stay near or in a place where persons of the opposite sex, eunuchs, or animals live.
- They do not stay alone in a place with a person of the opposite sex.
- They do not observe a person of the opposite sex.
- They do not sit at the same place where a person of the opposite sex has been sitting until a certain amount of time has elapsed.
- They do not listen to the conversations of couples and do not live in a place where they must share a common wall with a couple.
- They do not think about any sensual pleasures or experiences from their life before renunciation.
- They do not consume intoxicating food or liquids.
- They do not indulge in tasty foods and eat simple foods in moderation.
- They do not adorn the body and wear simple clothes.

Four Attributes - Complete control over four passions (Kashāyas)

- Krodha (Anger)
- Māna (Ego)
- Māyā (Deceit)

- Lobha (Greed)

Five Attributes - Observation of five great vows (Mahā-vratas)

Āchārya Mahārāj observes these great vows and does not ask, encourage, or appreciate anybody who indulges in any activity which is contrary to these vows.

Prānātipāt Viraman Vrata (Nonviolence):

Complete and total commitment to nonviolence in thoughts, words, and actions

Mrushāvāda Viraman Vrata (Truthfulness):

To speak only harmless truth

Adattādāna Viraman Vrata (Non-stealing):

To take only those things which are duly given

Maithuna Viraman Vrata (Celibacy):

To observe complete celibacy

Parigraha Viraman Vrata (Non-possessiveness):

To own no money, property, or ornaments. They should own no more than the bare necessity of clothing and pots to accept alms.

Five Attributes - Observation of five codes of conduct (Āchār)

Jñānāchār (Code of conduct regarding right knowledge):

To study and teach scriptures, to write and encourage others to write and publish scriptures, and to take proper and due care of religious books.

Darshanāchār (Code of conduct regarding right faith in Jina):

To understand the preaching of Jina without any doubts and to respect and honor Jina and the path to liberation.

Chāritrāchār (Code of right conduct regarding ascetic life):

To observe ascetic regulations and restrictions properly and to help other monks do the same.

Tapāchār (Code of right conduct regarding observation of austerities):

To observe austerities and to encourage and help others observe austerities. There are 12 different ways to observe austerities to shed karma. The austerities related to voluntary endurance of hardships and restrictions of bodily pleasures are known as external austerities (Bāhya Tapa). The austerities of inner discipline are known as internal austerities (Abhyantar Tapa).

Viryāchār (Codes of conduct regarding mental, verbal, and physical abilities):

To use mental, verbal, and physical abilities properly and constantly engage in spiritual activities without a moment of laziness.

Five Attributes - Observation of five kinds of carefulness (Samitis)

- Iryā Samiti (Carefulness in movements to avoid any Himsā).
- Bhāshā Samiti (Carefulness of speech so as to speak only harmless truth and to speak only what is necessary).
- Eshanā Samiti (Carefulness in accepting alms (Gochari) to avoid the 42 faults of accepting alms).
- Ādāna-Bhand-Matt-Nikshepanā Samiti (Carefulness in handling clothes, pots, and pans used for alms).

- Pärishthä-panikā Samiti (Carefulness in disposal of bodily waste)

Three Attributes - Observation of restrains of thought, speech, and body (Guptis)

- Mana Gupti (control over mind)
- Vachan Gupti (control over speech)
- Käya Gupti (control over body)

Summary of the 36 attributes of Ächärya Mahäräj:

Control over five sense organs	5
Observance of celibacy in nine ways	9
Freedom from four passions	4
Commitment to five great vows	5
Observation of five codes of conduct	5
Carefulness in five activities	5
Control over mind, speech, and body	3

Thirty-six Attributes of Ächärya -Digambar Tradition

Six Attributes - Six Bähya Tapa (External Austerities)

Anashan	Not eating for a set period of time
Unodari	Eating less than needed
Vritti-sankshep	Eating within the limits of predetermined restrictions <ul style="list-style-type: none"> <input type="checkbox"/> Material - Eating only a certain number of items <input type="checkbox"/> Area - Eating only within the limits of a certain area <input type="checkbox"/> Time - Eating only once at certain time <input type="checkbox"/> Mode - Eating food obtained or made only by certain means
Rasa Tyäg	Eating non-tasty food ; eg.- Äyambil
Käya-klesha	Penance, tolerating physical pain voluntarily
Sanlinatä	Staying in a forlorn place and occupying minimum space

Six Attributes - Six Abhyantar Tapa (Internal Austerities)

Präyashchitta	Repentance or remorse
Vinay	Respect for others
Veyävachcham	Selfless service to monks, nuns, and the needy
Swädhyäy	Study of religious scriptures
Dhyäna	Meditation
Käyotsarga	Giving up physical activities and staying absorbed in the soul

Ten Attributes - Ten Supreme Virtues

Kshamā	Forgiveness
Mārdava	Humility
Ārjava	Straightforwardness
Shaucha	Content - absence of greed
Satya	Truth
Sanyam	Restraint of all senses
Tapa	Austerities
Tyāg	Renunciation
Ākinchanya	Non-possessiveness
Brahmacharya	Celibacy

Five Attributes - Five Āchārs (Codes of Conduct)

Darshanāchār	Codes of Acquiring Right Faith
Jñānāchār	Codes of Acquiring Right Knowledge
Chāritrāchār	Codes of Acquiring Right Conduct
Tapāchār	Codes of Austerities
Viryāchār	Codes of Exercising Energy or Vigor

Six Attributes - Six Āvashyaks (Essential Duties)

Devapujā	Prayer to Tirthankars
Gurupāsti	Devotion and service to Gurus
Swādhyāy	Studying of Scriptures
Sanyam	Self-restraints
Tapa	Penance
Dāna	Imparting Knowledge and Protection of Life)

Three Attributes - Three Guptis (Control)

Mano Gupti	Control over mind
Vachan Gupti	Control over speech
Kāya Gupti	Control over body

05 Upādhyāy

A Sādhu, who has mastered the Jain scriptures (Āgams) and philosophical systems, is given the rank of an Upādhyāy. They teach Jain scriptures to other ascetics and laypeople. Upādhyāys possess 25 attributes. These 25 attributes are the symbolic representation of the 25 Jain scriptures they study.

Twenty-Five Attributes of Upādhyāy

- 11 canonical texts (Anga Āgam) compiled by Ganadhars, who were the immediate disciples of Tirthankar
- 12 canonical texts (Upānga Āgam) compiled by Shruta Kevalis
- 1 scripture that enumerates 70 ways to observe code of conduct
- 1 scripture that enumerates 70 ways to observe and perform rituals and activities

According to Digambar Tradition, Upādhyāy has Knowledge of 11 Anga Āgam (same for all Jain sects) and 14 Digambar Anga-bāhya Āgams

06 Sādhus and Sādhvis

When householders want to become detached from the worldly aspects of life and want spiritual uplift, they renounce the worldly life and become Sādhus (monks) or Sādhvis (nuns). Before becoming a Sādhu or a Sādhvi, a layperson must stay with Sādhus or Sādhvis to understand their lifestyles and study religion for several months. When they feel confident that they will be able to live the life of a monk or a nun, they inform the Āchārya that they are ready for initiation. If the Āchārya is convinced that they are capable of following the vows of Sādhus and Sādhvis, he prepares them for Dikshā. Dikshā is an initiation ceremony which a householder must perform before becoming a monk or a nun. At the time of Dikshā, Sādhus and Sādhvis commit to the five major vows for the rest of their lives. Their lives are directed towards the upliftment of their souls to the state of liberation.

Sādhus and Sādhvis follow the five great vows, which are explained below:

Vow	Meaning	Explanation
Ahimsā Mahāvratā	Nonviolence	Not to commit any type of violence
Satya Mahāvratā	Truth	Not to indulge in any type of lie
Asteya Mahāvratā	Non-stealing	Not to take anything not given properly
Brahmacharya Mahāvratā	Celibacy	Not to indulge in any sensual activities
Aparigraha Mahāvratā	Non-possessive	Not to acquire more than what is needed to maintain day-to-day life

When monks and nuns commit to these five vows, they promise to never break these vows and to never ask or encourage anybody else to break these vows - whether in thought, speech, or action.

Twenty-seven Attributes of Sādhus – Shvetāmbar Tradition

Five great vows as explained above	5
To protect five one-sensed beings found in water, fire, earth, air, and plants, and group of moving living beings known as Trās beings (includes as one group all two-sensed to five-sensed living beings)	6
To control pleasures derived from any of the five senses: touch, taste, smell, sight, hearing	5
To observe five types of carefulness	1
To control mind, speech, and body	3
To not eat before sunrise and after sunset	1
To forgive others	1
To avoid greed	1
To endure hardship	1
To endure suffering	1

To be introspective	1
To keep the heart pure	1

Some scriptures mention following 27 attributes of Sādhu and Sādhvi:

Five Great Vows (Mahā-vrata)	5
Control of 5 senses	5
Devoid of Kashāya: Anger, Ego, Deceit, Greed	4
Guptis – Control of mind, speech and body	3
(1) Bhāva or Reflection (Dharma and Shukla Dhyāna), (2) Karan or Activities (following prescribed activities and regulations) and (3) Yoga (body, speech and mind activities)	3
3 Jewels: Darshan, Jñān, and Chāritra	3
Forgiveness	1
Samvega – Disinterest in worldly affairs and interest in liberation	1
Conquering of Parishaha – Enduring hardships and suffering with equanimity	1
Sanlekhanā - Endurance and fearlessness towards death and associated pains, and also acceptance of voluntary death	1

Twenty Seven Attributes of Sādhus - Digambar Tradition

Attributes of the Digambar (sky-clad) monks vary somewhat, but they have one significant requirement that male monks must not wear any clothes.

- Observation of five great vows: Mahā-vrata
- Observation of five kinds of carefulness (Samitis)
- Control of five senses
- Observation of six essentials (Six Āvashyaks - same as in Digambar Āchāryas)
- 6 other attributes:

Kesha-lochan	Plucking of own hair
Asnāna	No bathing
Bhumi Shayan	Sleeping on the floor
Adanta-dhovan	No brushing of teeth
Uttisthan-āhār Sevan	Eating food in standing posture
Ekabhukti	Eating only once a day

Some Jains that consider twenty-eight attributes for monks add not wearing any clothes as one more attribute.

When we recite Navakār Mantra, we should remember the 108 virtues of five supreme beings and strive to attain those virtues. When someone is determined to attain those virtues, he or she will naturally commit fewer sinful activities. In addition, simply engaging in prayer will help eradicate bad karmas. This is why the sixth line of Navakār Mantra explains that offering obeisance to the five supreme beings destroys sins. Eradication of sins and purification of soul are the most important steps for the spiritual upliftment of the soul towards its journey to salvation. The last line in the

Navakār Mantra states that this sutra is the most blissful and auspicious sutra in the entire universe. The Navakār Mantra has stayed in its original version since the beginning of time and will stay that way forever. It contains the real essence of all 14 Purvas. One should recite Navakār Mantra upon waking up in morning, before going to bed, before meals, before starting any new activity, and preferably all the time. One who dies while reciting and/or listening to Navakār Mantra will be reborn as a heavenly being or a human. There is a lot of deeper meaning within the Navakār Mantra, so it is important to take time to understand the lines as you say them.

C02 - Jain Ascetics: Sādhus and Sādhvis

01 Introduction

The Jain Sangha is made up of Sādhus (monk), Sādhvis (nun), Shrāvaks (layman), and Shrāvikās (laywoman). Shrāvaks and Shrāvikās have to carry out their duties as a worldly men and women. They also have responsibilities towards their families and Sangha in general. They are required to take care of Sādhus and Sādhvis with regards to their food, health, and living places. They, therefore, have to have a certain level of worldly attachments. However, when a person renounces all their worldly attachments by taking Dikshā, he becomes a monk or a nun. The man is now known as a Sādhu and the woman is now known as a Sādhvi. Sādhus and Sādhvis are completely detached from social and worldly activities. They spend their lives spiritually uplifting their souls and spiritually leading lay people towards the path preached by Tirthankar Bhagawān. When they get initiated into the life of Sādhus and Sādhvis, they must take five major vows and live strictly in accordance with those vows. These five major vows are known as Five Mahā-Vratas.

Right faith, Right knowledge, and Right conduct, known as Ratna Trayī, are the three essentials for attaining liberation. In order to acquire them, one must observe the five vows.

A vrata or vow is a specific code of conduct. In Jain scriptures, the term 'Vrata' has been defined as:

“A religious rule of behavior observed with determination for a particular or indefinite period. It always indicates aversion and abstinence from doing foul and shameful acts. It reveals an inclination and conduct towards doing good and virtuous acts.”

The complete renunciation of worldly attachments is called Mahā-vrata (major vows), practiced by the Sādhus and Sādhvis, and the partial renunciation of worldly attachments is called Anu-vrata, (minor vows) practiced by Shrāvaks and Shrāvikās.

02 Mahā-vratas (Major Vows)

According to the Āchārāṅga Sutra, the following are the five Mahā-vratas for Sādhus and Sādhvis:

1. Ahimsa Mahāvratā (Nonviolence)

Ahimsa Mahāvratā is the renunciation of the hurting, destroying or causing pain of all living beings, whether the living being is mobile or immobile. It is the abstinence from killing living beings, causing others to do it, or feeling good about it. After taking this vow, one must confess, blame, repent, and exempt himself of these sins that are committed in the three modes of mind, speech, and body.

2. Satya Mahāvratā (Truth)

Satya Mahāvratā is the renunciation of all vices of false speech arising from anger, greed, fear, or enjoyment. It is the abstinence from speaking lies, causing others to do it, or feeling good about it. After taking this vow, one must confess, blame, repent, and exempt himself of these sins that are committed in the three modes of mind, speech, and body.

3. Achaurya Mahāvratā (Non-stealing)

Achaurya Mahāvratā is the renunciation of taking that which is not given, irrelevant of size, amount, or value of that which is taken. It is the abstinence from taking what is not given, causing others to do it, or feeling good about it. After taking this vow, one must confess, blame, repent, and exempt himself of these sins that are committed in the three modes of mind, speech, and body.

4. Brahmacharya Mahāvratā (Celibacy/Chastity)

Brahmacharya Mahāvratā is the renunciation of all sensuous pleasurable activities of any sort. It is the abstinence from enjoying sensuality, causing others to do it, or feeling good about it. After taking this vow, one must confess, blame, repent, and exempt himself of these sins that are committed in the three modes of mind, speech, and body.

5. Aparigraha Mahāvratā (Non-attachment/Non-possessiveness)

Aparigraha Mahāvratā is the renunciation of all attachments, irrelevant of size, amount, or value. It is the abstinence from having such attachments, causing others to have such attachments, or feeling good about such attachments. After taking this vow, one must confess, blame, repent, and exempt himself of these sins that are committed in the three modes of mind, speech, and body.

When a person renounces the worldly life and is initiated into monkhood or nunhood, the man is called a Sādhu, Shraman, or Muni, and the woman is called a Sādhvi, Shramani, or Āryā. Their renunciation is total, which means they are completely detached from social and worldly activities and they do not take any part in those activities anymore. Instead, they spend their time in spiritually uplifting their souls and guiding householders such as us on how to uplift our own souls.

In summary, while taking these vows, they say, “O Lord Arihanta! I will not commit the sins of violence, express falsehood, steal, enjoy sensual pleasures, or be possessive. I will not commit these sins by speech, thought or physical deeds, nor will I assist or order anyone to commit these sins. I will not approve or endorse anyone committing such sins. Oh Lord! I hereby take a sacred and solemn vow that throughout my life, I will follow these five major vows and strictly follow the code of conduct laid out for Sādhus and Sādhvis.”

Therefore, Jain Sādhus and Sādhvis never intentionally cause harm or violence to any living being. They live according to the pledge that they should not harm even the tiniest creatures. They always speak the absolute truth. They do not lie on account of fear, desire, anger or deceptive intentions. Without the permission of the owner, they do not take even the smallest thing, such as a straw. They observe the vow of celibacy very strictly. They do not touch members of the opposite sex, even children. If members of the opposite sex touch them by mistake or ignorance, they must undergo a ritual of repentance (Prāyashchitta) for self-purification. Jain Sādhus and Sādhvis do not keep money with them. They do not own or have control over any wealth, houses, or other properties. They limit their necessities to the lowest amount possible and do not have any attachments towards these necessities.

03 Rules of Conduct for Specific Activities

In addition to the five great vows, Sādhus and Sādhvis follow many other rules of conduct. They do not eat or drink from 48 minutes before sunset until 48 minutes after sunrise. They drink only boiled water. They meditate, perform rituals, and study scriptures most of the day. They observe fasts and various penances according to their physical capacity. They keep themselves apart from worldly affairs.

Gochari (Alms)

Jain Sādhus and Sādhvis do not cook their food, do not ask others to prepare special food for them, and do not accept any food which is prepared specifically for them. They go to different laypeople and accept a small portion of vegetarian food from each house. This practice is known as Gochari. Just as cows graze the top part of grass by moving from place to place, Jain monks and nuns do not take all their food from one house, so that person offering them food will have enough left for his family members and will not need to cook again. The process of cooking involves subtle violence in the form of heating a fire, chopping vegetables, using water, etc. Sādhus or Sādhvis do not want to be the cause of any violence. Also, they go inside the house where the food is being cooked or kept so they can visually assess the quantity of food and accept only a small portion. This way, they can also make sure that the food ingredients and the method of cooking is within the limits of their vows.

However, Digambar monks do not keep any possessions. They do not even keep any utensils required to bring alms. So, on each day, they take food (Āhār) from only one house. They eat and drink only once a day, standing in one position. They fold both hands together so that a layman can put a small amount of food in their hands until they have finished eating.

Vihār (Travel)

Jain monks and nuns always walk barefoot. They do not use any vehicles for traveling. Regardless of whether it is cold weather or scorching hot, whether the road is rough, unpaved, or full of thorns, whether it is the burning hot desert sand or sun-baked asphalt, they do not wear any footwear at any

time, to avoid crushing the living beings on the ground. When they travel from place to place, they preach religion and provide proper spiritual guidance to people. They do not stay more than a few days in any one place except during the rainy season, which is about four months in duration. The reason they do not stay anywhere permanently or for a long period of time in one place is to avoid developing an attachment for material things and the people around them. Sādhus and Sādhvis generally do not go out at night. The place where they stay is called Upāshray or Paushadha Shālā. They may stay in places other than the Upāshray if those places are offered to them by the owners, are suitable to the practice of their disciplined life, and do not disturb or impede the code of conduct.

Loch (Plucking of hair)

Jain Sādhus and Sādhvis pluck their hair at the time of initiation; Dikshā, and twice a year thereafter or at least once a year before Paryushan. This is called Kesha-lochan or Loch. It is also considered one kind of austerity where one bears the pain of plucking hair in complete equanimity.

Clothing

As mentioned earlier, Digambar monks do not wear any clothes. Shvetāmbar monks wear unstitched or minimally stitched white cotton clothes. A loincloth, which reaches to just below knees, is called a Chalapattak. Another cloth covering the upper part of the body is called Pangarani Uttariya Vastra. A cloth that drapes over left shoulder and reaches above the knee is called Kāmlī. They also carry a bed sheet and a mat to sit on. Shvetāmbar monks also have a Muhapatti, a square or rectangular piece of cloth of a prescribed measurement, either in their hand or tied on their face covering the mouth. They also have an Oghe or Rajoharan (a broom of woolen threads) to gently clear insects from where they sit or walk. Digambar monks have a Morpichhi (peacock feathers) instead of an Oghe and a Kamandal (small wooden pot) in their hands to carry water for cleansing. This practice may vary among different sects of Jains, but the essential principle remains the same: to limit needs.

Conferring a Title

Jain Sādhus and Sādhvis devote their lives to spiritual activities such as meditation, spiritual study, self-discipline, and preaching. When they reach a higher level of spiritual attainment, their Guru Maharaja confers upon them special titles.

Title of Panyās and Ganipad

To attain the status of Ganipad, a Sādhu must have in-depth knowledge of the Āgam Bhagavati Sutra and some other Āgams. To attain the title of Panyās-pad, a Sādhu should have attained comprehensive knowledge of all aspects of the Jain Āgams.

Title of Upādhyāy

This title is given to a Sādhu who has mastered all Āgams, scriptures, and all other philosophical systems. They teach Jain scriptures to other Sādhus, Sādhvis, and lay people.

Title of Āchārya

Āchārya is the spiritual head of the Jain congregation (Sangha) in the absence of Tirthankar. This is the highest rank a Sādhu can ever achieve. The teachings of the Tirthankars are carried on by the Āchāryas. They are our spiritual leaders. Āchāryas bear the responsibility for the spiritual well-being of the entire Jain Sangha. Before reaching this state, one must do an in-depth study and gain mastery of the Jain scriptures- Āgams. In addition to acquiring a high level of spiritual excellence, they also lead the congregation of monks, nuns, and laypeople. They should also know various other languages, philosophies, ideologies, and religions.

Title of Pravartini

This title is given only to Sādhvis after attaining the knowledge of certain Āgam Sutras such as Uttarādhyayan Sutra, Āchārāṅga Sutra and Das (ten) Payannā Sutra.

04 Summary

Jain Sādhus and Sādhvis are unique among other religious faiths in how they lead very rigorous ascetic lives. Their lives are an exceptional example of non-possessiveness. Their entire life is dedicated to the spiritual upliftment of theirs' and others' souls. They bestow their blessings on all by saying 'Dharma Lābha' (May you attain spiritual prosperity). Sometimes, they bless devotees by putting Vāsakshep (scented sandalwood powder) on their heads and saying "May you cross the ocean of life and death". They bless everyone, irrespective of caste, creed, gender, age, wealth, and social status. They show the path of a righteous and disciplined life to everyone through discourses, discussions, seminars and camps.

C03 - Jain Lay people: Shrāvaks and Shrāvikās

01 Introduction

Along with the path of liberation consisting of right faith, right knowledge, and right conduct, Jainism has also defined rules of conduct to be observed by its followers. The rules are designed so that everyone will be in a position to follow them. Accordingly, the rules have been divided into two categories: those prescribed for the householders and those prescribed for the ascetics. Naturally, the rules for the laity are less rigid than the rules for the ascetics. This is because the laity has not renounced the world,. They have to look after their family and have social responsibilities. On the other hand, the ascetics have given up all worldly pleasures and family relationships, and have adopted the five great vows (Mahāvratas).

Jain ethics outlines the following twelve vows of limited nature to be carried out by lay people. Every Jain should adopt these vows according to one's individual capacity and circumstances with the intent to ultimately adopt the 5 Mahāvratas (great vows). Of these twelve vows, the first five are main vows of limited nature (Anu Vratas). They are somewhat easier to follow in comparison with great vows (Mahā Vratas). The next three vows are known as merit vows (Guna Vratas), because they enhance and purify the effect of the five main vows. These vows aid in governing the external conduct of an individual. The last four are disciplinary vows (Shikshā Vratas), intended to encourage the performance of the householder's religious duties. They govern one's internal life and are expressed in a life marked by charity. They are preliminary to the discipline of an ascetic's life. The three merit vows (Gunavratas) and four disciplinary vows (Shikshā vratas) together are known as the seven vows of virtuous conduct (Shilā).

During Pratikraman, lay people reflect on minor violations (Atichār) of these vows that occurred in the past. They ask for forgiveness for past minor violations which may have occurred knowingly or unknowingly. He/she would reflect on each of these violations so that in the future they would not repeat the same errors and be more aware if such circumstances arise.

These vows are to be followed in thought, action, and speech, and others should be encouraged to follow them as well. The layperson should be very careful while observing and following these limited vows. These vows, being limited vows, may still leave great scope for the commitment of sin and possession of property. The twelve vows are described as follows:

02 Vratas For Shrāvaks and Shrāvikās (Twelve Vows of Laity)

Five Main Vows of Limited Nature (Anu-Vratas):

Name	Scriptural Name	Meaning
01 Ahimsa Anuvrata	Sthul Prānātipāt Viraman-vrata	Limited Vow of Nonviolence
02 Satya Anuvrata	Sthul Mrushāvāda Viraman-vrata	Limited Vow of Truthfulness
03 Achaurya Anuvrata	Sthul Adattādāna Viraman-vrata	Limited Vow of Non-stealing
04 Brahmacharya Anuvrata	Svadārā-santosh	Limited Vow of Celibacy
05 Aparigraha Anuvrata	Ichchhā Parimāna or Parigraha Parimāna Vrata	Limited Vow of Non-possessiveness

Three Merit/Supporting Vows (Guna Vratas):

06 Dig Parimāna Vrata	Restraints of Geographical Limitations/Vow of Limited Area of Activity
07 Bhoga-Upabhoga Vrata	Consumption Restraints/ Vow of Limited Use of Consumable and Non-Consumable items
08 Anartha-Danda Vrata	Vow of Avoidance of purposeless sins/activities

Four Disciplinary Vows (Shikshā Vratas):

09 Sāmāyika Vrata	48 Minutes of Meditation and equanimity/ Vow of Equanimity and Meditation for limited duration
10 Desāvākāsika Vrata	Stricter Geographical Limitations/ Vow of activity within limited space and duration
11 Paushadha Vrata	Practicing the life of a Monk/ Vow of ascetic's life for a limited duration
12 Atithi Samvibhāg Vrata	Vow of Charity

Five Anuvratas (Minor Vows)**01. Ahimsa Anuvrata (Limited Vow of Nonviolence):**

“Ahimsa Parmo Dharma” signifies that nonviolence is the supreme religion.

Among these five vows, nonviolence (Ahimsa) is the cardinal principle of Jainism. The concept of Ahimsā is based on the fact that every living being wishes to be happy and tries to avoid pain. Therefore, in order to avoid giving pain, we should refrain from hurting others. 2500 years ago, Lord Mahāvīr extended the concept of non-violence to all living beings. He urged everyone to be peaceful with all, even one-sensed beings. Every living being has a right to exist and it is necessary to live with all other living beings in perfect harmony and peace.

As long as we live, we hurt many living beings. The air that we breathe and the water that we drink contain small organisms. Even the vegetarian food that we eat is prepared from plant lives, which are one-sensed beings. It is impossible to observe complete non-violence, because indulging in some sort of violence is inevitable for survival. Āchārya Umāsvāti defines violence as 'Pramatta-yogāt Prāna Vyaparopanam Himsā'. It means that the deprivation of life because of non-vigilance is violence.

Lord Mahāvīr said:

“One should not injure, subjugate, enslave, torture, or kill any living being including animals, insects, plants, and vegetation.”

In this vow, a person must not intentionally hurt any living being, whether they are plants, animals, human etc. A person should not hurt the feelings of any living being either, whether it is by thought, word, or action, by himself or herself or through others, or by approving such an act committed by somebody else. Intention in this case applies to selfish motives, sheer pleasure, and even avoidable negligence.

In Jain scriptures, the nature of violence is classified in four categories:

Intentional/Premeditated Violence	To injure or kill any living being knowingly
Common Violence	To commit violence towards movable living beings while carrying out domestic activities like cooking, cleaning, building a house, etc.
Vocational Violence	To incur violence during the execution of one's work in society
Defensive Violence	To commit intentional violence in defense of one's own life

Intentional/premeditated violence is totally prohibited for everyone. Although common violence may be unavoidable for survival, one should still attempt to minimize violence in all daily activities such as preparing food, cleaning, etc. This attempt to minimize violence provides the basis for the Jain householder's practice of filtering drinking water, vegetarianism, not eating meals at night, and abstinence from alcohol. One's agricultural, industrial, or occupational living activities may also involve injury to life, but the injury should be kept to a minimum, through careful measures and precautions. If possible, a householder should choose an occupation that minimizes violence to

other living beings. Sometimes, however, a householder may not have a choice but to use violence defensively and vocationally. A person may use force, if necessary, in the defense of his or her country, society, family, life, property, and religious institute. Violence committed without intention, through mere negligence, should also be avoided. At the end of the day, violence caused unintentionally is also a sin. We should always be remorseful for any violence we may have inflicted upon other living beings, whether it was avoidable or not.

This is the essence of religion. It embraces the welfare of all living beings including animals, insects, vegetation, beings in the air and water, etc. The Jain faith goes one radical step further and declares unequivocally that wasting things and creating pollution are also acts of violence.

Nonviolence is also based upon the positive quality of universal love and compassion. One who accepts this ideal cannot be indifferent to the suffering of others. As believers of Ahimsa, we cannot hurt others, ourselves, or show insensitivity to the pain and misery that may be caused by other factors. A true observer of Ahimsa has to develop a sympathetic attitude. He or she should get rid of the feelings of anger, arrogance, animosity, jealousy, and hostility that degrade the mind and generate violent instincts.

Mental tortures by way of harsh words and evil thoughts are considered violence in Jainism. On the other side, to pursue the vow of nonviolence actively, one must help the needy, care for and share with others, and show kindness to everyone.

Ahimsa also has a deeper meaning in the context of one's spiritual advancement. Violence imposed upon others leads to the acquisition of new karma, which hinders the soul's spiritual progress. In other words, violence towards others is violence to one's own soul because it impedes one's own spiritual progress.

Non-violence is the sheer anchor of Jainism. It is also the main contribution of Jainism to humanity. It includes all other vows: truth, non-stealing, chastity and non-attachment.

02. Satya Anuvrata (Limited Vow of Truthfulness):

This vow is about refraining from malicious lies, which are uttered with an evil intention and with the knowledge that the statement is false. In this vow, a person avoids all types of lies, including giving false evidence, cheating others, giving false witnesses in or out of court, and forging fake documents. Evading taxes and cheating in business is also a form of falsehood.

The secret to earning wealth is honesty and morality. The roots of one's own happiness, peace, mental health, and welfare lie in morality. Falsehood can also be in the form of denial of a fact, the affirmation of that which does not exist, calling a thing something other than what it is, and statements that are destructive to others. On the positive side, it also requires refraining from speaking any truth that may cause suffering to others. If the truth has the potential to harm others or hurt their feelings, it is better to remain silent. A householder should minimize the minor violations to this vow related to self-defense, protection of his family and country, business, and job-related circumstances. He should be fully aware of these Atichārs (violations of the vow) and repent them continuously.

Truth should be observed in speech, mind, and actions. One should not utter a lie, ask others to do so, or approve of such activities.

Anger, greed, fear, pride, hatred, and jokes are the breeding grounds of untruth. Speaking the truth requires moral courage. Only those who have conquered greed, fear, anger, jealousy, ego, and frivolity can speak the truth. This vow is about more than abstaining from falsehood; it is seeing the world in its real form and adapting to that reality. The vow of truth puts a person in touch with his or her inner strength.

03. Achaurya / Asteya Anuvrata (Limited Vow of Non-stealing):

Stealing consists of taking the property of others without their consent or by unjust or immoral methods. This vow prohibits the acquisition of anything that may be unattended or unclaimed.

The householder should refrain from smuggling, buying or accepting stolen property, using false weights and measures, or substituting inferior items for the originals. Black-marketing, smuggling, evading taxes, changing documents, and plagiarizing are also various forms of theft. One should observe this vow very strictly and should not touch even a worthless thing that does not belong to him or her. When accepting alms or aid, one should not take more than what is needed. To take or to earn more than one's need is also considered theft in Jainism. Using any resource beyond one's needs and misuse of any part of nature is considered a form of theft.

The vow of non-stealing insists that one should be very honest in actions, thoughts, and speech. One must not cheat and use illegal means in acquiring worldly things by himself or herself, acquiring such items through others, or by approving such acts committed by others.

04. Brahmacharya Anuvrata (Limited Vow of Celibacy / Chastity):

In a spiritual sense, the word Brahmacharya means maintaining equanimity by being free from attachments and aversions. In a practical sense, it means celibacy and avoidance of sensual activities. It is very easy to become privy to basic instincts, but for the sake of one's own health, well-being, and self-control, it is important to remain celibate before marriage.

As an adult, one may lead a family life by getting married, earning money, raising children, and fulfilling social obligations. Marriage is devised mainly for providing a sheltered sex life and procreation. Even for the householder, an unrestrained or lustful married life is not encouraged. Though mythology is filled with tales of polygamy, only monogamous relationships are encouraged.

Premarital and extramarital relations, indulging in illicit sensual activities, intensifying passions by consuming intoxicating substances like drugs and alcohol, watching provocative movies, reading provocative books and magazines, and listening to provocative songs and conversations are all activities one should avoid.

The basic intent of this vow is to conquer passion and to prevent the waste of energy. This vow is meant to impart a sense of serenity to the soul.

05. Aparigraha Anuvrata (Non-possession / Non-attachment):

Non-possession is the fifth limited vow. Until a person knows that happiness and peace that come from within, he or she tries to fill his or her emptiness and insecurity with material acquisitions.

Jainism believes that the more wealth a person possesses, the more he or she is likely to commit sin to acquire and maintain possessions, and in the long run he or she will be unhappy. Wealth creates attachment, which results in continuous greed, jealousy, selfishness, ego, hatred, and violence. Lord Mahāvīr has said that desires have no limit. An attachment to worldly objects results in the bondage of karma, so desires should be reduced and consumption levels should be kept within reasonable limits.

One must impose a limit on one's needs, acquisitions, and possessions, including land, real estate, goods, valuables, animals, and money. The surplus should be used for the common good. One must also limit every day usage of the number of food items and other articles.

The Jain principle of limited possession for householders leads towards equitable distribution of wealth and comforts in society. Generously giving charitable donations and one's own time for community projects are a part of a Jain householder's obligations. This sense of social obligation cultivated from religious teachings has led Jains to establish and maintain innumerable schools; colleges; hospitals; clinics; orphanages; relief and rehabilitation camps for the handicapped, old, sick and disadvantaged; and hospitals for birds and animals.

Non-possession and non-attachment are to be observed by speech, mind, and actions. One should not possess excessive amounts of items, ask others to do so, or approve of such activities.

Non-possession, like non-violence, affirms the oneness of all living beings and is beneficial to an individual in his/her spiritual growth and to society.

Three GunaVratas (Merit Vows)

06. Dig-Parimāna Vrata (Vow of Limited Area of Activity):

This vow limits one's worldly activities to certain areas in all ten directions: north, south, east, west, north-east, north-west, south-east, south-west, upwards and downwards. He or she sets definite boundaries and simply limits the radius of his or her movements to a specific number of miles. By doing this, he or she can at least prevent himself or herself from committing violence in the area beyond the radius they have set for themselves.

The main purpose is to reduce transportation and other incidental activities that involve unnecessary violence as well as other avoidable pitfalls. If this vow is observed, there will be a considerable increase in the scope for self-development and spiritual welfare. This is because outside of the limited area of activity, the limited vows become full vows (Mahā-vratas).

07. Bhoga-Upbhoga Vrata (Vow of Limited use of Consumable / Non-consumable items):

Generally, sins are committed by using or enjoying consumable (Bhoga) and non-consumable (Upbhoga) objects.

Consumable (Bhoga) objects are things that can only be used once, such as food and drink. Non-consumable (Upabhoga) objects are things that can be used several times, such as furniture, clothes, and ornaments.

This vow is a self-imposed restriction on the use of consumable material like food and drinks and durable material like clothing, footwear, cosmetics, jewelry, furniture, vehicles, etc. The purpose of this vow is to restrict the indiscriminate use of goods. Any use of an item directly or indirectly involves some degree of violence. We first have to consider whether the purchase we make is necessary and unavoidable and the degree of violence involved with that item. If our purpose can be served by using other material involving a lesser degree of violence, then that should be the choice of item used.

On the same grounds, the consumption of food, meat, alcohol, honey, root vegetables, and eating at night are prohibited to decrease violence. By setting a limit by predetermining the number of items to be used, one can develop self-restraint and willpower.

One should limit the use of these two types of items according to one's need and capacity by taking this vow. This vow expands upon Aparigraha Anuvrata.

This vow also forbids a layman from engaging in certain occupations that involve destruction of plants or other forms of life, cruelty to animals, polluting the environment, wasting natural resources, and selling toxic substances.

08. Anartha-Danda Vrata (Vow of Avoidance of Purposeless Sins/Activities):

One must not commit unnecessary or purposeless sins such as the examples below:

Thinking, talking, or preaching evil or ill of others.

Being inconsiderate. Some examples include walking on grass when a sidewalk or road is available, or leaving the water running while brushing your teeth.

Manufacturing or supplying arms for war.

Reading or listening to immoral literature.

Being careless.

Four Shikshā Vratas (Disciplinary Vows)

09. Sāmāyika Vrata (Vow of Equanimous State for Limited Duration):

This vow involves sitting down peacefully in one place for at least 48 minutes, not allowing passions of attachment and aversion to take place in the mind, and contemplating on the nature of the soul. The householder examines the purity of life he or she has attained, reads religious works showing

the path of self-development and spiritual evolution, and concentrates on the supreme, liberated soul. During this period, one should observe equanimity towards all objects, thinking evil of no one, and be at peace with the world.

The equanimous state of 48 minutes makes a person realize the importance of a life-long vow to avoid all sinful activities and is a stepping stone to a life of full renunciation. During Sāmāyika, one also meditates on the soul and its relationship with karma. This vow may be repeated many times in a day.

10. Desāvākāsika Vrata (Vow of Activity of Limited Space):

This vow sets a new limit within the limitations already set by Dik Vrata and Bhoga-Upbhoga Vrata. The general life-long limitation of doing business in certain areas and the use of articles are further restricted for particular days and times of the week. This means that one shall not, during a certain period of time, perform any activity or make any business deals, or travel beyond a certain city, street, or house. The objective of this vow is to further refrain from impure activities.

11. Paushadha Vrata (Vow of Ascetic's Life for Limited Duration):

The term “Paushadha” means “that which nourishes and fosters the soul or its natural qualities.” This vow requires that a person live the life of a monk for a day or longer. During this time, one should retire to a secluded place, renounce all sinful activities, abstain from seeking pleasure from all senses, and observe restraint of body, speech, and mind. A person follows five great vows (Mahā vratas) completely during this time. He or she passes his or her time in spiritual contemplation, performs meditation (Sāmāyika), engages in self-study, reads scriptures, and worships the Panch Parmesthi. This vow promotes and nourishes one's religious life and provides training for an ascetic life.

12. Atithi Samvibhāg Vrata (Vow of Charity):

This vow encourages the offering of necessities of life: food, medicine, etc. to monks and the needy. The offerings should be pure and given with reverence. Donating one's own possessions to monks and others provides inner satisfaction and raises one's consciousness to a higher level. It also saves one from acquiring more sins if he or she would have used the same item for his or her nourishment, comfort, and pleasure.

Sanlekhanā Vrata (Peaceful Death)

In the final days of life, a householder can attain a peaceful death if he/she truly follows the twelve vows above. Peaceful death is characterized by non-attachment to worldly objects and by a suppression of passions at the time of death. The last thought should be of a calm renunciation of the body, and this thought should be present long before death.

Sanlekhanā is a well-ordered, voluntary death, taken while in ultra-pure meditation and in a state of complete awareness. It is not inspired by any passion and involves gradual withdrawal from the consumption of food in such a manner that would never disrupt one's inner peace, state of complete equanimity, or awareness.

It allows the very spiritually advanced person to terminate his or her life by certain practices, principally fasting, under specified circumstances and under the supervision of an ascetic. This is sanctioned only when a person strongly feels that he or she is a burden to society and cannot progress further spiritually due to poor health or extreme old age. It generally takes 30 to 120 days to die after taking this vow.

The aspirant has no dissatisfaction, no sorrow, no fear, and no dejection; the mind is calm and composed and the heart is filled with the feeling of universal love and compassion. It is also called death with equanimity.

Sanlekhanā is thus a spiritual process of renouncing one's passions and body by internal and external austerities. It involves giving up relationships, enmity, and attachment to possessions with a pure mind, forgiving others, and asking for forgiveness.

It should be noted that Sanlekhanā is *not* a form of suicide or assisted death. It is usually performed by those who have led a very spiritual life and is taken under the presence of a guru.

Therefore, there is a fundamental difference between suicide and Sanlekhanā. Suicide is the result of the outburst of passions whereas Sanlekhanā is the result of dispassion. Jainism does not sanction instantaneous termination of one's own life. It is considered suicide and it happens in the highest state of anger or depression.

03 Summary

By practicing these twelve vows, a lay person may live a righteous life and advance towards a spiritual state where he works on conquering desires. While earning wealth, supporting his family, and taking up arms to protect himself, his family, and his country against intruders, a layman is taught self-restraint, love and equanimity. By giving up attachments, he/she gradually prepares himself or herself for the life of an ascetic.

The practice of limiting the number of things to be kept or enjoyed by oneself eliminates the danger of concentration of wealth and in turn will help to minimize poverty and crime in society. Therefore, limiting the desires of individuals results in an ideal society.

C04 - Bhāvanās (Reflections)

01 Introduction

Jain religion puts a significant emphasis on the thought process of a human being. A person's behavior and his or her actions are generally the reflection of his or her thought process. So, it is not only the action, but also the intention behind the action is vital in the accumulation of Karma. Therefore, one should be very careful about his or her thoughts, and the subject matter of his or her thoughts.

To bring equanimity of thoughts and self-control in life, Jainism recommends reflecting or meditating on the twelve specific aspects of thought process known as Bhāvanā (Anuprekshā). Bhāvanā means reflection or contemplation. They are designed to serve as an aid to spiritual progress leading to the path of renunciation. They are reflections upon the fundamental facts of life. Reflecting on these aspects, one can come closer to seeing life as it really is, without preconceived ideas and delusion. By engaging in these reflections, one can stop the entry of new karmas as well as eradicate old karmas. The following are the twelve main Bhāvanās:

02 Twelve Main Bhāvanās

01 Anitya Bhāvanā (Impermanence)

All external substances including the body are transitory (Anitya). They are constantly changing and are perishable. But behind this continuous change, there is an unchanging constant entity, the soul. Therefore, we should not have attachment for temporary things, but we should strive to uncover the purity of the eternal soul. The following stanza from Jain scriptures describes this philosophy:

“Oh you fool! Why do you unnecessarily worry about your prosperity and beloved family? Oh you fool, know and realize that your life and relatives are as fragile as a drop of water, dangling on top of a blade of grass, constantly shaking in the wind.”

Thinking about impermanence should not lead one to become lazy. On a positive note, to attain the pure nature of the soul, one should walk on the path of morality. This Bhāvanā also helps us to not be troubled in times of adversity, as that too will pass.

02 Asharan Bhāvanā (Helplessness)

When everything is transient, where can one find protection? Who can one depend on? Human beings experience tremendous agony when disease, old age, and death occur. No worldly things like wealth, family, and fame can provide comfort or take away our pain. Meditating on the second Bhāvanā helps us to build inner strength. One can find protection in the four pure entities - Arihanta; who have conquered inner weaknesses, Siddha; the perfect soul, Sādhu; who guides one through the religion, and Dharma, the religion taught by the enlightened.

When a person succumbs to old age and death, not a single relative will be able to save him from that death. So, the best thing to do is take refuge in Jin Dharma!

This Bhāvanā uproots the passion of pride. It also helps one to face the adversities of life in perfect equanimity by being self-dependent. However, the thought of no one being able to help another person should not keep one away from benevolent acts of compassion and friendliness. Meditating on this reflection makes one humble and reminds us that only salvation is ultimate freedom from miseries.

03 Samsār Bhāvanā (Cycle of Life and Death)

The cycle of life is full of dualities - birth and death, pleasure and pain, happiness and misery, good and bad. Circumstances in life go up and down like a ferris wheel. If one does not identify with these dualities by neither grieving in pain nor being elated in pleasure, and stays unaffected by just being an observer, they can free themselves from the miserable cycle of birth and death. Meditating on this Bhāvanā gives a purposeful direction to life.

04 Ekatva Bhāvanā (Solitariness)

Since we have assumed so many forms, we do not see our one and only true self. We focus on the outside and forget our soul, which came in this world alone and will leave alone. Thinking of the solitariness of the soul should not frighten us; instead, it should build our inner strength. “I came in this world alone with my own good or bad karma. Only I am responsible for my actions. I have the opportunity to make the best out of all situations. As long as I am in this world, I cannot *live* alone. Therefore, I should build a bridge between myself and other living beings that can take me across without being attached.

“Oh, you wise one! Think about the inherent property of all things. Is there anything that is one’s own in this world? When one understands this deeply in his or her heart, will he or she ever get any kind of pain?”

05 Anyatva Bhāvanā (Otherness of Body)

Our body is transitory and is different from the soul. The body is mortal and the soul is immortal. We need to experience the difference between what is self and what is not. We identify ourselves as enjoyers of sensory objects, owners of possessions, or members of racial, cultural or religious groups. By identifying ourselves with temporary things like the body, we become bound. We want to free ourselves from the material world and experience our incomparable selves. By contemplating on this thought, we will avoid becoming a slave of the sense organs and will not be troubled by bodily pains.

06 Ashuchi Bhāvanā (Impurity of Body)

This body is made up of impure substances and it produces impure substances. It is constantly under the process of deterioration and decay. In spite of that, all our worldly possessions are because of our attachment to our body. That is the root cause of cravings and thereby bondage of karma. Keeping this impure aspect of body in mind can help us lessen our attachment to the body and bodily pleasures. It also destroys pride in our physique, beauty, or race.

Even though the body is impure, it should not be neglected or misused. It should be cared for with proper self-control, as it is the primary instrument to carry out virtuous acts leading to liberation. We should not indulge in material objects or things to satisfy the undisciplined cravings of the body.

07 Āsrava Bhāvanā (Influx of Karma)

Thinking about the ways karmic matter flows into the soul makes us aware of our weaknesses. The passions, non-vigilance, and unrestrained actions of body, speech, and mind are open doors for karma. Thinking about this Bhāvanā brings awareness and alerts us about our shortcomings.

“As soon as I hastily try to get rid of whatever little karma by enduring it, these Āsrava enemies fill me up with new karma every single moment. What a misery! How do I fight with these enemies? How will I be liberated from this dreadful cycle of life and death?”

08 Samvar Bhāvanā (Stoppage of Karma)

Samvar means blocking the influx of karmas. It is a defense against Āsrava. Once we are aware of influx of karma, we can take appropriate actions to stop this influx of karma. This can bring discipline in life, thereby reducing or preventing the influx of karmas.

“Oh, you who desire Moksha! With your insights, think about the possible remedies to fight against these Āsrava enemies and put those efforts into action.”

09 Nirjarā Bhāvanā (Eradication of Karma)

Nirjarā means to shed off accumulated karmas. By knowing the 12 types of austerities, thinking about them, and putting them into practice, we can shed our karma.

10 Loka-svabhāva Bhāvanā (The Nature of Cosmos)

Loka-svabhāva Bhāvanā teaches us to contemplate on the constituents of the universe, its nature and the interaction of soul and matter. Thinking about our attachment to ever-changing matter

makes us aware of its futility and our ignorance. Thinking about our trivial place in the vastness of the universe makes us humble and dissolves our pride.

11 Bodhidurlabh Bhāvanā (Rarity of Enlightenment)

This Bhāvanā is about contemplating how difficult it is for souls wandering in the four stages of existence to attain human life and Jin dharma. It is only as a human, and only through following teachings of Tirthankar Bhagawān, that we can attain liberation. In this Bhāvanā, we should contemplate that it is a rare thing that we are born as humans and are fortunate to have the benefit of the teachings of Jineshvar Bhagawān. We must use this human life for the betterment of our souls and help others to do the same. The soul, always entangled with passions and natural instincts, needs vigorous effort to overcome weaknesses and to cultivate virtues. Therefore, it is said in the scriptures that:

“After listening, understanding, and comprehending religion, whenever we try to initiate efforts to follow religion, the swarm of inner enemies (attachment, hatred, fatigue, laziness, sleep) are always ready to attack good endeavors and to try to obstruct us.”

It is also said in Uttarādhyayan Sutra, “In this world four things, are rare to living beings: the human life, listening to religion, faith in religion, and the energy to follow right conduct.”

12 Dharma Bhāvanā (Religion)

True religion is one that helps us achieve the cherished goal of liberation. The religion taught to us by Tirthankar Bhagawān is comprised of non-violence, self-control, and penance. Tirthankars have established a religion which teaches us charity, right conduct, austerity, and spirituality. We should constantly contemplate on the thought that this religion should prevail in our hearts forever.

03 Four Auxiliary Bhāvanās (Compassionate Reflections)

The four auxiliary Bhāvanās represent a positive means of supporting the five vows. They help to develop purity of thought and sincerity in the practice of religion. They play a very important role in the day-to-day life of a householder in acquiring tolerance, calmness, and compassion. Moreover, these reflections can be practiced very easily. Adopting these Bhāvanās in daily life can make a person very virtuous.

Maitri Bhāvanā	Contemplation of Friendship
Pramod Bhāvanā	Contemplation of Appreciation
Karunā Bhāvanā	Contemplation of Compassion
Mādhyastha Bhāvanā	Contemplation of Neutrality

1 Maitri Bhāvanā (Contemplation of Friendship)

Lord Mahāvīr said, “We must be friends to all living beings.” The feeling of friendship brings love and respect to others. Our soul has been in contact with each soul existing in this universe from the infinite cycle of past births. Every living being has a keen desire to live just as we do. Everyone wants to be happy and free of pain just as we want to be.

This initiates a feeling of goodwill towards all living beings and in turn leaves no room for harm or deceit. If we contemplate on Maitri Bhāvanā, our thoughts, words, and actions will not be harsh, and we will not hurt anybody. On the contrary, we will help and protect every living being. We should think of only the loving and caring experiences of the past, and pardon every soul for their mistakes. Friendliness softens the heart and nourishes the capacity to be tolerant, forgiving, and caring for one another. Friendliness and nonviolence strengthen each other.

2 Pramod Bhāvanā (Contemplation of Appreciation)

Sincere appreciation of good qualities in others is an extremely powerful tool for attaining the same qualities ourselves. In this Bhāvanā, we admire the success of others.

One of the most destructive forces in our lives is jealousy. However, cultivating the quality of admiration of others can destroy jealousy. As jealousy subsides, negative impulses are turned into positive ones, and in due time, we will be at peace. Praising the virtues of others with joy and respect eliminates one's ego.

Pramod Bhāvana can be practiced by showing tremendous respect to all Sādhus / Sādhvis, Shrāvaks / Shrāvikās and benevolent people.

3 Karunā Bhāvanā (Contemplation of Compassion)

The feeling of sympathy and kindness produced in our heart upon witnessing the suffering of other living beings is Karunā (compassion). Compassion for those who are less fortunate fosters a charitable heart. Since we have accepted everyone as a friend, we cannot just stand aside and let them suffer. We should help those who are in distress and those who are weak, sick, and helpless. When we help someone who is poor, sick, or in need of something, we show our compassion by material means. On the other hand, when we help those who are ignorant, have wrong beliefs, and are suffering due to their passions by showing them the true spiritual path, we show spiritual compassion.

One can practice Karunā Bhāvanā in several different ways. Helping senior citizens, tutoring other students in school and carefully removing an insect from the house into an open area are some ways to practice Karunā Bhāvanā.

4 Mādhyastha Bhāvanā (Contemplation of Neutrality)

To have indifference or to stay neutral in any situation is practicing Mādhyastha Bhāvanā.

In Mādhyastha Bhāvanā, one should stay neutral and uninvolved with those who, even after realizing and knowing what is right and wrong, continue to practice bad habits. We can try our best to help, support, or advise them, but some people, out of arrogance, stubbornness, or ignorance, may refuse to take the right path. This may bring disgust and aversion in our mind. Instead of developing hatred or anger towards them, getting disappointed, or getting more involved, we should realize that we have done all that we could and that ultimately changing their ways is up to them. Even though we desire the well-being of such people, we should not let our mind be disturbed by what they are doing. We should simply hope and wish well for them to embrace the right path. By contemplating this Bhāvanā, we will not have undue attachment or detachment to a given situation or a person.

04 Summary

In summary, we can avoid the influx of bad karmas and live peacefully by developing friendships with all living beings, admiring their success, holding their hands when they are in distress, and leaving them alone at the times when they do not heed to right guidance. Until it becomes the natural way of life to observe these Bhāvanās, we should contemplate on them as many times as possible.

C05 - Leshyäs (State of Mind and Karmic Stains)

01 Introduction

Leshyā means state of mind. Generally most of our actions reflect the state of our mind. Jainism places a great deal of importance on the state of our mind when we act upon anything. The attachment of Karma depends more on the state of mind than action itself. The following story illustrates how the state of our mind reflects upon our activities.

Once there were six friends who went on a hiking trip. Along the way, they got lost in a forest. After a while, they got hungry and thirsty and they had no food or water. They searched for food for some time and finally found a fruit tree.

As they ran to the tree, the first man said, "Let's cut the tree down and get the fruit." The second one said, "Don't cut the whole tree down, cut off a big branch instead." The third friend said, "Why do we need a big branch? A small branch has enough fruit." The fourth one said, "We do not need to cut the branches, let us just climb up and get all the fruit." The fifth man said, "Why pick so many fruit and waste them? Instead just pick enough fruit to eat." The sixth friend said quietly, "There are plenty of good fruit on the ground, so let's eat those first."

This story clearly shows the state of mind of six friends, which led to actions ranging from cutting the entire tree to picking up fruit from the ground. These six levels of thoughts represent six types of Leshyäs.

The first friend's state of mind represents Krishna (black) Leshyā.

The second friend's state of mind represents Neel (blue) Leshyā.

The third friend's state of mind represents Kāpot (gray) Leshyā.

The fourth friend's state of mind represents Tejo (red) Leshyā.

The fifth friend's state of mind represents Padma (yellow) Leshyā.

The sixth friend's state of mind represents Shukla (white) Leshyā.

Krishna Leshyā is the worst and Shukla Leshyā is the best. Krishna, Neel, and Kapot Leshyäs lead the soul to ruin and the last three lead the soul to spiritual prosperity. We know that our minds wander into different states all the time for better or for worse. Therefore, we should strive for a better state of mind progressively. The story of King Prasannachandra who lived during Lord Mahāvīr's time illustrates how fast surroundings can affect our mind, our Leshyäs, and our spiritual progress.

02 Classification of Leshyäs

Let us understand how a person with different Leshyäs behaves and what the outcomes of such Leshyäs are.

1. Krishna (Black) Leshyā

People in this state of mind do not show any compassion or mercy. Everyone is afraid of them as their anger frequently turns into violence. They are always burning with jealousy and they have ill will for everyone. They are full of enmity and malice, and do not believe in spirituality. This state of mind is the worst and most dangerous. If one dies while in this state of mind they will be reborn in hell.

2. Neel (Blue) Leshyā

People in this state of mind are proud, arrogant, and lazy. They are not trustworthy and other people avoid their company. They are cheaters, cowards, and hypocrites. These people avoid religious discourses. If one dies while in this state of mind they will be reborn as a one sense living being.

3. Käpot (Gray) Leshyā

People in this state of mind always remain sad and gloomy. They find faults in others and are vindictive. They boast about themselves, become angry over small matters, and lack mental balance. If one dies while in this state of mind they will be reborn as an insect, a bird, or an animal.

4. Tejo (Red) Leshyā

People in this state of mind are very careful about their actions and can discriminate between good and evil. They know the difference between what is right and what is wrong. They are kind, benevolent, religious, and lead a harmonious life. If one dies while in this state of mind, they will be reborn as a human being.

5. Padma (Yellow) Leshyā

People in this state of mind are kind, benevolent and forgiving. They observe some austerities and are vigilant in keeping their vows till their last breath. They remain unaffected by joy and sorrow. If one dies while in this Leshyā, they will be reborn in heaven as a celestial being.

6. Shukla (White) Leshyā

There are two levels of this Leshyā. The great soul observes the first level of this Leshyā and strictly observe the principles of nonviolence, truth, non-stealing, celibacy, and non-attachment. They are trustworthy and do not have any ill feelings. They remain calm even if someone abuses them. If one dies while in this state of mind, they will be reborn as a human or heavenly being.

In the second level of this Leshyā, one has a state of mind where there is no more attachment or hatred and treats everything with equanimity. They do not become happy or sad. Their state of mind is the purest. When one dies in this perfected state of mind, he or she will be liberated from the cycle of life and death.

Please refer to the Story of King Prasannachandra in the Story section of the manual.

C06 - Panchächär: Five Codes of Conduct

*Nānammi Dansanammi A Charanammi Tavammi Tahay Viriyammi
Äyaranam Äyāro Ea Eso Panchahä Bhanio
-- Panchächär Sutra*

Knowledge, faith, conduct, austerities and vigor constitute the fivefold code of conduct

01 Introduction

Religion has two major aspects. One deals with principles and the other with practice. The latter constitutes the observance part of religion. Observance of Jainism can again be divided in two broad categories. One part deals with the observance of code and the other with the observance of restraints.

When we talk of the Jain code, we mean the norms of observing the right conduct as laid down by the preceptors of Jainism. Right conduct, however, is only a part of the spiritual code. There are several other aspects, like true knowledge and faith, that form parts of the same code. The ultimate purpose of the right conduct is, after all, to gain liberation, which, in spiritual terms, is known as Moksha.

Ächärya Umäsvāti stated in Tattvärtha-Sutra:

‘Samyag-darshan-jnän-chäriträni Mokshamärgah’

Samyag Darshan, Samyag Jnän and Samyag Chäritra constitute the path of liberation.

Samyag means right, correct, rational or proper. Darshan stands for conviction or faith, Jnän for knowledge, and Chäritra for conduct. The combination of those three aspects leads to liberation. Since code, in Jain terminology, stands for Ächär, these three aspects are termed as Darshanächär, Jnänächär and Chäritrachär. They are thus the basic constituents of Jain code.

Two subsidiary codes of conduct are those related to the exercise of physical, verbal, and mental abilities (Viryächär), and the ones related to austerities (Tapächär). Although Tapächär and Viryächär are parts of Chäritrachär, they are categorized separately as they are very significant to Jainism. Thus, Darshanächär, Jnänächär, Chäritrachär, Tapächär, and Viryächär are the fivefold Jain code and together they are known as Panchächär (Panch means five and Ächär means conduct)

02 Panchächär (Five Codes of Conduct)

Jnänächär	Code of Acquiring Right Knowledge
Darshanächär	Code of Gaining Right Faith
Chäritrachär	Code of Acquiring Right Conduct
Tapächär	Code of Acquiring Right Austerities
Viryächär	Code of Exercising Right Vigor or Energy

Darshan means faith, but it also denotes belief, conviction, outlook, and attitude and so on. Jnän means knowledge, but it also implies enlightenment. Chäritra means conduct and includes practice, behavior, etc.

1 Jnänächär (Code of Conduct Related to Right Knowledge)

*Käle Vinae Bahumäne Uvahäne Tah Aninhavane
Vanjan Attha Tadubhaye Atthaviho Nänmäyāro
-- - Panchächär Sutra*

Proper timing, reverence, esteem, required austerities, gratitude and loyalty, reading carefully, grasping meaning and understanding the underlying sense constitute the eightfold code of knowledge.

Mati-Jnän, Shruta-Jnän, Avadhi-Jnän, Manah-Paryäva-Jnän and Keval-Jnän are the five categories of the Jnän.

Indirect Knowledge or Paroksha Jnän:

Mati Jnän and Shruta Jnän:

Mati means intelligence. The knowledge acquired by using intellect or by exercising the mind is therefore called Mati-jnän.

Shru means to hear. By implication, it also covers reading, writing, and learning. Therefore, Shruta-Jnäna means the knowledge gained by listening, reading, and studying.

These two categories thus deal with knowledge that can be gained by the use of the senses and mind. Since the mind is considered the intangible sense, these categories of knowledge are termed as sensed-based knowledge or Indriyādhin Jnän. Knowledge of different arts and sciences fall within these categories. Since the use of senses does not directly involve the soul, Jainism considers these two categories as indirect knowledge or Paroksha-jnän. This type of knowledge is subject to destruction and does not last forever.

Direct Knowledge or Pratyaksha Jnän:

The other three categories are not sense-based. They arise by virtue of spiritual development and are called direct knowledge, or Pratyaksha-Jnän. They are extra-sensory (can be experienced without exercising the senses.)

Avadhi Jnän:

Avadhi-jnän pertains to the knowledge of tangible aspects. The term Avadhi denotes certain limitations. Avadhi-jnän therefore means knowledge of tangible aspects beyond sensory perception, subject to the limitations of time and space.

For instance, a person may gain capability to know by extra-sensory perception, what had happened, or what is going to happen during a specified period. Such a period may be of a few hours, a few days, a few years, or even a few lives.

On the other hand, a person may gain capability to know what is happening within a specified distance.

Avadhi-jnän thus prevails within defined time and space. This capability is not infinite nor everlasting.

Manah-Paryäva Jnän:

Manah means the mind and Paryäva means the changing state of an object. This category therefore denotes the capability to understand the thinking process and mental attitudes of others. It pertains only to intangible aspects. This capability also is not infinite and its operation is subject to limitations. It consists of two types: Rujumati and Vipulmati. The former can disappear, while the latter stays with the soul until it attains Keval-jnän.

Keval Jnän:

Keval means only as well as pure. In the former sense, Keval-jnän means exclusive prevalence of knowledge only and nothing else. In the latter sense, it is pure, untainted knowledge. Either of these interpretations enables it to operate without any limitations. The person attaining this knowledge gets infinite capability to know everything, tangible or intangible, and in the past, present and future. This knowledge is therefore termed as true enlightenment. In addition, a person with such knowledge is known as omniscient or Sarvajna. Keval-jnän is indestructible. Once Keval-jnän is attained, it stays with the soul forever.

How does one gain knowledge?

The soul is indestructible. In its purest form, the soul exhibits inherent qualities of infinite knowledge, infinite perception, infinite bliss, and infinite energy. However, bonded karma prevents the soul from exhibiting its purest nature.

It should be clearly understood that knowledge does not come without effort. Attaining right knowledge is the first and the foremost step in our journey towards liberation. The way to acquire knowledge is by eradicating or suppressing Karma. This can be done by undertaking virtuous Karma and/or by bearing the consequence of operating Karma with equanimity. The karma that prevents the soul from acquiring knowledge is known as knowledge obscuring (Jnänāvaraniya) karma. We acquire knowledge-obscuring karma if we do not properly follow the codes of conduct related to knowledge as prescribed by our scriptures.

Let us understand this phenomenon by illustrating the case of Mati-jnän (empirical knowledge). Suppose some particular prayer has to be memorized. One person may succeed in memorizing it with little effort, another may have to repeatedly recite it for memorizing it, and someone else may fail to memorize it despite all possible efforts. In the first case, the bondage of obscuring Karma is very loose. In the second case, the bondage is rather tight and needs more efforts or higher countervailing Karma to break the bond. In the third case, the bondage is unbreakable and the consequences of that karma must come to fruition. Everyone should therefore endeavor or undertake such countervailing Karma to break the bondage of the knowledge obscuring Karma. Endeavors to break the bondage of knowledge obscuring karma by self-effort is known as Purushārtha. Whether it succeeds or not depends upon the intensity of the operative Karmas.

Purushārtha has two aspects, external and internal. Trying to gain Mati-jnän and Shruta-Jnän by developing and exercising physical and mental abilities is external Purushārtha. Trying to gain spiritual development by practicing Nirjarā (eradication of karmas) is internal Purushārtha. Avadhi-jnän, Manah-Paryāya-Jnän and Keval-jnän automatically emerge by internal Purushārtha. Everyone should therefore devote maximum energy for internal Purushārtha.

Jain tradition is particularly concerned with acquiring knowledge (Jnän). For that purpose, it lays down the following code of conduct (ächär):

- Studying at the proper time
- Reverence for teachers and proper care for the means of gaining knowledge
- Esteem for the learned
- Observance of the required austerities for getting properly equipped for knowledge
- Utmost loyalty to preceptors
- Accurate study of the sutras (religious scriptures)
- Understanding the proper meanings of sutras
- Grasping the underlying meaning, essence, and purpose of sutras

One should appropriately select the school and subjects of study, study at the proper time, attend classes regularly, patiently learn and absorb what is being taught, carefully follow instructions, do the required homework, take proper care of books and other study materials, respect teachers, etc. Undertaking research, remaining in touch with the latest developments, taking refresher courses, participating in seminars and workshops for the purpose of more intensive study, etc. constitute more advanced means of Purushārtha.

It should be understood that not everyone has the same capacity to absorb what is being taught. The outcomes are therefore bound to be different. However, if one wants to gain knowledge, pursue goals with diligence, and has access to capable teachers and guides, they can surely gain what they might be seeking. In other words, knowledge-obscuring Karma would give way in the face of Purushārtha.

By practicing these codes of conduct, one can lessen the load of Jnänāvaraniya Karma and thus manifest the inherent knowledge the soul possesses. If these codes of conduct are not observed, not only will our efforts to gain knowledge be futile, but we will bind more Jnänāvaraniya karma to the soul and prevent us from gaining knowledge in the future.

2. Darshanächär (Code of conduct related to Right Faith)

*Nissankia Nikkankhia Nivvitigichchhä Amoodh-ditthia
Uvavooha Thirikarane Vachchhal Pabhāvane Attha*

-- Panchächär Sutra

Doubtlessness, absence of expectation, unflinching faith, not being unduly influenced, adoration and encouragement, stabilization, affection, and creating favorable impressions constitute the eightfold code of right faith.

Darshan means belief, faith, conviction, and realization. These four epithets actually convey an hierarchy. When a person acquires some knowledge, they tend to believe it. Thus, knowledge and belief go hand in hand. Then, one has to gain faith. For instance, we know from books or teachers that the soul is everlasting, and we try to believe that. However, as long as we are not truly convinced, our faith in the everlasting soul is not really there. For gaining conviction, we first have to have faith in the concept and then contemplate and ponder over it. After true conviction, we gain self-realization. Such realization is true Samyag-darshan.

The code that lays down the method of gaining right faith is known as Darshanächär. The eight aspects of Darshanächär are:

Nissankia	Staying above all doubts
Nikkankhia	Absence of expectations
Nirvichikitsä	Unflinching faith
Amoodha-drashti	Not to be influenced or swayed by glamorous shows of any faith
Uvavooha	Adoration and encouragement
Sthirikaran	Stabilizing the faith of others
Vätsalya	Affection for coreligionists
Prabhāvanā	Raising the esteem for the true faith

Of these eight aspects, the first one, which denotes the conviction, is of utmost importance. The remaining seven, which are helpful in raising the intensity of conviction, can be considered supplemental. This has been discussed in the chapter “Ratna-trayi Moksha Mārg” (three fold path of liberation). These eight aspects are vital to attainment of the right perception or Samyaktva. It is impossible to have proper insight without gaining right perception.

3. Chāriträchär (Code of conduct related to acquiring Right Conduct)

The next step in our journey towards liberation is putting in practice what we have learned through true knowledge and the right faith. Living a life in accordance with the right knowledge and right faith is Chāriträchär. Tirthankar Bhagawān has recommended different codes of conduct for Sādhus and Sādhvis and for lay people. Codes of conduct prescribed for Sādhus and Sādhvis are mandatory and absolute. Since lay people have to carry out worldly chores and obligations, they are bound to commit certain mundane sins, which will be in violation of the absolute practice of Chāriträchär. Therefore, Tirthankar Bhagawān has recommended that lay people remain vigilant to the best of their ability at all times in following the codes of Chāriträchär.

Chāriträchär prescribed for lay people may be categorized in three broad categories: Observation of 12 vows, observation of five categories of carefulness in daily activities (Samiti), and observation of

three types of restraints (Gupti). The twelve vows apply only to Shrāvaks and Shrāvikās, and are discussed in chapter C04 of the conduct section.

*Panihāna-Jogjutto Panchahim Samiehim Tihim Guttihim
Esa Charittāyāro Atthaviho Hoi Nāyavvo
-- - Panchächär Sutra*

Observance of five Samitis and three Guptis with a balanced mind is considered the eightfold code of conduct.

After gaining conviction, one has to put it into practice. That practice is known as Chāriträchär. The term means right behavior or right conduct. We will first consider here the monastic code of conduct and then the lay people code of conduct.

Five Samitis (Carefulness):

1 Iryä Samiti:

Whenever one has to make movements, one should remember that there happen to be living beings everywhere. One has to remain vigilant enough to see that he does not step, crush, trample, or otherwise hurt any living being by making movements. Since some minute violence is bound to occur in spite of all precautions, it is advised that after every movement, one should undertake a short Kāusagga for atonement of violence inadvertently caused by such movements.

2 Bhāshā Samiti:

This meticulously pertains to vocal or oral activities. Even exercising vocal faculty can hurt the minute living beings that pervade the air. This Samiti therefore lays down that every spiritual aspirant should speak slowly and only when necessary. Harsh and unnecessary speech that can cause mental hurt has to be avoided altogether. Moreover, the speech has to be truthful, beneficial, and pleasant. Otherwise, one should observe silence.

3 Eshanā Samiti:

This meticulously pertains to obtaining food and water, which are essential for survival. The aspirant has to get such food and water by going for alms. He should, however, be careful and vigilant even while accepting such food and water. The offer for alms should not involve any type of force or compulsion on the part of the giver. The food and water being offered should have been made out of acceptable, vegetarian ingredients that involve minimal violence.

4 Ādāna Nikshepa Samiti:

This meticulously pertains to taking or placing any objects. Reckless pulling, pushing, lifting, laying, or otherwise mishandling objects can hurt living beings. If one is not careful, such activities can result in avoidable violence. Utmost care and vigilance should therefore be exercised while undertaking such activities. One often comes across the use of the term 'Upayoga' during Jain rituals and performances, which means staying vigilant.

5 Utsarga or Pārishthā-panikā Samiti:

This meticulously pertains to disposal of wastes (excretion and urination.) Jainism does not permit reckless behavior even in the case of disposal. It has laid down proper rules of disposal: human excretion should be carried out in a place not habited by living beings. Since latrines and urinals happen to be the breeding grounds for a variety of germs and insects, Jainism forbade their use by the monastic order. Jainism indicates that ascetics should stay outside the city so human waste can be disposed of properly. This Samiti lays down the mode of disposing all wastes in a way that would cause minimal violence and inconvenience to others.

Three Guptis (Controlling One's Faculties):

The final category of Chāriträchär is the Three Guptis, which is the three types of restraints in daily activities.

Monks and nuns are supposed to devote their entire life to spiritual pursuit. Since they have renounced the worldly life, they are not supposed to get involved in any worldly activities. They have to spend their entire time and energy towards spiritual upliftment and compassion towards all living beings and are not expected to use their mental, vocal or physical energy for any worldly gain. Exercising energy solely for that purpose is known as Gupti, which can be translated as total control of one's faculties.

1 Mana Gupti:

The first of the Guptis is Mana Gupti, which includes restraints related to control of the mind (control over mental energy). Observing Mana Gupti requires that we have pure thoughts, and engage in meditation and Sāmāyika (equanimity) whenever possible. We also do not get mad at others or wish evil on them.

2 Vachan Gupti:

The next Gupti is restraints related to control of speech, or Vachan Gupti. Restraints related to speech are similar to those discussed in carefulness in speech. The only difference here is controlling and restraining our speech.

3 Kaya Gupti:

The third and final Gupti is restraints related to control of the body, or Kaya Gupti. Kaya Gupti requires that we do not use perfumes or wear flashy clothes and that we take proper care of our health.

Āchārya Shri Umāsvāti stated in Tattvārtha-sutra: "Samyag-yoga-nigraho Gupti". It means that the right exercise of control is Gupti. One should therefore exercise appropriate discretion in controlling mental, and physical faculties. These three Guptis are known as Tigutti or Trigutti.

Ashta Pravachan Mātā:

These five Samitis and three Guptis constitute the eightfold monastic code of conduct. In Jain terminology, these eight aspects are collectively known as Ashta Pravachan Mātā. It means that these eight aspects of religious teaching are as beneficial to spiritual aspirants as the lessons mothers teach their children.

The observance of the five major vows (restraints) of non-violence, truth, not taking anything without the express permission of the owner, celibacy and non-possessiveness are also implied in this code. Total non-possessiveness is the distinguishing feature of Jain monks. They accept the bare minimum of clothing from followers. They also keep a couple of wooden bowls for accepting food and water. The wooden articles are allowed because they are light in weight and can be easily cleaned with a small amount of water. Similarly, monks can also have spiritual books for study.

The greatest disciplinary practice that helps them observe nonviolence is Sāmāyika. The term literally means staying in equanimity. The person observing Sāmāyika has to stay away from all worldly involvement. That practice should ultimately lead to the fusion of the mind with the true Self by developing detachment towards all external objects. Those who renounce the worldly life are therefore required to take the vow of staying in Sāmāyika for the rest of their lives.

Jain monks and nuns should not stay for too long at any one place to avoid developing attachment to any particular place or people. However, during the monsoon season, a lot of germs and insects breed in the dirty rainwater and a lot more violence can occur if monks and nuns move from place to place. Therefore, during that period, monks and nuns are required to stay at one place. During the rest of the year, they continue to move barefoot from place to place. Such movements have to be made without using any vehicle, because manufacture, maintenance, and movements of vehicles can also cause a lot of violence.

This is no doubt a rigorous code. However, Jain monks and nuns willingly observe the code because they are oriented towards the well-being of the soul. They know that physical comforts or discomforts are transitory and the soul is not affected by such ever-changing situations. They can therefore easily stay unconcerned about their physical well-being. Moreover, they train themselves

for undergoing the rigors of the monastic code by undertaking fasts and other austerities. Because they follow such rigors, Jain monks and nuns are held in high esteem. The laity considers them as enlightened entities and reveres them as spiritual guides.

Recently, we have been witnessing a tendency towards avoiding the rigors of this code. Many monks now make use of light footwear. There are also monks who do not mind the use of vehicles and who stay with their hosts for longer periods of time.

Many Jains have now settled in countries outside of India. They need the guidance of monks for ritual performances and other religious activities. They invite monks to their new countries that cannot be reached without the use of vehicles. In western countries, where climatic conditions necessitate adequate protection, the traditional monastic wear of wrapping the body with two pieces of cloth does not work. Nor is it feasible to go from home to home for alms.

Realizing these needs, Āchārya Tulsi has created a new cadre of male Shamans and female Shamanis. They are well trained in various aspects of Jainism; they learn English and communicate well with the people. Such Shamans and Shamanis renounce worldly life but are permitted to use vehicles and stay with their hosts.

The code of conduct for laymen is known as Shrāvākāchār. Most of the stipulations of the monastic code are applicable to them, but they are modified for the worldly life. For instance, laypersons also should control their mind, speech and body to the extent possible. As householders, they are of course required to undertake various worldly activities. While doing so, they should not lose sight of the right perception. If they happen to transgress the limits of Shrāvākāchār, they should also repent, just as monks do when they violate their codes of conduct. Shrāvak Pratikraman Sutra, which is popularly known as Vandittu, lays down the transgressions of right perception as follows.

*Sankā Kankha Vigichchhā, Pasansa Taha Santhavo Kulingisu
Sammattassaiāre, Padikkame Desiam Savvam.
-Panchächār Sutra*

If I have indulged, during the day, in any transgressions of Samyaktva, like harboring doubts, expectations, wavering faith, adoration of the wrong faith, or acquaintance with believers in false doctrines, I must repent.

Shrāvaks should, of course, stay vigilant to avoid hurting any living being. They cannot remain without possessions, but they should lay voluntary limitations on their possessions and desires. In place of major restraints, they have to observe five minor vows called Anu-vratas. Moreover, they should observe three auxiliary restraints and four disciplinary restraints.

4 Tapächār (Code of conduct related to observing Austerities and Penance)

*Bārasavihammi Vi Tave Sabbhintar-Bāhire Kusal-Ditthe
Agilāi Anājivi Nāyavvo So Tavāyāro
-Panchächār Sutra*

The cause of endless cycles of birth and death for the worldly soul is karmic bondage. This removal of karmic bondage is known as Nirjarā and the ways in which Nirjarā is achieved are collectively known as Tapa or austerity.

Jain scriptures have prescribed the specific ways to observe austerities, which is known as Tapächār. This code states that we must observe austerities in an appropriate way, with true faith, and according to our ability. Austerities should never be observed in order to gain worldly pleasures, out of jealousy, or to gain the admiration of others.

There are 12 types of external and internal austerities one can follow.

Jain tradition lays considerable emphasis on the observance of Tapa. Really speaking, Tapa is a part of Chāritra. In view of its special importance to spiritual aspirants, it has been considered as a separate part of the spiritual code, known as Tapächār.

The worldly soul has been ignorant about its true nature and has been associated with karmas. Consequently, it has been entangled in an unending cycle of birth, death, and reincarnation.

It can, however, be liberated from that cycle by removing its ignorance about its true nature and its Kashāya (anger, greed, ego, and deceit) which can eradicate all of its Karmas. This is known as Nirjarā. It is of two types. Simply bearing the consequences of old Karmas is Akām Nirjarā. Most of the time, the person happens to react to the given situation with more emotion. Such Nirjarā leads to acquisition of new Karmas and cannot lead to liberation.

Sakām Nirjarā does not lead to new Karmas. One of the ways to achieve such Nirjarā is to resort to austerities. Sakām Nirjarā should be performed by remaining neutral, so that one can avoid gaining more karmas.

In order to avoid misconception of what austerities are, Jainism has laid down the concept of Tapa in great detail. Austerities have been actually conceived as physical and mental exercises that can be helpful for achieving Nirjarā. The physical exercises are external or Bāhya Tapa and mental ones are internal or Abhyantar Tapa. Since internal austerities are concerned with inner aspects, it will be evident that they are meant for spiritual development. External austerities, on the other hand, are useful only to the extent they are helpful in undertaking internal ones. Both these categories of Tapa are divided into six subcategories each. Thus, there are twelve types of Tapa.

Bāhya Tapa (External Austerities):

*Anasan-Moonoariyā Vitti-Sankhevanam Rasachchāo
Kāya-Kilesa Sanlinayā Ya Bajzo Tavo Hoy
-Panchächär Sutra*

Fasting, eating less, curtailing desires, avoiding tastes, facing physical hardships, and occupying restricted space are the external austerities.

1 Anashan (Fasting):

Ashan means to eat and Anashan means not to eat (fasting.) Such fasting is usually known as Upavās. Upavās means staying close to the soul. When a person stays tuned to the nature of soul, they may not remember the physical body or other physical needs like hunger. So refraining from food can be a consequence of Upavās, but is not the essential part of Upavās. Anashan, therefore, is the physical act of refraining from food, and Upavās describes the mental focus on the soul.

2 Unoariā or Unodari (Eating less):

This means eating less than what is needed for satisfying appetite or hunger. This austerity has a health consideration as well. Recent research has shown that eating in moderation is good for health and can even increase longevity. It also prepares the body and mind for meditation.

3 Vitti-Sankhevanam or Vritti-sankshepa (Curtailing desires):

This means adding further restrictions. Human beings have the tendency to acquire as many things as possible to satisfy current or future needs. However, we all know that possession of many things does not necessarily make one happy. Happiness is a function of mind and can be attained only by contentment. By observing this austerity, one can learn to stay content with minimum requirements. One meaning of this austerity is to restrict the number of food items per.

4 Rasachchāo or Rasatyāg (Avoiding tastes):

This means giving up the attachment for tastes. Often, we are too busy trying to fulfill our cravings and lose self-discipline. We become slaves to our hunger and appetites. Ways to practice this austerity include Āyambil Vrata, where one eats only once a day and commits to eating foods that do not contain salt or other spices. Another way to practice this vow is to give up a favorite food.

5 Kāya-Kilesa or Kāya-Klesha (Facing physical hardships):

This literally means bearing physical affliction. During spiritual pursuit, one comes across many hardships. If one is not accustomed to bear them, one cannot maintain peace of mind. It is therefore necessary that aspirants get used to bearing hardships and physical discomforts. This austerity teaches us to bear physical discomfort with equanimity.

6 Sanlinayä or Sanlinatä (Occupying restricted space):

This is also referred to as Vivikta-shayyāsan. It means staying in a forlorn place and occupying minimum space. The normal human tendency is to gain the most possible amenities in life. The purpose of this austerity is to curtail that tendency and to practice feeling comfortable within a restricted area. This term can also mean staying tuned or attentive.

The purpose of these external austerities is to equip aspirants to face hardships that they may come across during spiritual pursuits. This will help them observe peace and tranquility of mind even in adverse circumstances.

Abhyantar Tapa (Internal Austerities):

*Päyachchhittam Vinao Veyävachcham Tahev Sajzäo
Jhänam Ussaggo Vi A Abbhintarao Tavo Hoy
-Panchächär Sutra*

Repentance, modesty, selfless service, study of the self, meditation, and staying beyond physical aspects are the internal austerities.

1 Päyachchhittam or Prāyashchitta (Repentance):

This means atonement or repentance. We often indulge in wrong and undesirable activities because of addiction, weakness of mind, pitfalls, or shortsightedness. The spiritual aspirant has to stay constantly aware of all of these indulgences. Whenever one notices anything wrong on his part, one should repent and atone for it. One's sense of remorse should be strong enough to avoid repeating such indulgences. If this austerity is undertaken with sincerity, one can eventually reach the state of perfection.

2 Vinay (Modesty):

This means modesty and respect for others. Respect has to be appropriate and may even take the form of worship for deserving entities. This will help the aspirant proceed towards spiritual development. For instance, if one has regard for his preceptor, he would not undertake any activity without seeking guidance from such preceptor. This would automatically keep him away from indulging in any wrong or undesirable activities. He would also want to attain the attributes of those deserving entities and this can lead him towards perfection.

3 Veyävachcham or Vaiyāvṛuttya (Selfless service):

This means selfless service. The spiritual aspirant should realize that all living beings have the same type of soul. He should, therefore, feel a sense of amity towards everyone. He would then be willing to serve others without expecting anything in return. Such service can result in elimination of arrogance.

4 Sajzäo or Swādhyäy (Study of Self):

Literally, this means study of oneself. It takes two forms. One is to become aware of one's own faults and limitations and work towards avoiding them. The other form of Swādhyäy is to understand the nature of the true Self. The aspirant learns that the soul is inherently pure, enlightened, flawless, and imbibed with infinite perception, knowledge, power, and bliss. He would strive to manifest those attributes to attain liberation.

5 Jhänam or Dhyäna (Meditation):

Meditation in Jainism means attentiveness and specifies four types of Dhyäna known as Ārtadhyäna, Raudra-dhyäna, Dharma-dhyäna and Shukla-dhyäna. The first two categories are non-virtuous and do not form part of this austerity. The remaining two are virtuous and are needed for

meditation. Dharma-Dhyāna means contemplating about spiritual aspects to get rid of defilements. Shukla-dhyāna is one's absorption within the nature of soul. When one attains this state, he is not far away from liberation.

6 Ussaggio or Kāyotsarga (Giving up the physical body):

Kāyotsarga actually denotes giving up all physical, verbal and mental activities and staying absorbed in the true nature of soul. When such absorption is complete and remains uninterrupted, it is called liberation.

Thus, from the above descriptions of internal austerities, it is evident that observing such austerities amounts to observing Upavās. If a person can observe these austerities for an extended period of time, he would have no time to care for physical, sensory, mental, and other worldly aspects. Nirjarā can thus easily be achieved by such Tapa. Āchārya Shri Umāsvāti once summarized this by stating: "Tapasā Nirjarā Cha", meaning Nirjarā can be achieved by Tapa. This primarily conveys the observance of internal restraints while resorting to the external ones as a means to become more prepared for internal austerities.

5. Viryächär (Code of conduct related to physical and mental ability / Code of exercising Vigor or Energy)

The final set of codes of conduct relate to exercising our physical and mental capabilities to the fullest and in the appropriate manner, which is known as Viryächär. We cannot properly observe the preceding four codes of conduct without the appropriate use of our physical, mental, and verbal capabilities. Since our ultimate goal is Nirjarā of karma, Viryächär must lead us to Nirjarā. Laziness, ignorance, negligence, ego, greed, and deceit are the major causes of a behavior contrary to the practice of right Viryächär. Bhagawān Mahāvīr has said that we must not spend even a single moment being lazy in our journey towards liberation. Instead, we should properly observe codes of conduct regarding knowledge, faith, conduct, and austerities to the fullest and according to our best mental, verbal, and physical capabilities. We should also engage in religious activities as preached by Tirthankar Bhagawān.

*Anigoohia-Bal-Virio Parakkamai Jo Jahuttamāutto
Junjai A Jahāthāmam Nāyavvo Viriāyāro
-Panchächär Sutra*

When one applies his unrestricted capacity and vigor for practicing the spiritual code, it is known as Viryächär, or the code of exercising vigor.

Like Tapächär, Viryächär also is a part of Chāriträchär. In view of its importance, however, Jain tradition treats it as a separate part of the spiritual code.

For undertaking any activity, one has to exercise energy. This applies to worldly and spiritual aspects. All of us are aware that exercising energy is necessary for gaining anything. However, how many people actually exercise their energy appropriately? While undertaking any activity, most people are overcome by indolence. They are frequently led by the tendency to indulge in lethargy, sluggishness, etc. For instance, a student might be aware that to get a good grade, they need a certain score. However, due to laziness, that student may not put in the required amount of work and not get the grade he has the potential to achieve.

Self-motivation and use of one's energy is needed to rise above all obstacles. There is no motivation comparable to self-motivation. If a high degree of self-motivation is required for worldly success, a much higher degree is needed for spiritual purposes.

According to the scriptures, the following five causes are the main factors that inhibit the spiritual growth.

- Mithyātva or wrong perception
- Avirati or absence of restraints
- Pramāda or indolence

- Kashäya or defilements
- Yoga or physical involvement

Detailed analysis of these factors would indicate that laxity, laziness and lethargy, which are the principal constituents of indolence, are inherent in these inhibiting factors. Religion emphasizes that the spiritual aspirant should undertake every activity efficiently without indulging in indolence.

Five Major types of Vices (Indolence):

Vishay	Indulgence in sensuous objects like sound, sight, smell, taste and touch
Kashäya	Anger, Ego or arrogance, deception and greed
Vikathä	Unnecessary talk pertaining to politics, nation, food, and sensual pleasures
Nidrä	Excessive sleep or non-alertness
Pranay	Too much attachment to material objects or people

These aspects tend to lead people towards a lethargic path away from the liberation of the soul. Every aspirant is therefore required to avoid all these types of indolence and to practice the spiritual code with vigor and enthusiasm.

This leads us to an important but controversial issue. Jainism believes in karma and that living beings must bear the consequences of their karma. Is that the same thing as being inactive and just waiting for things to happen? The difference is between Prärabdha and Purushärtha, or destiny vs. endeavor. Let us look at the two in details:

Prärabdha, or destiny is usually seen as resulting from Karma, while Purushärtha or endeavor is viewed as the effort to overcome such destiny. Thus, Prärabdha and Purushärtha appear contradict each other. Prärabdha denotes the consequence of our earlier karma, while Purushärtha represents our determination at the present moment. While describing the nature of karma, Jainism does emphasize that undertaking the right kind of Purushärtha can modify the impact of past karma. Thus, our present free will or determination has an edge over the fruits of our past Karma.

Viryächär asks us to undertake intensive determination for overcoming the impact of Karma acquired earlier. The implication of the spiritual code thus shows the hollowness of the contention that we are helpless victims of earlier Karmas. Viryächär indicates that all aspects of the spiritual code should be observed with utmost vigor and exercising such vigor is called Purushärtha.

03 Summary

In summary, the sole cause of endless cycles of birth and death is the bondage of karma to the soul. For removal of these karmic bondage, Nirjarä is the only way to end these cycles of birth and death and achieve liberation. Proper observation of the codes of conduct is essential.

C07- Jain Ethics and the Environment

01 Jain Ethics

Jainism states that Earth, Water, Fire, Air, and Vegetation, which constitute the five basic elements of our environment, possess life. They possess one sense, which is the sense of touch. Animals and human beings possess all five senses and a mind. The five senses are: touch, taste, smell, sight, and hearing.

Human beings are also blessed with advanced developed thinking. Therefore, they are responsible for achieving oneness and harmony among all living beings, including the environment, through compassionate living and disciplined behavior.

Lord Mahāvīr's entire life was full of compassion and was an example of how to live in perfect harmony with nature and provide utmost respect for the environment.

Lord Mahāvīr made the following profound statements:

- “All life is bound together by mutual support and interdependence.” This is an ancient Jain scriptural aphorism of Tattvārtha sutra.
- “One who neglects or disregards the existence of earth, air, fire, water and vegetation, disregards his own existence.”
- “We harm and kill other lives because of our greed and possessiveness.”

Since all lives are interconnected, one should realize that if we harm one, we harm all living beings, and greed, possession, and possessiveness are the primary causes of all violence as well as the imbalance in the environment.

These ancient statements form the basis of the modern science of ecology.

The main theme of Lord Mahāvīr's teaching:

- Ahimsa (Non-violence) is respect for the life of all living beings.
- Aparigraha (Non-possession / Non-possessiveness) stems from respect for other lives as well as environment.
- Anekāntavāda (Non-one-sidedness/ Open-mindedness) is respect for the views of the other because truth has many sides.

02 Three Cardinal Principles of Conduct

Ahimsa (non-violence), Anekāntavāda (multiplicity of views) and Aparigraha (non-possession and non-possessiveness) are the three cardinal principles of conduct in Jainism.

Ahimsa (Compassion / Non-violence)

Ahimsa means caring for and sharing with all living beings as well as tending to, protecting, and serving them. It entails universal friendliness (Maitri), universal forgiveness (Kshamā), and universal fearlessness (Abhay).

The basic tenet of Jainism is “Ahimsa Parmo Dharmah”. From an ethical point of view, Dharma means duty. Hence, the tenet indicates that compassion is the supreme duty of an individual.

From a religious and philosophical point of view, Dharma means the true nature of a substance. Hence, compassion is the true nature of a human soul.

In addition, the Jain dictum “Parasparopagraho Jivānām” indicates, “Living beings (souls) render service to one another.” Hence, the Jain motto is “Live and Help Others to Live.” This is called Compassionate Living.

Ahimsa is the principle that Jains teach and strive to practice not only towards human beings, but also towards all other living beings, including those in our environment. The scriptures tell us: “Do not injure, abuse, oppress, enslave, insult, torment, torture, or kill any living being including plants,

vegetables. Do not pollute water, air, and earth.” The teaching of Ahimsa refers not only to the avoidance of physical acts of violence but also to the avoidance of violence in speech and thoughts. Ahimsa also refers to an active concern and compassion for fellow humans and other living beings. Ancient Jain texts explain that intention to harm or the absence of compassion are what makes actions violent.

Ahimsa also has a deeper meaning in the context of one’s spiritual advancement. Violence imposed upon others in any form by our body, mind, or speech leads to the bondage of new bad karma, which hinders the soul’s spiritual progress.

In other words, violence towards others is a violence towards one’s own soul because one acquires bad karma, which impedes one’s spiritual progress and journey towards liberation.

Anekāntavāda (Doctrine of Multiplicity of Viewpoints)

The concept of universal interdependence underpins the Jain theory of knowledge, known as Anekāntavāda. In this ever-changing universe, an infinite number of viewpoints exist for any situation. These viewpoints depend on the time, place, circumstances, and nature of individuals.

Anekāntavāda means acceptance of all viewpoints; which are in accordance with reality, positive in nature, and do not deny any genuine viewpoints. This is also known as non-absolutism.

This leads to the doctrine of Syādvāda or relativity, which states that the expression of truth is relative to different viewpoints (known as Nayas). What is true from one point of view is open to question from another viewpoint. Absolute truth cannot be grasped from any one particular viewpoint. Absolute truth is the totality of individual (partial) truths from many different viewpoints, even if they seem to contradict each other. However, it takes into account the positive viewpoints of other human beings, other communities, and other nations, leading to interdependent coexistence.

Characteristics of Anekāntavāda:

- Equanimity towards all
- A strong urge to seek the whole truth
- Belief in many possibilities and acceptance that the truth can consist of seemingly opposing views
- Consideration the truth expressed by oneself is a partial truth and accepting truth even if it is expressed by adversaries

A deeper understanding of Anekāntavāda and Syādvāda provides great insight into the problems of human interactions that cause conflict, grief, envy, and hatred. Similarly, it is highly applicable in understanding social problems and national strife. More importantly, these doctrines also provide ways of resolving global differences and conflicts.

Aparigraha (Non-possession)

Jain ascetics have no possessions. Similarly, Jainism advocates that lay followers should minimize their desire for accumulation of possessions. This will help one’s spiritual progress.

Giving charitable donations and one’s own time for social and religious projects is a part of a Jain householder’s obligations. This sense of social obligation cultivated from religious teachings has led Jains to establish and maintain innumerable schools, colleges, hospitals, clinics, orphanages, relief and rehabilitation camps for the handicapped, old, sick, and the disadvantaged as well as hospitals for ailing birds and animals.

Wants should be reduced, desires should be curtailed and consumption levels should be kept within reasonable limits. Using any resource beyond one’s needs and misuse of any part of nature is considered a form of theft. The Jain faith also declares that waste and creating pollution are acts of violence.

Summary

- Ahimsa supersedes all concepts, ideologies, rules, customs and practices, whether they are traditional or modern, eastern or western, political or economical, self-centered or social. Non-violence is guarded by truthfulness, non-stealing, chastity and non-possessiveness.
- Anekāntavāda stops the violence of thought and speech. Anekāntavāda is also called the intelligent expression of Ahimsa.
- Aparigraha (non-possession) stems from respect for other lives and the environment.

03 Survival of Life vs Ethical Living

It is not possible to sustain human life with absolute non-violence and absolute non-possession. To live a life, one needs food, minimal clothes, and shelter. Hence, the destruction of living beings are unfortunately essential for human survival. The goal of Jainism is to live our human life with minimum violence to other living beings and the environment.

Principle of Minimum Violence for Human Survival:

A living being with all five senses (animals, birds, and fish etc.) feels maximum pain and their destruction involves greater violence. Killing many-sensed beings has greater negative impact on the environment.

A living being with one sense (plants, vegetables, water, air, earth etc.) feels minimum pain and its destruction involves minimum violence and produces a minimum negative impact to the environment.

Hence, Jainism advocates vegetarianism and is against raising animals for food for ethical, spiritual, and environmental reasons.

04 Ethical Living and Dairy Products

Violence in the Dairy Industry

All Jains believe in vegetarianism and most Jains are vegetarians. Hence it is of no value to the Jain community at large to discuss cruelty to animals and death inflicted by the meat industry.

However, a majority of Jains consume dairy products. Because animals are not directly killed during the milking operation, these Jains justify that their consumption of dairy products is not in violation of the fundamental principle of Ahimsa.

This may be true in olden times for the following reasons:

For our survival, a cow's milk was essential because crop production was not enough to feed the entire human population.

The cows were taken care of as if they were family members, and only excess milk was consumed, after cows had fed their calves.

Today, the output of modern agricultural production is such that it can feed the entire world several times over. Also, the dairy industry is commercialized. Dairy cows are treated as milk producing machines. It inflicts terrible cruelty on cows.

As there is a huge demand for dairy products, modern dairy industries have to raise animals on a mass scale. Raising large numbers of animals for food creates a significant ethical problem and environmental imbalance because it involves a significantly greater use of natural resources than for the equivalent amount of plant food. The cruelty to animals and the impact on the environment by this industry is unimaginable.

The following list summarizes some of the violence (Himsa) inflicted on animals used in the production of dairy products. These problems exist in large factory farms of the U.S. or Europe as well as in the small dairy farms in India (or anywhere else in the world). I speak from experience; I have visited several large dairy farms in USA and many small dairy farms in India and observed these practices.

Cows are kept pregnant all the time. They may be subject to artificial insemination and other practices that ensure the maximum production of milk.

Approximately 80% of baby calves are sold to the veal or beef industry, where they are slaughtered between the ages of six months to three years in the West. Sometimes, in several village in India, farmers let the male calf die of hunger (I have observed this practice in our holy city of Palitana).

Milk cows are sold to slaughterhouses after five to six years of age when their milk production drops more than 30% (this is true in India more than 95% of the time). The life expectancy of a dairy cow is 15 to 20 years.

Hormones and antibiotics are fed or injected daily to increase milk yield (except in organic dairy farms). Almost all small dairies in India also use hormones and antibiotics.

Since cows are continuously kept pregnant and also fed or injected daily with hormones and antibiotics, they produce about three times more milk than what they would produce normally and naturally (about 80 years ago). In other words, the cow's body has to work 3 times more to produce such a large quantity of milk.

In this way, farmers try to meet the growing demand of dairy products without increasing the number of cows.

After about five years of this intense stress, the cow's body breaks down and her milk production drops significantly. At this time, she is sent to a slaughterhouse (legally in the western world and in most cases illegally in India.) There are many illegal slaughterhouses in India. I have visited a few of them in Ahmedabad and other places. Less than 1.0% of cows end-up in the cow shelter place known as "Panjarapol" in India.

Organic Dairy Farm

The organic dairy farm is generally smaller than the huge factory-style farm. It does not use antibiotics, pesticides, and hormones on the cows. There are no additives added into the milk. However, these farms also practice the following:

- Keep cows continually pregnant
- Sell approximately 80% of calves to the veal or beef industry
- Sell cows to slaughterhouses after five or six years

Therefore, organic milk is almost as cruel as regular milk.

05 Jainism and the Environment What does Jainism teach about ecology?

The ancient Jain scriptural aphorism "Parasparopagraho Jivānām" (all life is bound together by mutual support and interdependence) forms the basis of the modern day science of ecology. This ancient Jain principle teaches that all of nature is bound together, and says that if one does not care for nature, one does not care for oneself.

It is logical that for our own wellbeing, we need to respect our environment and look after it.

According to Jainism, living beings are not only plants and animals, but the air, water, and earth also contain living, sentient beings. The environment is, therefore, an enormous living system. Under the principle of non-violence, it is our duty as Jains to protect the environment. Many modern Jains concern themselves primarily with *direct* forms of Ahimsā, such as not eating meat and not killing small insects. Jainism, however, demands that we also consider *indirect* forms of Ahimsā. Indirect Ahimsā is sometimes more difficult to incorporate into our daily lives because we often do not immediately see the consequences of our actions, which could be very violent and destructive to the environment. In order to practice indirect Ahimsā, the first step is to become aware of environmental problems and the simple things we can do to help.

Summary

In summary, the teachings of Jainism advocate the following practices in daily life:

Respect the lives of others and the environment we live in.

Be compassionate and practice non-violence. Minimize harm to all living beings including air, water, earth, fire, and vegetation.

Be vegetarian and avoid the use of animal-based products.

Practice self-restraint. Reduce needs and wants as much as possible. Use excess for the welfare of the society.

Eliminate waste, reuse / recycle products, share resources, and do not waste the gifts of nature.

Jainism in action is an eco-friendly religion which preserves and protects the Earth and environment, respects the lives of animals, birds, fish, and other beings, and promotes the welfare of the society through the application of its primary tenets of Ahimsā and Non-possessiveness.

The Three Rs of Recycling**1. REDUCE:**

When you reduce the amount of garbage you throw away, you are helping the environment. Less garbage means less waste that will have to be disposed of at a landfill or incineration site. That, in turn, produces less pollution.

Here's how you can help reduce during your next shopping trip:

Look for products that use only enough packaging to ensure quality. Those that have many layers of plastic, foil, or other wrappings for no reason are a waste of resources.

Buy the largest size package whenever you can. You usually get more for your money, because you get more product and less packaging.

Buy concentrated forms of beverages, soaps, household cleaners, and fabric softeners whenever you can. By adding water yourself, you can save money and reuse containers

2. REUSE:

Using products or packages more than once is a great way to reduce the flow of garbage.

Here are a few tips for you to follow:

Search for products that are designed to be used many times, such as fabric grocery bags, ceramic mugs and rechargeable batteries.

Save boxes, bags, tins, jars, and plastic containers. You can usually find innovative ways to reuse these items in your home, garage, or office.

Give away any unwanted clothing you may have. Instead of throwing old clothing away, give it to a relative, a friend, or a charity.

3. RECYCLE:

Recycling is the collection and re-processing of materials into new, usable products. Right now, paper, glass, steel, aluminum and plastic are the most recycled items in the United States.

Most communities choose to have residents' recyclables picked up curb side by their town's sanitation department. Others have instituted voluntary drop-off programs which require residents to take recyclables to a designated recycling center in or near their town.

Either way, the various materials wind up at a recycling center. At the center, these materials are separated and made available to manufacturers who clean them and make new products out of them.

To further support recycling, all you need to do is purchase products made from your recyclables.

By reducing, reusing, and recycling, you will be supporting this environmental process.

Environmental Concerns: Climate Change

Climate change refers to the gradual warming of the earth's atmosphere due to increased emissions of noxious gases in the air. These gases trap heat on the earth's surface and are expected to increase the earth's average temperature by 8-10 degrees in the next 50-100 years. One of the most serious effects of climate change is rising sea levels. As temperatures increase, water expands, and many polar ice caps could melt. This could result in a critical loss of coastal land; low-lying areas like Florida and Louisiana could become completely flooded, and entire countries like Bangladesh and many small islands could be wiped off the map. The loss of coastal land is especially scary with regards to the exponentially increasing population rates around the world, especially in developing countries like Thailand, India, and Mexico. Land area is shrinking, but the population is growing. Natural resources that are already scarce will face increasing pressure. The potential loss of land caused by global warming will likely worsen the quality of life for millions of people and further endanger the status of our environment. Climate change is also expected to interrupt many natural ecosystems. Plants and animals adjusted to certain types of climates may find it hard to survive in new environments and may subsequently, face extinction.

Causes of climate change

Climate change is mostly caused by the emission of certain gases (like carbon dioxide), called greenhouse gases, into the atmosphere. The most damaging sources of greenhouse gas emissions are automobiles and fuel-burning power plants. Tropical forests are extremely effective in absorbing carbon dioxide, but as nearly one acre of forestland is cleared every minute, greenhouse gases are collecting in the atmosphere at a rate too fast for the remaining forestland to control.

What can we do to control climate change?

The United States is the world's biggest contributor of greenhouse gases. On average, an American uses about twice as much "dirty" energy as most Western Europeans and about 50 times more than a person living in India. Although US energy use is, in part, a major political issue, there are many things we can do to help clean up our air and control global warming. The world's 1.3 billion cows annually produce 100 million tons of methane, a powerful greenhouse gas, which traps 25 times as much solar heat as carbon dioxide. Vegetarianism will significantly reduce the production of greenhouse gases.

Reduce gasoline use. Try to drive as little as possible, using alternative modes of transport like walking, biking, carpooling, and public transport. When you do have to drive, use the cleanest gasoline available. Encourage the use of a small engine, fuel efficient cars, and public transportation when available.

Reduce energy use. Use lower watt light bulbs like 20 or 25 watts instead of 80 watt or halogen bulbs. Turn off lights and all electric gadgets when not in use. When shopping for appliances, make sure you ask the salesman to show you the most energy efficient options. Use fans instead of A/C, as fans use only about 1/10 the amount of energy as A/C. Make sure your house is not losing lots of heat through cracks and window leaks. This will not only reduce your monthly electric bill, but will also help keep our air clean and control global warming!

Agricultural Problems and Forest Loss

The vast majority of the world's population are farmers who produce the food that we eat. Feeding the world's people, however, has become quite a contentious issue over the past 50 years, since many modern agricultural techniques damage the environment.

One of the most serious consequences of agricultural production is the loss of forests. The vast majority of commercial farms today are monoculture plantations. This means that one farm grows just one crop. What usually happens is several hundred acres of forestland are cleared for farmland. The land, once rich with thousands of different species of plants and animals, is replaced with rows of corn.

06 Summary and Recommendations

The Jain Way of Life is very ethical and respects and honors the Earth and the environment. Our scriptures indicate that we need to practice our religion based on time, place, and the environment that we live in. In other words, we should practice our religion by using our wisdom in a way that we do not kill or exploit animals for our survival.

A cow is tortured (kept pregnant, fed or injected with hormones and antibiotics) during their milk production cycle and almost all dairy cows are slaughtered after five or six years of their life even though their life expectancy is 15 to 20 years. It seems that the cruelty that exist in milk production is as bad as meat production.

From the point of view of environmental degradation, all animal-based products (milk, leather, silk, and wool) cause significant harm to the environment relative to plant-based products.

Both Shvetāmbar and Digambar sects use milk and milk products in temple rituals. This is an ancient tradition. We should reevaluate the usage of dairy products (ghee for āraṭi, milk and sweets for puja, etc.) in temple. Our scriptures indicate that no tradition is to be followed blindly. The highest Jain principle of non-violence (hurting or killing of five sensed animals) should not be compromised under any circumstances.

Milk and other products represent certain religious symbols in Jain rituals. However, the product we use in the rituals must be of a non-violent source. The intention of our rituals is to inspire us to grow spiritually. The net outcome of the rituals should result in the reduction of our ego, greed, anger, lust, and attachments. Milk and other dairy products, which involve such violence, cannot help us grow spiritually.

In our rituals, we should substitute regular milk with simple water, soya bean milk, or almond milk. Vegetable oil should be substituted for ghee which is used in Deevo, and dry nuts can replace various types of sweets. We should serve only vegan (strict vegetarian) meals during any religious function.

Please remember that if we consume dairy products for our personal use, we are responsible individually for our actions and the resulting karma or sins. However, if we use dairy products in temples and religious functions, it is as if the entire community commits the sin. For this reason, we do not use root vegetables in religious programs even though more than 95% of Jains of North America consume root vegetables at home.

Almost all Jain youth (YJA and YJP youth) of North America accept the fact that extreme cruelty to cows exist in the dairy industry and that the usage of dairy products in religious functions grossly violates our basic principles of Ahimsa. About 15% of Jain youth are vegan. The New York Times reports that, mostly for ethical reasons, more than six million Americans are vegan.

07 Jain Conduct and its Relevance to Modern Times

The principles of Jainism, if properly understood in their right perspective and faithfully adhered to, have great relevance for modern times.

They also advocate a path of minimum violence, minimum accumulation of possessions and non-attachment, and the practice of self-restraint.

These principles can bring contentment, inner happiness, and joy in the present life through spiritual development based on freedom from passions and kindness towards all beings.

Non-violence (Ahimsa) which strengthens the autonomy of life everywhere, non-absolutism (Anekāntavāda) which strengthens autonomy of thoughts and speech, and non-possessiveness (Aparigraha) which strengthens autonomy of interdependence, are the three realistic principles which strengthen our belief that every living being has a right to existence.

These principles translate into three practices:

- One should not kill
- One should not trample others' thoughts

- One should not trample nature

If we truly adopt these three ideas then there will be:

- No acts of war
- No economic exploitation
- No environmental and ecological destruction

In summary, to live a proper ethical life and to protect the environment we should:

- Establish universal friendship and peace through non-violence
- Practice compassionate living by respecting the lives of other beings and the environment we live in
- Establish true social equality based on non-acquisitiveness and non-possession
- Reconcile differences between diverse religious faiths, political parties, and communal and racial factions through the philosophies of pluralism or non-absolutism
- Promote ecological conservation through the values of an austere life-style, non-possessiveness, and self-restraint
- Practice a pure Vegetarian / Vegan lifestyle by avoiding all animal-based foods and products. This includes all dairy products such as milk, cheese, butter, ghee, ice-cream, and meat, fish, eggs, honey, leather shoes, fur, silk, and pearls
- Reduce needs and wants as much as possible and minimize consumption
- Do not waste the gifts of nature. Reuse and recycle all products and share resources Nature provides enough for our need and not enough for our greed

C08 - Application of Nonviolence

01 Introduction

Vegetarianism has been a principle of health and environmental ethics throughout India for thousands of years. It remains, to this day, a cardinal ethic of Jain thought and practices. Each form of life, even water and trees, possesses consciousness and energy. Nonviolence, (Ahimsa), the primary basis of vegetarianism, has long been central to several religious traditions of India, especially Jainism.

More than twenty-five hundred years ago, Lord Mahāvīr made a simple yet profound statement: “All of life is just like me. I want to live and so do all souls. The instinct of self-preservation is universal. Every living being clings to life and fears death. Each one of us wants to be free from pain. So let me carry out all my activities with great care so that I am not harmful to any living being.”

The philosophy of nonviolence should be firmly incorporated in our daily life. Non-violence is more than refraining from violence; it is a deep reverence for all life. Jainism defines internal violence as violent thoughts (Bhāva Himsā) and external violence as violence committed by speech or actions (Dravya Himsā). There is a causal relation between internal and external violence. In most instances, external violence is caused by anger, jealousy, or unfulfilled ambitions. In reality, however, the result of such an act of violence, we hurt ourselves the most. Before putting anyone down, judging others, or treating anyone as an inferior being, we must examine ourselves.

Before buying or using any product, we must ask, “By my action, am I causing any living being to pay a price in pain? Directly or indirectly, am I destroying any life?” From the moment this awareness becomes a part of our daily lives, a vegetarian way of life becomes a natural outcome of inner understanding. By doing everything we can to minimize violence, we enjoy living with a pure consciousness and a clean conscience. As an added benefit, we are able to live a longer and healthier life.

Jain philosophy emphasizes being vigilant in our thoughts, speech, and all activities to minimize the harm we cause to other living beings and to direct our actions and intentions to revere all forms of life. This requires vigilance, awareness of motives, and fearlessness to live in tune with nature’s laws. The underlying feeling should be not to arouse fear in any living being, but to demonstrate love and compassion. It is true that just by breathing, using water, walking, and cutting trees, we are destroying living beings, but the underlying emphasis and awareness should always be to minimize the harm we cause to living beings. The more developed the senses of a living being are, the more that living being can feel pain. Since fish, birds, and animals have a well-developed sense of pain, we must refuse to be a cause to their agony and pain. We must not use or exploit animals and other living beings for our selfish pleasures and benefits. All animals cling to life, struggle to survive, and fear pain and death. We must feel for their helplessness in the face of man’s gluttony, greed, and callousness. We must do everything we can so that they live unmolested. We must realize that every fruit, leaf, or grain that ends up on our plate had to lose its life in order to give us life. But the sad fact is that without plants, we cannot survive.

What Do Vegetarians Eat?

The staples of a vegetarian diet are grains, legumes, vegetables, fruits, nuts, and seeds. Protein can easily be obtained through a variety of grains and legumes. Fiber and essential vitamins, minerals, and carbohydrates can be obtained from many raw vegetables, and green leafy vegetables are especially rich in iron.

Do Vegetarians Eat Dairy and Eggs?

Vegetarians who use dairy products are called lacto-vegetarians. Those who do not even use dairy products are called vegans. Nowadays, production and procurement of dairy foods milk, butter, ghee, ice-cream, cheese, etc involve significant cruelty, which vegetarians and vegans should refuse to support. The dairy industry is inherently linked to the meat industry. When female cows stop giving milk or reduce their milk quantity at a certain age, they are sent to the meat industry for slaughtering. If they give birth to a male calf, the calf is raised on an iron-deficient diet to make tender meat known as veal. One should not consume any dairy products in order to avoid cruelty to animals.

In poultry farms, chickens are considered no better than egg producing machines. They are housed in small congested cages known as chicken havens. Due to shortage of space, they naturally become violent, offensive, obsessed, and quarrelsome. They attack one another in a barbarous manner. To prevent them from fighting and wounding one another, they are de-beaked (to remove the upper beak of a bird to prevent egg eating or attacks on other bird). Due to de-beaking, they are unable to even drink water.

A fertilized egg is the prenatal stage of a chicken. To eat fertilized eggs is like consuming a chicken before its birth. Unfertilized eggs are the result of the asexual cycle of chicken and are produced in very unnatural ways. Unfertilized eggs are also animate because they are born out of chicken's body with its blood and cells. These eggs are also produced with cruel treatment of the chickens. No egg, fertilized or unfertilized, is produced without violence. Both are non-vegetarian foods.

02 Animal Cruelty and Ecological Impact

Planet Earth is suffering. The escalating loss of species, destruction of ancient rain forests to create pasturelands for livestock, loss of topsoil, and the consequent increase in water impurities and air pollution have all been traced to non-vegetarian foods in the human diet. No single decision that we make as individuals or as a race can have such a dramatic effect on the improvement of our ecology as the decision to not eat non-vegetarian food. Many seeking to save the planet for future generations have made this decision for this reason alone.

The choice of a vegetarian/vegan diet is an expression of a sincere consideration for the ecology of the planet as well. In addition, there are billions of starving people who can be fed only if the raising of livestock was stopped. Consider these facts:

Slaughtering of Animals in USA

Cattle	130,000 slaughtered per day
Calves	7, 000 slaughtered per day
Hogs	360,000 slaughtered per day
Chickens	24, 000,000 slaughtered per day

03 Ecological Impact of Non-vegetarianism

Water Consumption

Livestock (cattle, calves, hogs, and pigs) production accounts for more than half of all the water consumed in USA.

To produce 1 lb. of meat, an average of 2500 gallons of water is used as compared to 1 lb. of wheat, which requires 108 gallons of water, 1 lb. of rice, which needs 229 gallons of water, and 1 lb. of potatoes, which requires just 60 gallons of water.

It also creates significant amounts of waste and environmental imbalance. The waste released in the environment by the United States meat and dairy industry is about 230,000 pounds per second, polluting our land, air and water systems, as reported by the USDA.

Slaughtering animals requires hundreds of millions of gallons of water every day. The waste in these places, estimated at about two billion tons a year, mostly ends up in waterways, polluting water, killing thousands of fish, and creating a human health problem.

Thus, we should avoid the consumption of all animal products like meat, poultry, dairy, and seafood.

Land Usage

A third of the surface of North America is devoted to grazing.

Considering the consumption of food by live stock. An average of 40 lbs of vegetation is used to produce 1 lb. of meat. Half of American croplands grow livestock feed for meat and dairy products.

2% of US cropland produces fruits and vegetables, while 64% of US cropland is for producing livestock feed.

One acre of prime land can grow 5, 000 lb. cherries, 10,000 lb. green beans, 30,000 lb. carrots, 40,000 lb. potatoes, or 50,000 lb. tomatoes versus only 250 lb. beef.

220 million acres of land in the USA 25 million acres in Brazil, and half the forests in Central America have been de-forested for livestock production.

85% of annual US topsoil loss is directly associated with raising livestock.

Cost Comparison

The cost of raw materials consumed to produce food from livestock is greater than the value of all oil, gas, and coal consumed in America.

Growing grains, vegetables, and fruits uses less than 5% as much raw materials as does meat and dairy production.

2 calories of fossil fuel are used for 1 calorie of protein from soybeans, while 78 calories of fossil fuel are used for 1 calorie of beef.

6.9 kg of grain and soy are used to make 1 kg of boneless trimmed pork.

DIET FOR A NEW AMERICA By John Robbins

If Americans reduced their meat/dairy intake by just 10%, the savings in grains and soybeans could feed 60 million people per year, which is the total number of people who starve to death worldwide.

04 Abstinence from Drinking Alcoholic Beverages

For observing the vow of non-violence (Ahimsa Vrata), it is specifically laid down that a person should renounce drinking alcohol. According to the sacred text of Purushārtha Siddhi Upāya, “alcohol stupefies the mind; one whose mind is stupefied forgets piety; and the person who forgets piety commits violence without hesitation.” Again, it is important to understand that drinking liquor leads to the commitment of violence because liquor is the reservoir of many lives which are born in alcohol. Similarly, it is significant that many dishonorable passions like anger, pride, deceit, greed, fear, disgust, ridicule, grief, boredom, and lust arise due to the inhibition of senses while drinking liquor and these passions are nothing but different aspects of violence.

From the aspect of Ahimsa, in wine making, a clarifying agent, usually an animal byproduct, is added to make wine clear by removing proteins from it. These clarifying agents are egg white, gelatin from skin and connective tissue of pigs and cows, isinglass from bladder of sturgeon fish, and casein from milk. Some old Mediterranean countries use the blood of mammals for this purpose as well.

Ethical reasons:

Āchārya Samantabhadra, in the book of codes of conduct of a Shrāvaka, describes not consuming alcohol as one of the eight qualities of a shrāvaka. Other Jain Scriptures also list alcohol consumption as one of the seven addictive vices.

Alcohol is a mind altering drug, a depressant that alters mental faculty leading to impaired judgment and memory. Under the influence of alcohol, one indulges in emotions of anger, ego, aggression, lust, etc. One can see that any mind altering substance will lead to carelessness (Pramāda) which in turn lead to influx of inauspicious karmas. According to Jain principles, consumption of alcohol and mind altering substances:

Does not allow us to follow the five vows

Does not allow us to have full control over the four passions

Leads to influx of karmas due to carelessness (Pramāda)

Involves violence to more than one-sensed beings as it takes a lot more than 48 hours of the fermentation process, and many alcohols contain products from living beings that have more than one sense

Medical reasons:

Alcohol injures every cell it comes in contact with.

With every drink of alcohol, one loses brain cells leading to chronic memory loss and possibly Alzheimer's disease.

It enhances GABA, an inhibitory neurotransmitter. It weakens glutamine, an excitatory neurotransmitter. The net result is sluggishness or decreased mental faculty and therefore alcohol is classified as a central nervous system depressant.

Alcohol causes cirrhosis of liver, esophageal cancer, pancreatitis, malnutrition, accidents, suicides, and many other diseases.

One also has trouble with his/her senses, including a feeling of numbness, blurred vision, and trouble with hearing and taste.

Social reasons:

8% of the US population suffers from alcohol abuse and/or alcohol dependence. This number does not include social drinkers.

The human brain has the power to think, analyze, and speak. Alcohol alters all three. This is the basic cause of alcohol-related social problems including domestic violence, aggressive behavior, anger, violence, sexual abuse and rape, broken families, ruined careers, and binge drinking and its associated problems.

05 Refraining from Consumption of Honey

Along with refraining from consumption of alcoholic beverages and meat, refraining from consumption of honey is also very important for following the vow of nonviolence. The use of honey invariably entails the destruction of life of bees. It is also clear that even if a person uses honey obtained without killing honeybees, it still involves violence because living beings are still killed which are spontaneously born within the honey. It is important to note that it takes nearly a million bees to create 1 pound of honey.

06 Conscious Consumer

The three fundamental principles of Jainism are Ahimsā (non-violence), Anekāntavāda (multiplicity of view-points) and Aparigraha (non-attachment/non-possessiveness). If, in a 3-legged stool, one leg is broken, the stool will fall. The leg we will pay the most attention to and try to fix is the broken one. Ahimsā is one of the main tenets of Jainism and the one that affects all forms of life: those that can speak for themselves— (human beings), and those that cannot (animals and plants.) Followers of Ahimsā make sure that they do not hurt animals or are not involved in the killing of animals for any reason.

If one asks a little child, "Where does meat come from?" The answer is often the supermarket. It is easy to explain that meat, fish, lobsters, etc. come directly from killing living beings.

It is often difficult, however, to find out where all the ingredients of a product came from or how the product was tested. For example, shampoos do not specify where all the ingredients came from (animal by-products or not). They also do not mention whether they have tested these products on animals like rabbits. Often, shampoo drops are put in their eyes to see if they tear up. Would we use a shampoo like that? Probably not! As educated consumers, we try to understand where these things come from. When someone gives us something, we ask, "What is it?" If someone asks us to eat something, askew ask, "What is it?" In the same way, if we are asked to use a product, we should also ask, "Where does it come from?"

As Jains, we should make a conscious effort to avoid all forms of animal exploitation, harm, and cruelty. This may include avoidance of all animal-based food products including animal and fish flesh, dairy products, gelatin, and many other foods. This also includes not wearing clothes containing animal-derived ingredients like leather, silk, and fur, and avoiding usage of any household products that have been tested on animals like many soaps, shampoos, cosmetics, etc.

We Jains are grounded in spiritual values and strive to align our actions with our beliefs. The natural extension of our strong belief in Ahimsā should be taken beyond just foods.

Eggs

These days, the poultry industry has been marketing eggs as vegetarian food. It claims that since the eggs are unfertilized, they would never hatch into a chick, and hence they have no life.

It is true that the eggs produced by the commercial poultry industry are unfertilized. However, they cannot be deemed as cruelty free. By consuming eggs we support an industry that involves a significant amount of cruelty and inhumane treatment of birds.

Different birds are used for egg production. Chicks are hatched at hatcheries, raised in pullet barns for about 19 weeks, and then transferred to the “laying hen barn” for their egg production life.

The average laying hen produces more than 300 eggs a year. Hens begin egg production at five to six months of age and continue to lay eggs for at least 12 months. Wild birds lay only in the springtime when daylight hours are increasing. To stimulate “laying hens” to lay eggs all year round, bright lighting in the barn is maintained for 14 to 17 hours a day.

Small groups of three to five hens are kept in cages. The cages are built at an angle so eggs automatically roll out for collection and are gathered twice a day. They are then packed and refrigerated on the farm, ready for delivery to the grading station.

In the U.S., approximately 300 million egg-laying hens are confined in battery cages. These are small wire cages stacked in tiers and lined up in rows in huge warehouses. The USDA recommends giving each hen four inches of ‘feeder space’, which means the agency would advise packing 3 hens in a cage just 12 inches wide. The birds cannot stretch their wings or legs, and they cannot fulfill normal behavioral patterns or social needs. Constantly rubbing against the wire cages results in severe feather loss and bruises and abrasions.

Practically all laying hens have part of their beaks cut off in order to reduce injuries resulting from excessive pecking, (an aberrant behavior which occurs when the confined hens are bored and frustrated). Debeaking is a painful procedure which involves cutting through bone, cartilage, and soft tissue. Once they are debeaked, they have difficulty drinking water.

Laying about 300 eggs per year, the bodies of these hens are severely taxed. They suffer from “fatty liver syndrome” when their liver cells, which work overtime to produce the fat and protein for egg yolks, accumulate extra fat. They also suffer from what the industry calls “cage layer fatigue”, and many die of “egg bound” when their bodies are too weak to pass another egg.

After one year in egg production, the birds are classified as “spent hens” (hens that cannot lay anymore eggs). They are then sent off to slaughterhouses. They usually end up in soups, potpies, or similar low-grade chicken meat products where their bodies can be shredded to hide the bruises from consumers. The hens’ brittle, calcium-depleted bones often shatter during handling and/or at the slaughterhouse.

For every egg-laying hen confined in a battery cage, there is a male chick that was killed at the hatchery. Because egg-laying chickens have been selected exclusively for maximum egg production, they don’t grow fast enough or large enough to be raised profitably for meat. Therefore, male chicks of egg-laying breeds are of no economic value. They are literally discarded on the day they hatch usually by the least expensive and most convenient means available. They may be thrown in trash cans where they are suffocated or crushed under the weight of others.

Pearls

In the olden days, lustrous and beautiful natural pearls were a symbol of wealth and pride for those who owned them. For those who care about Ahimsā, the pearl is a symbol of pain and suffering.

Pearls are a response to an irritation caused by a foreign particle. It naturally occurs when sand or a bit of a shell is accidentally trapped inside the oyster. It is like having a foreign particle in the human eye, causing irritation until it is removed. Generally, the oyster cannot expel the foreign particle. To reduce the pain, it secretes a substance called nacre, which surrounds the particle. After several

years layers of nacre forms a pearl around the particle, making it less painful. Due to this natural process, pearls were rarely found.

To avoid waiting for natural pearls, humans started searching for young oysters in the deep ocean to make cultured pearls. A short while after the oysters are removed from the sea, an artificial irritant - a nucleus graft - is inserted in them.

The nucleated oysters are returned to the sea in specific areas so that they can be retrieved later. Here the oysters feed and grow depositing lustrous layers of nacre around their nuclei to avoid the pain of a foreign particle.

After a period of 3 to 4 months, the oysters are ready for harvest. They are brought ashore and opened with sterile instruments. Sometimes the oysters are used several times before they are bruised and can no longer be used. Then they are thrown away.

The Oyster

There once was an oyster whose story I tell

Who found that some sand had got into his shell.

It was only a grain, but it gave him great pain.

Oysters have feelings even though they're so plain.

Now, did he berate the harsh workings of fate
that had brought him to such a deplorable state?

Did he curse at the government, cry for election

And claim that the sea should give him protection?

"No," he said to himself as he lay on a shell

"Since I cannot remove it, I shall try to improve it."

The years went on, and the small grain of sand that had bothered him so turned into a beautiful pearl, richly aglow.

Now the tale has a moral- for isn't it grand what an oyster can do with just a morsel of sand? What couldn't we do if we'd only work on dealing with with some of the things that get under our skin?

Silk

Most of us use silk material and silk products because they look very elegant and draw attention from others. However, while enjoying different kinds of silk, we may not realize or we may be ignoring what goes on behind the scenes to obtain this material. We Jains, the believers of Ahimsā, should understand how silk is obtained.

The life cycle and life history of the silk worm is a very important part of this formula. It starts with the silk moth laying eggs. Each moth lays somewhere between 300 to 600 eggs. Once the eggs are laid, the silk moth usually dies.

The eggs are held in cold storage for some time. In the early parts of each spring these eggs are put into incubators. An incubator is a hot chamber, maintained at a certain temperature, suitable for the growth and subsequent hatching of the eggs.

After 20 days of incubation, these eggs hatch and tiny silkworms emerge. They are about ½ inch in the beginning. The worms are kept in very clean trays.

These silkworms have very large appetites. They are fed fresh mulberry leaves and these tiny worms grow into fat worms about three inches long and one inch thick.

To get these mulberry leaves for the worms the farmers grow them for this specific purpose. These worms look very adorable. The worms are put in baskets filled with mulberry leaves. They eat continuously and grow fat.

When they stop growing, they are transferred to different wooden baskets with spiral compartments filled with stems of straws and twigs. Here, the worms have very little space to move. To attach themselves to the twigs, the worms spin a web. While moving around, the worms secrete a gum-like fluid that hardens the silk threads together. After spinning for about 3 days, a cocoon formation is completed around the worm. Now the worms change into a pupa that lives inside the cocoon. They mature until they become moths which can emerge out of the cocoon.

If the pupas were allowed to have their natural life, they would grow inside the cocoon to a silk moth in about 3 weeks. However, they are not allowed to reach this stage because when the worms break the cocoon, the silk threads are broken into small fragments. These fragmented threads cannot be used to make silk yarns.

To produce 100 grams of elegant silk yarn, about 1, 500 pupas have to be killed. Therefore, we can calculate how many pupas would have to be killed to obtain different silk products for human pleasure- maybe 1, 000; 2, 000; 5, 000; 10,000; or more!

Some people gather large numbers of cocoons in wooden baskets and put them in boiling water for a certain period of time. Other people put the large baskets of cocoons in heat chambers for some time. Silkworm pupas have to die so humans can wear silk.

This is not the end of story of the silk moth. To harvest healthy moths and to preserve high quality of silk threads, the moths have to go through different types of treatments in labs.

If we touch a hot pot or stick our finger in hot water, it hurts. We get blisters and need a lot of love and care to make the hurt feel better. Imagine your entire body being put into an oven or in boiling water! We Jains, believers of Ahimsā, have many more choices of what to wear. Clothes only cover our bodies; our inner beauty is of importance and what counts. Are we willing to take responsibility for all the four-sensed beings killed just to wear one outfit?

The choice is ours: whether we care or not for the pupas that have to be killed to make silk. The more aware we are of the violence involved and the more we choose to ignore it, the more the karma becomes a part of our soul. We have a choice; the pupas do not!

Varakh

Varakh is silver foil used for decorating Indian sweets. But to prepare this Varakh some body parts of cattle/ox are used. The process makes use of intestines of cattle or ox that are obtained from the slaughterhouse. This is obtained after killing the cattle/ox for beef. The intestines are pulled out of the animal and handed over to the manufacturers of Varakh. Before handing over the intestines, they are washed in the slaughterhouse to get rid of the blood and mucus in the limited facility that is present in the slaughterhouse. We are not sure how well they are cleaned. Intestines are cut into small pieces and bound together like pages in a notebook.

Silver pieces are placed in the middle of these bound intestines, and the whole thing is placed in a leather bag and sealed. Experts, who know how to make Varakh, hammer the bag with wooden sticks until the entire bag flattens out. The silver piece would be flattened into silver foil. This silver foil is separated from the intestine pack and placed between pieces of paper.

This is Varakh - ready for use. Even staunch vegetarians, who shy away from eggs, unknowingly consume this as a part of sweets, pān, supāri, and fruits. Idols of Tirthankars are covered with varakh when they are adorned. The silver-topped sweets are even served as prasād in temples and religious occasions. Some unknowingly consume this because of the additional taste that Varakh supposedly provides.

Now the question is "Why the intestines of the cattle/ox? Why not use something else?" The reason behind using the intestines of the cattle/ox for preparing Varakh is because of the elasticity of the intestines. They do not break or tear even after severe pounding.

In India, estimates indicate that 2, 75, 000 kilos of "Varakh" are consumed. Can you estimate how many cattle and ox are sacrificed for just a bit of taste?

07 Summary

Jainism prohibits all kinds of intoxicants and stimulants. Though violence is unavoidable in the sustenance of life, Jainism, by rules of conduct, limits any violence to the bare minimum for the purpose of sustaining life. The rules of conduct never sanction injury, but they restrict it to the lowest possible minimum by taking into account the level of development of the injured living beings. The higher the stage of development of the injured being is, the closer it has approached the state of perfection, and the more sin is committed. Thus, from a practical point of view, the sin of hurting a plant is smaller than that of hurting an animal; the sin of hurting an animal is smaller than that of hurting a human being, etc. From this standpoint, it can be understood why Jainism forbids flesh-eating and, on the other hand, allows consumption of vegetables.

C09 - Jain Yoga

01 Introduction

Yoga is defined as a systematic effort to balance and direct various levels of one's own energy for self-perfection. It is also defined as a union of the human individual with its existence. This does not refer only to the physical body, but the entire being, including intellectual and emotional processes.

Yoga is a science that helps man communicate with his body, mind, and soul. Yoga is based on physical, mental, intellectual, moral, and spiritual disciplines. When man has complete control over his physical, mental, and intellectual energies, he can lead a positive life. By practicing yoga regularly, man attains mastery over himself. Yoga lays the foundation for purity in actions, emotions, and intellect.

However, many misconceptions exist with regards to the purpose and meaning of yoga among Jain communities. Some think yoga is a part of the Hindu religion, that yoga means sitting in exasperating postures for hours at a time or that yoga only brings peace and happiness.

02 Meaning of Yoga in Jain Tradition

The word yoga has been used in Jain philosophy in several different ways.

Any activity or intent which helps the soul achieve liberation is called yoga. In other words, any activity which purifies the mind by freeing it from attachment and aversion is called yoga.

Purification of the mind creates an awareness of the qualities of the soul and assists it in the destruction of karmas. It consists of practicing the three jewels of Right Conviction, Right Knowledge and Right Conduct, which lead to liberation. This view is propounded by Āchārya Haribhadra-suri in Yoga Vimshikā and Āchārya Amitagati in Yogasāra-Prabṛta.

In Jain Āgam literature, it is said that liberation can be attained by innumerable types of Yogas. Even walking, staying, eating, and earning become yoga if they are done with full awareness of the self and according to guidance shown by Tirthankars or Jinas.

Yoga is that which unites. While dealing with the topic of the influx of Karma, Āchārya Umāsvāmi has said that the activity of the body, speech, and mind, which creates vibration in the soul, is called yoga.

Karmic matter flows into the soul through the channel or medium of activity. If such activity is accompanied by auspicious intention, it becomes the cause of merit or punya; if it is accompanied by inauspicious intention, it becomes the cause of demerit or pāpa. If the activity is pure, then there is no vibration in the soul and hence no bondage.

The word Yoga is used for Dhyāna or Meditation in Jainism.

03 Four Primary Paths to Yoga

Indian traditions define that there are four primary paths to yoga which lead the worldly soul to liberation. They are:

1. Bhakti Yoga (Path of Devotion)

The path of devotion aims at the enjoyment of supreme Love and Bliss. It focuses on realization of Truth (true reality, true potential) through means of devotion and surrender. Prayers, rituals, and ceremonial processes are its basic approach. Chanting, singing, and repeating Tirthankars' names are also important practices. In the initial stage of spiritual progress, a temple or a similar place is needed to practice Bhakti yoga. Ultimately, Bhakti yoga develops humility within and dissolves ego. This is an excellent form of yoga for emotionally-oriented people.

2. Jñān Yoga (Path of Knowledge)

The path of knowledge aims at the realization of the unique and supreme self. Intellectually-oriented people prefer this path because it uses study, thinking, direct inquiry, and contemplation as its practices. This path is typified by spiritual discrimination between what is real (true reality) and what is unreal or illusion (Mithyātva or Māyā) in the universe.

The path uses intellect as a means to negate bondage to the material world through inquiry and analysis. The mind itself is used to examine its own nature. This is typified by inquiring through meditation: "Why am I here?" "What is real and unreal?" and "Who am I?" This leads to the ultimate realization of truth. In the initial stage, one requires the guidance of a true teacher or scriptures to practice Jñāna yoga.

Both Jainism and Buddhism primarily use this path.

3. Karma Yoga (Path of Action)

Karma yoga is the yoga of action and selfless service for the benefit of humanity and all living beings at large. This includes social work, ecology, environmental protection, education, animal protection, and the more. It can be practiced anywhere at any time. The person does not expect any benefits or results from their work. This dissolves one's ego. This is an excellent form of yoga for action-oriented people.

4. Ashtānga Yoga (Path of Self Control and Meditation)

Ashtānga yoga aims at the liberation and perfection not only of the body, but also of the mental being.

It is the science of physical and mental control. Two-and-a-half millennia ago, sage Patanjali in his immortal manuscript, the Yoga Sutra, instituted Ashtānga Yoga. However, archeological evidence and the study of ancient scriptures suggest that yoga was practiced in ancient India as early as 3000 BC. Yoga is a science that helps humans communicate with and gain control over their body, mind, and soul. When they have complete control over their physical, mental, and intellectual energies, they can lead a positive life. By practicing yoga regularly, one attains mastery over him or herself.

Sage Patanjali defined the aim of yoga as controlling the Chitta Vrittis (thought processes) to attain the highest union or yoga. The Jain definition of yoga is that it is what connects or leads the soul to liberation. Even though sage Patanjali did not totally adhere to the Jain faith, Jain Āchāryas have sanctioned his Ashtānga Yoga as a spiritual practice that can lead to the path of liberation.

The average person may find it difficult to grasp the intricacies of stilling the mind and merging the individual soul with the universal soul (Paramātmā). The communion exists between body and nerves, nerves and mind, mind and intellect, intellect and consciousness. With proper understanding, awareness, and practice, one can realize pure consciousness.

A human is a product of intellect, emotions, action, where the seat of intellect is the head, the seat of emotions is the mind, and the seat of actions is the body. By uninterrupted practice and devotion, one can still the body and mind, and realize the pure soul. Yoga lays the foundation for purity in actions, emotions, and intellect.

Patanjali has enumerated eight steps of yoga. Yoga is based on principles of morality (Yama and Niyama), physical discipline (Āsana and Prāṇāyama), mental alertness (Pratyāhāra and Dhāranā) and spiritual awakening (Dhyāna and Samādhi). We have been given a body through which the soul can realize itself, and it is our duty to treat the body with respect. Even though sage Patanjali may not belong to Jain tradition, Jain Āchārya Shri Haribhadra Suri (7th AD) sanctioned his Ashtānga Yoga as a spiritual practice that can lead to the path of liberation.

The eight-fold stages of Yoga and meditation of Shri Haribhadra-Suri respectfully acknowledges the great sage Patanjali and his "Yoga Sutra". He wrote four works on yoga (1) Yoga-Vimshikā in Prākṛit (2) Yoga-Shataka in Prākṛit (3) Yoga-Bindu in Sanskrit and (4) Yogadrashti Samuchchaya in Sanskrit. Both Shri Patanjali and Shri Haribhadra-suri propounded Ashtānga yoga as a path to attain liberation.

Eight Steps of Ashtānga Yoga:

1. Yama (Restraints):

In the initial stage, a person should restrain from violence, untruthfulness, non-chastity, stealing, and material possessions. Yama encompasses commandments transcending class, creed, time,

and circumstances. They are the guidelines for how we interact with the outer world, the social disciplines to guide us in our relationships with others.

1. Ahimsa (Non-violence):

Ahimsa or non-violence is the awareness and practice of non-violence in thought, speech and action. It advocates the practices of compassion, love, understanding, and patience.

2. Satya (Truthfulness):

Truthfulness or Satya is to be in harmony with mind, speech, and action according to truth. A truthful person is someone who expresses in his or her speech exactly what he or she thinks and acts accordingly as well.

3. Asteya (Non-stealing):

Non-stealing or Asteya signifies that one should not take another's property, thought, speech, and action without his or her approval. Asteya stands against greed and envy. It advocates the qualities of contentment and self-sufficiency in order to progress beyond base cravings.

4. Brahmacharya (Celibacy):

Celibacy or Brahmacharya brings humans closer to the soul. This Yama denotes avoiding all sensual pleasures, whether mental, vocal, or physical.

5. Aparigraha (Non-possessiveness):

Aparigraha indicates that one does not accumulate worldly objects, when driven by greed and attachment. This state is attained when one remains detached from sensory pleasures of all kinds, and thereby effectively refrains from committing Himsa or violence of any sort.

2. Niyama (Observances - Individual Discipline):

In the second stage, a person should develop virtues like cleanliness (external and internal), contentment, austerity, religious study, and self-surrender to the true Self. The Niyama are about self-control. Their practice harnesses the energy generated from the practice of the earlier Yama.

1. Shaucha (Purity):

Shaucha implies both external and internal purity. Water purifies the body; truthfulness, the mind; true knowledge, the intellect; and the soul is purified by knowledge and austerity. It advocates the practices of intellectual purity, purity of speech, and of the body.

2. Santosh (Contentment):

The second Niyama is that of contentment, which is described as not wanting more than what one has earned by his or her honest labor. This state of mind is about maintaining equanimity through all that life offers. It involves the practice of gratitude and joyfulness. This state of mind does not depend on any external causes.

3. Tapa (Austerity):

Austerity, the third Niyama, is described in Yoga philosophy as power to stand thirst and hunger, cold and heat, discomforts of place and postures, silent meditation and ritual fasts. It also maintains that the perfect human is one who practices both mental and physical austerity.

4. Swādhyāy (Study of the Self):

Swādhyāy consists of scriptural studies and introspection.

5. Ishvar Pranidhāna (Meditation on the Divine):

Ishvar Pranidhāna, the last of the Niyamas, is the dedication of all our actions, performed either by intellect, speech, or body, to God without any expectation of reward. The mortal mind can aspire to realize the Divine through dedication, purification, and concentration of the mind.

The Benefits of Practicing Yama and Niyama

Yama and Niyama help in managing our energy in a constructive manner, complementing our outer life to our inner development. They help us view ourselves with compassion and awareness. They aid us in respecting the values of this life and in balancing our inner growth with outer restraint. In short, they help us lead a conscious life.

Yama and Niyama are not about right and wrong. They are about being honest with the true self. Living according to these principles make it is possible to “connect” with the Divine and improve the quality of our lives. The first two stages are meant for moral purification. Without these, no spiritual progress is possible.

3. Asana (Physical Exercise):

In the third stage, a person should do physical exercise (Hatha yoga) to keep the body healthy and the spinal cord straight in preparation for long periods of meditation.

Yogāsana is a posture in harmony with one's inner consciousness. It aims at the attainment of a sustained and comfortable sitting posture to facilitate meditation. Āsanās also help in balancing and harmonizing the basic structure of the human body, which is why they have a range of therapeutic uses too.

Āsanās basically perform five functions:

- conative,
- cognitive,
- mental,
- intellectual
- spiritual

Conative action is the voluntary exercise of organs. Since Āsanās are the main yogic instrument of balancing the body, they consist of various physical postures, which are designed to release tension, improve flexibility, and maximize the flow of vital energy. The purpose of the Āsanās is to create a flow of positive energy so that our concentration is directed within ourselves and the mind is able to perceive the effects of our objective action, the cognitive action.

When the former two actions are fused, our mind guides organs to perform the Āsanās more correctly. The resulting energy flow and awareness leads to a mental state of pure joy. Physical postures, therefore, end up affecting the various interrelated channels of the mind-body complex. Ultimately, the performance of a perfect Yogāsana leads to the intellectual absorption of the mind on a single task (Dharanā), which in turn leads to the fusion of the individual spirit with the Divine Self (Dhyāna).

Benefits of Yogāsana

The regular practice of Yogāsana has an immense amount of therapeutic value. In addition to various physiological benefits, it positively affects our minds, our energies, and our creative intelligence.

Regular practice helps to keep our body fit, controls cholesterol levels, reduces weight, stabilizes blood pressure, and improves heart performance. Greater physical fitness leads to reduction of physical stress and greater vitality. Āsanās harmonize our vitality and mental energy flow by clearing any blockages in the subtle body leading to mental equilibrium and tranquility. They make the mind strong, thus enabling our human body to endure pain and unhappiness stoically and with fortitude. In the western world, “Yoga” has lost its true meaning and became a practice only for physical fitness and external happiness. In reality, it is a tool for spiritual development.

4. Prānāyama (Rhythmic Breathing):

In the fourth stage, a person should regularly practice the control of vital energy through certain breathing techniques. Rhythmic breathing helps concentration of the mind.

Sitting still (step 3) and rhythmic breathing (step 4) makes the mind fit for looking inward.

Pranayama makes the body fit for concentration and mediation.

'Prāṇāyama' is a compound term: "Prāṇa" and "Yama" mean the maintenance of Prāṇa (life force) in a healthy way throughout one's life. It is more than just a breathing exercise. Ancient yogis, who understood the essence of Prāṇa, studied it and devised methods and practices to master it. These practices are better known as Prāṇāyama. Since breath or Prāṇa is basic to life, the practice of Prāṇāyama helps in harnessing the Prāṇa in and around us, and by deepening and extending it, Prāṇāyama leads to a state of inner peace.

Various techniques of Prāṇāyama give agility, strength, and flexibility to the body enabling the meditator to control his or her physical needs. It purges the body of all its impurities. They also quiet the mind and the sensory organs, thereby increasing powers of concentration.

Various Stages of Prāṇāyama

Inhalation techniques are about regular and controlled inhalation. The techniques involve regulating the entire breathing process and reducing the number of inhalations per minute. Exhalation exercises involve slow and ordered breathing in addition to reducing the number of inhalations and exhalations per minute. The third stage consists of retaining the breath after stopping natural inhalation and exhalation. The last stage of Prāṇāyama is about converting both exhalation and inhalation into storing the retained breath in various internal organs for various lengths of time. From a spiritual point of view, exhalation is getting rid of superficialities, inhalation is looking inwards, and retention of breath is staying in equanimity.

Benefits of Prāṇāyama

The practices of Prāṇāyama, the correct breathing technique, help us manipulate our energies. Most of us breathe incorrectly, using only half of our lung capacity. Prāṇāyama reinstates our breathing process, helps us release tension, and develops a relaxed state of mind. It also balances our nervous system and encourages creative thinking. In addition, by increasing the amount of oxygen supplied to our brain, it improves mental clarity, alertness, and physical well-being.

When practiced along with Yogāsana, the benefits of Prāṇāyama are more pronounced. According to Patanjali's Yoga Sutra, Prāṇāyama enables the mind to acquire the capacity to concentrate on any given object. The manuscript also states that scientific breathing helps unveil true knowledge from the darkness of ignorance. However, it is advised to be aware of all the do's and don'ts of Prāṇāyama before practicing them.

5. Pratyāhara (Detachment of Mind):

In the fifth stage, a person should practice detachment of the mind from the five senses: touch, taste, smell, sight, and sound, which provide pleasant or unpleasant feelings. This mental exercise gradually slows the rush of thoughts from within to the surface of the mind. Now the mind has become ready for concentration on one object or on one idea.

Pratyāhara involves appropriately managing the senses, rather than simply suppressing them. It involves cultivating the senses for increased attention rather than distraction. Pratyāhara may be practiced with mantra meditation and visualization techniques.

Benefits of Pratyāhara

It is essential to practice Pratyāhara to achieve the last three essential meditative stages of Dhāraṇā, Dhyāna, and Samādhi. Perfecting this technique of yoga is also essential in freeing yourself from the eternal cycle of rebirths.

6. Dhāraṇā (Complete Absorption of the Mind on a Single Task):

In the sixth stage, a person should concentrate the mind either on one external object or one internal idea upon which to meditate. One finds that, in spite of the best of efforts, the mind does not remain glued to a chosen object. The object appears too hazy and there are breaks in concentration. One has to make repeated attempts during Dharana which ultimately lead to emptying or removing all other thoughts.

Dhāranā involves developing and extending our powers of concentration. This is done by directing and controlling our attention and mind-fixing skills, such as concentrating on the Chakras (specific space-points in the body) by turning inwards.

7. Dhyāna (Meditation):

The thought removal process (Dharana) naturally leads to meditation (Dhyāna) in the seventh stage. Meditation is an unbroken flow of thought towards an external object or an internal idea.

In Dhyāna, the mind attains the ability to sustain its attention without getting distracted. Unlike the other six limbs of yoga, this is not a technique, but rather a state of mind—a delicate state of awareness. This state precedes the final state of Samādhi. When the objective flow of uninterrupted concentration reaches the subjective state, the union of object and subject takes place to transcend to the seventh step, Dhyāna (meditation), at the peak of which is Samādhi.

Meditation (Dhyāna) is the process of concentration of the mind on a single topic without wandering. Āchārya Umāsvāti has classified the four kinds of meditation.

Non-virtuous Meditation (two types)

If this concentration arises from intense passions like attachment, aversion, hatred, and animosity, then this is not virtuous meditation and it is worthy of rejection.

Ārta Dhyāna (Painful or Sorrowful Meditation)

Raudra Dhyāna (Wrathful or Enraged Meditation)

Sorrowful and enraged meditations are inauspicious and make the soul wander in the transmigratory state with resultant suffering of innumerable births and deaths.

Virtuous Meditation (two types)

On the other hand, if it arises from the search for the truth and from absolute detachment towards worldly affairs, it is virtuous meditation. It is the cause of spiritual good and liberation, and worthy of acceptance.

Dharma Dhyāna (Righteous or Auspicious Meditation)

Shukla Dhyāna (Spiritual or Pure Meditation)

Righteous meditation is of an auspicious type. Spiritual meditation occurs at a very high level of spiritual growth of the soul and it ultimately ends in salvation - nirvana of the soul.

8. Samādhi (Total Absorption or Super Conscious State):

To reach Samādhi, peace in body and poise in the mind are prerequisites that are acquired by practicing Āsana and Prāṇāyama.

Through intense practice, meditation turns into Samadhi. In Samadhi a person is unconscious of everything about oneself. Even the object of meditation melts away but the vision of the object occupies the entire mind. The knowledge of the object becomes complete.

This represents the goal of existence and what all-living beings are moving towards. It transcends time, space, and causation; the three elements present during ordinary, sensory experience. The mind does not bother with those experiences.

The first five steps of the Ashtāṅga Yoga are only for preparations of the mind for yoga, which is concentration. The last three steps constitute the application of concentration.

It is the ability to become one with the true self and merge into an object of concentration. In this state of mind, the perceiver and the object of perception unite through the very act of perception—a true unity of all thought and action. This is the pinnacle of all yogic endeavors—the ultimate “yoga” or connection between the individual and the universal soul.

04 Yoga Benefits

Some apparent benefits of yoga are physical and mental therapy, as well as curative and preventive therapy. According to medical scientists, yoga therapy is successful because of the balance created in the nervous and endocrine systems which directly influences all the other systems and organs of the body. The very essence of yoga lies in attaining mental peace, improved concentration, a relaxed state of living, and harmony in relationships.

Regular practice of Āsanas, Prāṇāyama and meditation can help treat diverse ailments such as diabetes, blood pressure, digestive disorders, arthritis, arteriosclerosis, chronic fatigue, asthma, varicose veins, and heart conditions. Laboratory tests have proved the yogi's increased abilities of consciously controlling autonomic or involuntary functions, such as temperature, heartbeat, and blood pressure.

The aging process can be slowed down by practicing yoga. By keeping the body clean, flexible and well lubricated, we can significantly reduce the catabolic process of cell deterioration. Practicing yoga can provide chronic pain sufferers with useful tools to actively cope with their pain and counter feelings of helplessness and depression.

Studies have also shown that practicing Yoga, results in increased brain activity, which is associated with better cognitive performance. Yogic stretching and breathing exercises have been seen to result in an invigorating effect on both mental and physical energy and improved mood.

05 Yogic Diet

It is said that our level of development, mental and spiritual, is reflected in the kind of food we eat, and our stage of consciousness is revealed in the nature of that chosen food. Both Yoga and Āyurveda recommend a Sāttvika or a pure vegetarian diet. Such a diet encourages the development of the higher qualities of peace, love, and spiritual awareness.

Yoga and Ahimsa

The basis of an ideal Sāttvika diet is the attitude of ahimsa or nonviolence. A Sāttvika or ascetic diet is purely vegetarian, avoiding all methods which involve the killing or harming of animals. In addition, a lot of emphasis is placed on natural foods, which involves foods grown in harmony with nature, on good soils, ripened naturally, and cooked in the right manner and attitude. A diet based on fresh fruits, fresh vegetables with the exception of onions and garlic, whole grains and beans, nuts, plant-based oils, natural sugar, and sweet spices like dry ginger is recommended for the practice of Yoga. Even while practicing a vegetarian diet, hot and extremely spicy food, artificial or processed food, stale and reheated food, artificial beverages, alcohol, tobacco, other stimulants, and overeating should be avoided. Following such a diet helps in the development of Prāṇa or vital energy and spiritual consciousness.

06 Yogic Samkalpa (Oath) For Meditation

Yoga cultivates the will or Samkalpa for self-realization, which are spiritually based. They consist of the intention that one will perform various yogic practices in order to grow spiritually. The following are a few simple yogic Samkalpas:

Bhakti Yoga or Devotional Samkalpa:

"OM! I will perform the following yogic practices as an offering to the Divine Beloved. May all the divine powers bless me in this endeavor!"

Jnana Yoga or Knowledge Samkalpa:

"OM! I will perform the following meditations to gain knowledge of God and the higher Self. May God and the great teachers aid me in this effort!"

Karma Yoga or Service Samkalpa:

"OM! I will perform the following actions as a service to God and to living beings in order to help alleviate suffering!"

07 Method of Yoga Meditation

The following are a few easy tips to remember while practicing Yoga Meditation:

- Sit in a comfortable posture with an erect spine, preferably in a specific yoga posture such as the Padmāsana or the Lotus posture.
- Energize the breath through Prāṇāyama.
- Hold a visualization for a few minutes to clear the sensory field and focus the mind internally. The visualization may relate to peaceful colors, geometric designs (Yantra), natural images, or that of a deity or guru.
- Repeat an affirmation or prayer to increase positive thought power.
- Repeat a mantra such as 'OM' to still the mind. Ideally one should repeat a mantra at least 108 times before the meditation.
- Silently focus on the mind and let it empty itself out.
- Depending on one's natural temperament, it would help to try and establish contact with either God or a Higher Consciousness through the natural movement of one's heart.

By cultivating attitudes as indicated below, the mind retains its undisturbed calmness.

- Friendliness towards the happy,
- Compassion for the unhappy,
- Delight in the virtuous, and
- Disregard towards the wicked,

Just as the naturally pure crystal assumes shapes and colors of objects placed near it, the Yogi's mind becomes clear and balanced, and attains the state devoid of differentiation between knower, knowable, and knowledge. This culmination of meditation is Samādhi.

08 Summary

All four types of Yogas cover the entire spectrum of human personalities. Ashtāṅga Yoga concentrates on the subtle body, while the other three Yogas, Bhakti-yoga, Jñān-yoga, and Karma yoga, use some part of the mental being, will power, heart, or intellect, as a starting point. The goal is to arrive at the liberating Truth, Beatitude, and Infinity, which is the nature of spiritual life. Love, Knowledge, and Action are the three divine powers in human nature.

A person does not need to be searching for God to practice yoga. One only needs to have a desire to free oneself from the bonds that restrict oneself from being truly free. Once these bonds are broken, one realizes the true human potential, the true reality, and the God/Self within. A person can attain total freedom or realize God within using any of the four paths. However, at the final liberating state all paths merge, meaning the ultimate spiritual quality and characteristics of all liberated persons (souls) are the same.

C10 - Jainism in Action

01 Nutrition, Health and Spirituality

Currently, the idea that spirituality plays an important role on health has become increasingly popular even among the medical community. Preventive health and wellness research has established a conclusive link between a person's spirituality and their health. Individuals who prayed and meditated regularly got sick less frequently, recovered faster and were generally healthier and happier than those who used preventative health or wellness principles without a spiritual practice. Spiritual health can help physical health to manifest. The same way, physical health and nutrition can help spirituality to manifest.

When you are poorly nourished, your emotions and mood worsen and your energy and brain functioning are significantly reduced. This in turn hinders your spiritual progress. A healthy body leads to a healthy mind, and a healthy mind is essential for spiritual progress. Nutrition and exercise are the most important things for a healthy body.

As Jains, we should eat a well-balanced and cruelty-free diet. That is why Jains champion vegetarianism and veganism.

Instead of meat and dairy, vegetarians have known for years that foods rich in soy protein offer a good alternative to any animal-based product. Unlike other beans, soy offers a "complete" protein profile, meaning they contain all the amino acids essential to human nutrition.

The USDA now states that a daily diet containing 25 grams of soy protein, which is also low in saturated fat and cholesterol, may reduce the risk of heart disease.

People who eat more generous amounts of fruits and vegetables as part of a healthful diet are likely to have reduced risk of chronic diseases, including stroke and cardiovascular diseases.

Keeping USDA food groups in mind, the following food groups serve our vegetarian needs and provide a balanced nutritional diet.

It is important to understand the food groups and eat the right amounts of each food group - too much of any one item is not healthy. Some Jains also avoid root vegetables as an added austerity.

Whole Grains

Five or more servings a day

This group includes bread, rice, pasta, hot or cold cereal, corn, millet, barley, bulgur, buckwheat, and tortillas. Build each of your meals around a hearty grain dish -- grains are rich in fiber and other complex carbohydrates, as well as protein, B vitamins, and zinc.

Serving size: 1/2 cup hot cereal, 1 ounce dry cereal, 1 slice bread

Vegetables

Three or more servings a day

Vegetables are packed with nutrients; they provide vitamin C, beta-carotene, riboflavin, iron, calcium, fiber, and other nutrients. Dark green, leafy vegetables such as broccoli, collards, kale, and turnip greens, chicory, or bok-choy are especially good sources of these nutrients. Dark yellow and orange vegetables such as winter squash and pumpkin provide extra beta-carotene. Include generous portions of a variety of vegetables in your diet.

Serving size: 1 cup raw vegetables, 1/2 cup cooked vegetables

Fruits

Three or more servings a day

Fruits are rich in fiber, vitamin C, and beta-carotene. Be sure to include at least one serving each day of fruits that are high in vitamin C -- citrus fruits, melons, and strawberries are all good choices. Choose whole fruit over fruit juices, which do not contain very much fiber.

Serving size: One medium piece of fruit, 1/2 cup cooked fruit, 4 ounces juice

Protein and Amino Acids

Two or more servings a day

Legumes -- beans, peas, and lentils -- are all good sources of fiber, protein, iron, calcium, zinc, and B vitamins. This group also includes almonds and nuts, chickpeas, all Indian beans like Mung and Dal, baked and re-fried beans, soymilk, and soy derivatives like Tempeh and textured vegetable protein.

Serving size: 1/2 cup cooked beans, 4 ounces tofu or Tempeh, 8 ounces soymilk

Vegetable Fats and Oils

Use sparingly

Sweets and salt are in this food group. Fats and Oils are full of calories and cholesterol. Use them sparingly while cooking. Do not cook at too high temperatures because that will destroy most of the nutrients. Limit the use of spices to avoid acidity. Unbleached flour is best, as it keeps nutrients. If we maintain these food groups and the portions recommended, and add exercise to our daily routine, we will remain healthy.

Examples of Jain-friendly items:

Breakfast

Cheerios, Cocoa Puffs, Frosted Flakes, Rice Krispies, Fruit by the Foot, Kix, Pop Tarts (Several unfrosted varieties), Bisquick powder for pancakes and waffles

Snacks

Triscuit, Wheat Thins, Soy Crisps, Fritos, Ritz, Snyder's Pretzel Sticks, Famous Amos Sandwich Cookies, Nabisco Teddy Grahams, Baked Goods, Duncan Hines Brownie & Cake Mixes, Jello-O Instant Pudding, Krispy Kreme, Fruit Pies, Little Debbie Cake Donuts, Wonder Bread

02 Yoga, Health and Spirituality

The following exercises are a good workout routine for the entire body.

Eye Exercises

Like any other muscles, the eye muscles need exercise if they are to be healthy and strong. Most of the time we shift our gaze minimally from left to right, like when reading. By moving the eyes in every direction, without turning your head at all, can help strengthen eye muscles, help to prevent eyestrain, and improve eyesight. Breathe normally while you are practicing these exercises.

Rolling your eyeballs:

Look up; look down (x5).

Look far right; look far left (x5).

Look top right; look bottom left (x5); look top left; look bottom right (x5).

Look up, circle around slowly - clockwise (x5); anti-clockwise (x5).

Hold your thumb up about a foot from your face. Then look at your thumb, then at the wall beyond your thumb, then back (x5).

Palming:

Rub your palms together vigorously until they feel warm. Now cup your hands over your closed eyes, without pressing too hard. The heat and the darkness will soothe and relax your eyes

Tadāsan (Palm Tree Pose)

Steps

Stand erect, feet together, hands folded in front.

Keep spine and neck straight and abdomen in normal contour. Focus eyes on a point in front.

Inhaling (2 seconds), raise both arms and both heels simultaneously. Arms are stretched and close to or touching the ears. Palms should be facing inwards.

Reach your maximum stretch position and maintain this for a few seconds, retaining the breath (4 seconds)

While exhaling, bring arms and heels down simultaneously (2 seconds) and Repeat

Benefits of Tadāsan

Stretches entire body

Rhythmic breathing helps expansion of lungs, develops respiratory muscles, improves capacity of lungs and its blood circulation

Strengthens abdominal muscles

Increases height up to a certain age

Causes vertical stretching of the spine

Increases neuro-muscular coordination

Trikonāsan (Triangle Pose)

Steps

Stand with your feet about 3-4 feet apart. Point your left foot to the left, and your right foot slightly to the left. Stretch your arms out at shoulder level and bring the left arm straight up, against your left ear. Now inhale.

As you exhale, bend to the right and lean slightly forward to bypass your ribs. Slide your right hand down your right leg and hold on to the lowest part of your body that you can reach. Look out at your left hand. Take several full breaths in this position before releasing it. Repeat, bending to the left.

Benefits of Trikonāsan

It stretches and develops the muscles of the spine.

This pose tones the muscles of the feet and the ankles, and it makes the hips and thighs more elastic.

It tones and stimulates the nerves situated in the lumbar area of the spine.

It reestablishes the mobility of the thorax. It reestablishes the breathing balance and ventilates the two lungs.

Padmāsan (Lotus Posture)

Steps

Sit down on a mat, legs fully stretched out.

Fold the right leg and place it on the opposite thigh.

Try to make the folded knee touch the mat. If necessary, press it down with the hands.

Now, fold the left leg and keep it on the opposite thigh and make the knee touch the mat.

Keep the spine erect, throw your chest forward, keep your head and neck straight, and draw the abdomen in.

Close your eyes or fix them on an object.

Spread the left hand with its back touching the two heels, the palm turned upward. Do the same with your right hand.

Time: 10 minutes with normal breathing

Benefits of Padmāsana

Padmāsana is a better meditative posture than any other Āsana.

It helps tone the thighs and your lower parts become more flexible.

It cures pains in the joints, especially the ankles and knees.

Mind becomes relaxed; concentration increases.

Tension and frustration are reduced.

Padmāsana cures constipation and indigestion.

Vajrāsana (Thunderbolt Pose)**Steps**

Sit kneeling

Shape toes to join at the back, heels apart.

Place buttocks in cavity and keep thighs together.

Adjust hands on respective thighs, keep the spine erect, keep head and neck straight, and draw abdomen in contour.

Close your eyes and practice normal breathing.

Mentally go through what you did the previous day (reflect) and do not stop to analyze.

Time: 10 minutes

Benefits of Vajrāsana

Corrects posture

Better flexibility of ankle and feet because they are stretched.

Leg and thigh muscles are enhanced and any pain associated with those body parts will be reduced.

Lends to mental conditioning and emotional control

Preparation for meditation

Improves concentration and memory

Develops awareness and results in introspection

Supta Vajrāsana (Supine Thunderbolt Pose)**Steps**

Sit in the same position as Vajrāsana. Rest hands on your thighs.

Holding your toes, lower your elbows till they touch the floor.

Lower your whole body to the floor.

Retain this position for a minute.

Come back up to the Vajrāsana position.

Benefits of Supta Vajrāsana

This Āsana acts on the feet, in the sense that the pain in the area is diminished if you stay in this pose for 10-15 minutes.

The practice of this Āsana leads to the stretching of the ligaments and tendons, which will maintain their elasticity.

It has an outstanding effect on blood circulation.

Shashakāsan (Rabbit Pose)

Steps

Sit in the same position as Vajrāsan. Rest hands on your thighs.

While inhaling, raise your hands over your head.

While exhaling, bend forward, touching your hands and your forehead to the floor.

Retain this position for a minute.

Come back up to the Vajrāsan position.

Benefits of Shashakāsan

This posture reduces high blood pressure.

It calms anger and maintains peace.

It strengthens the muscles of the legs, thighs, and spine.

Bhujangāsan (Cobra Pose)

Steps

Lie on your stomach, arms kept at your sides with palms down, legs fully stretched out with toes pointing outwards, and chin touching the ground.

Inhaling slowly, raise the head, trunk, chest and abdomen till the navel portion is about to leave the ground.

The upper part of the body from the waist is only to be lifted up in the manner of a cobra head.

Retain breathing when you have raised your trunk.

Exhaling slowly, come back to the original position, relaxing completely.

Benefits of Bhujangāsan

Helps in keeping dorsal spine elastic and flexible.

Reduces pain attached to the ribs, spinal cord.

Stretches the abdominal muscles.

Helps in considerable reduction of abdominal muscles.

Helps in eliminating constipation and relieves indigestion and intestinal gas.

This Āsana eliminates the feelings of uncertainty and inferiority, and generates a tonic, spiritual, confident, and loving attitude.

Dhanurāsan (Bow Pose)

Steps

Lie down on your front, head down. Inhale and bend your knees up, then reach back with your hands and clasp hold of your ankles. Exhale.

While inhaling, raise your head and chest and, simultaneously, pull your ankles up, lifting the knees and thighs off the floor. Arch backwards and look up. Take three deep breaths in this yoga pose, then exhale and release it.

The Rocking Bow- Come into the Bow, then rock forward as you exhale, backward as you inhale. (Don't use your head to rock) Repeat up to ten times, then relax.

Benefits of Dhanurāsan

This prevents the premature calcification of the vertebral joints and it acts on the ligaments, muscles, and nervous centers placed along the spine.

The blood flow in the digestive system becomes substantially better.

It reduces anxiety.

C11- Living Values

01 Introduction

We have been learning about the four passions (Kashāya) for as long as we can remember. Mahāvīr Bhagawān became a Tirthankar because of his ability to overcome these passions. Gautam-swāmi was liberated when he removed his passions. We all have these passions, and at times, it seems impossible not to get angry or be proud of our achievements. It can take lifetimes and it requires extensive spiritual effort to get rid of these passions. It is an extremely demanding path and the individual has to be dedicated and prepared to avoid activities like cheating, stealing, or hurting others by mind, speech, or body.

Although we have learned about the four passions, we have not yet learned about the keys to overcoming these passions, better known as the four virtues. The four virtues should be incorporated in our lives as much as possible, and only then can we begin to free ourselves from the passions.

“Destroy anger through calmness/forgiveness; overcome ego by modesty/humility; discard deceit by straightforwardness/honesty, and defeat greed by contentment.” -Dasa-Vaikalika 8-38

02 Anger/Forgiveness (Kshama)

Anger (Krodha) is one of our most common weaknesses (Kashāya). We feel angry when we do not get what we want or when we are hurt because of what someone said or did. It is easy to get angry at someone that you think has wronged you, but to forgive that person is another story. Alexander Pope once said, “To err is human; to forgive, divine.” Can anger be eliminated? Anger can be difficult to eliminate. However, its expression can be controlled. Everyone makes mistakes, but only those with courage, control, and strength can forgive those mistakes. A moment of anger can ruin lifetimes of friendships and relationships; however, a word of forgiveness can save it all.

An adult is speeding on the expressway and yelling at the person in front of them for being too slow. A police officer stops the adult for speeding. What will the adult do? Will they get angry at the police and scream at him? Or, even though they are upset at being caught speeding, will they speak very politely and respectfully? A person who was angry earlier can become very polite as soon as they face a situation in which they need to be calm.

As a child, you may complain about another child who takes away your toy or pencil and you may fight with that child. But if you are called to the Principal’s office, would you get angry and fight with the child there, or would you talk politely to the Principal?

According to Jain philosophy, the way to eliminate anger is by replacing it with “forgiveness”. We usually consider forgiveness as something that the person who has wronged us must ask of us. However, it is something that should happen internally whether or not the other person asks for forgiveness. It is a gift to yourself, and it is not something you are doing for someone. Forgiveness dares you to let your anger subside and allow yourself to be a better and bigger person.

A teacher once told each of her students to bring a clear plastic bag and a sack of apples to school. For every person they refused to forgive in their life’s experiences they had to choose an apple, write the name of the person and date on it, and put it back in the plastic bag. Some of their bags became quite heavy within a few days.

Then they were asked to carry this bag with them everywhere for one week. They had to put it beside their bed at night, on the seat next to them in the car, next to their desk at school. They even had to take it with them to their friends’ houses.

The hassle of lugging this sack everywhere with them made it clear what weight they were carrying. They had to pay attention to it all the time and not forget it by leaving it in embarrassing places. Naturally, within a couple of weeks the apples became rotten and it turned into a nasty, smelly slime. This, in turn, made them unpleasant company. It did not take long for each of the students to figure out that getting rid of the apples was much more important than carrying them around.

This is a great metaphor for the price we pay for keeping our anger and pain.

By forgiving someone, we are putting the Tirthankars' message into action and we are advancing our souls on the path to liberation. We need to forgive in order to reduce our passions and follow the footsteps of the Tirthankars.

Recommended reading from Jain Story Section – Chandkaushik

03 Ego (Pride)/Humility (Vinay)

According to Jain philosophy, Ego (Māna) has no place in our lives. Pride makes every great achievement useless, in that no one appreciates a proud person. Only someone that is humble and modest is liked and has his/her achievements recognized. People lose respect for you when you are constantly discussing yourself. Only by showing interest in others, and less in yourself, can you maintain successful relationships.

Pride is what keeps us from realizing our true souls, which keeps us from attaining Moksha. A Buddhist monk once said, "Enlightenment can come only after humility – the wisdom of realizing one's own ignorance, insignificance and lowliness, without which one cannot see the truth." Our scriptures say that without humility, the right knowledge, the right faith, and the right conduct cannot be obtained. Only through humility can we realize our true achievements on the path to liberation.

Humility is easily achieved if one stays away from the following eight types of Ego:

- Pride of Knowledge
- Pride of Worship
- Pride of Family
- Pride of Race
- Pride of Power
- Pride of Excellent Attainment
- Pride of Austerity
- Pride of Body

If we give up these eight types of pride, we can live a life of humility that will be reflected in everything we do. We become considerate of others, and we speak only looking out for the well-being of others, rather than with a hidden agenda of our own. Without the virtue of humility, the path to liberation seems long and faraway.

Unity, peace, and prosperity increase when we show humility towards all life forms. Popular sayings like "Pride comes before a fall", "One who bows is liked by all", show that ego and pride are vices appreciated by no one. In contrast, humility is welcomed everywhere as a great virtue.

Just as trees rich in fruits hang low to provide fruit to the passerby and monsoon clouds full of water come down towards earth as rain, we should develop a natural tendency for benevolence. Whatever great work we may accomplish will be undone if we are full of ego and pride about our achievements.

Recommended reading from Jain Story Section – Bāhubali

04 Deceit/Honesty (Straightforwardness)

Straightforwardness (Honesty) is one of the fundamental qualities of the soul. However, when we get carried away by the lure of money and luxuries or ignorance, we began to follow the path of deceitful conduct, rather than the path to liberation. Just because no one can read our thoughts, it does not mean we can lie to others and cheat them for our own well-being. Once we create a world of lies and cheating, it is almost impossible to come out of it. There are always stories circulating of people in high-paying positions that cheat the government on their taxes. Once they are caught, they lose everything, and are often imprisoned. If they were just honest from the beginning, they would be enjoying more than ever; however, their deceit brings them to misery.

Some people lie, cheat or steal to get away from difficult situations or people. When people do that and are caught they feel ashamed. If they are not caught they are always scared of being found out and they feel guilty.

Straightforwardness (honesty) entails being frank with others and having a high moral code. By being honest, not only do you eradicate your karma, but your life becomes natural, worry-free, and peaceful. You become more successful in all your endeavors because people trust you. Being honest is being truthful in thoughts, words and deeds. You have to have good thoughts, to say what you think and to do what you say. When truthful thoughts, words and deeds become one, a person's character becomes strong and unshakable. To live a life of truth:

We should make sure our thoughts are good.

Always have good and happy thoughts. Forgive the faults of others and remember that no one is perfect, including us. Give other persons the benefit of doubt.

Say what you think.

Never think one thing and say something else. Nevertheless, while speaking the truth always remember to say it in a polite manner without hurting anyone. Prefer to remain quiet if your speech, though honest, may hurt others.

Do what you say.

Keep your word. Keep your promises. If you say you will do something, even if it is a small thing, you should do it. You should be the same in your thoughts and your actions. If you are transparent like that you will be happy and at peace.

A person who speaks the truth is trusted and loved by others. Everyone likes to be friends with a truthful person. However, a person who lies gradually loses all his friends because nobody likes or trusts a person who tells things that are not true. Not only are they unsuccessful in their lives, they also attract karma to their souls. This karma inhibits them from attaining liberation. Truth is simple. When we lie, we have to worry about covering up one lie with another. Honesty and truthfulness give us strength and peace, while deceit creates weakness and fear.

The first set of values to crumble under the pressures and demands of life are honesty and truthfulness. When we lay a strong foundation for inner growth, we can withstand the temptations and compromises surrounding us. Truth is a means to inner strength, peace and the trust and love of others. Only through the virtue of straightforwardness (honesty) can you purify your mind, speech, and body.

Recommended reading from Jain Stories – King Hansa

05 Greed/Contentment (Santosh)

Greed (Lobha) is the cause of many of our problems. Greed is a key player in the lives of most living beings. We are never satisfied with what we have, and when we get more, our desires only multiply. Greed is known as the most difficult passions to remove, or the father of all sins. It is the root of the other passions; because of greed we are deceitful, angry, and egotistical. Living beings are greedy for wealth, material possessions, fame, beauty, and several other things. As a result of greed, people can never be truly happy- they always want more. Greed destroys relationships because when you are acting on account of greed, you do not realize what is important to you, and you resort to deceit, violence, and anger to get what you want. Greed has no bounds and it is impossible to be happy when you are greedy.

*Just as fire is not quenched by the fuel and the ocean by thousands of rivers,
similarly no living being is satisfied even with all the wealth of all the three worlds.*

-Bhagavati Ārāḍhanā, 1143

Being free of greed signifies that you are content. Just because you are content does not mean that you should not acquire basic necessities or make honest efforts to earn, but you should limit your possessions. It means being happy even when you do not have everything. Even if you have more than

you need, you should donate and help others through your wealth and possessions. Only when you practice the virtue of contentment can you travel far on the path to liberation.

No matter how many materialistic things you possess you will always find somebody with more money, a bigger house, a better car, etc. Pursuit of worldly gains is futile because ultimately it leaves you with greater dissatisfaction. Once the desire to acquire what so-and-so has arises within you that burning desire can never be fulfilled as there is always going to be someone who has more than you.

Contentment signifies a state of complete satisfaction and it is another fundamental of the soul. Contentment is remaining satisfied with what one has while being subjected to various longings and temptations in day-to-day life. In order to move on the path of attaining liberation, we should be happy and thankful for what we have, and not wish for more than we need.

Recommended reading from Jain Stories Section – Puniā Shrāvak

06 Compassion

We should feel compassion (Karunā) upon witnessing the miseries of all living beings.

When we see animals and people suffering from pain and misery, we should try to help them in whatever way we can.

We can help the suffering of others in many different ways. We should provide food to those who are hungry, give money for their basic necessities, heal their mental anguish with soft calming words, and give medicine to help their physical suffering.

We can help others by being compassionate. The greatest form of compassion (Karunā) reveals itself when one is willing to help all living beings irrespective of who they are and without any reservation.

If we lack compassion we indulge in various acts that lead to bad karma.

When this bad Karma matures, we suffer from mental, physical and emotional ailments: diseases, insults and cruelty.

The degree of compassion depends upon a person's progress on the path of spiritual development. We have several incidences where great people have sacrificed the most valued things in their lives to alleviate the suffering and pain of the smallest living beings.

There is an incident from the life of Swāmi Dayānand Saraswati. One day, he was walking from Banāras to Dādāpur. It was a rainy day and the roads were flooded. One bullock-cart loaded with grass was stuck in the mud. With every effort made to pull the cart out of the mud it was sinking deeper and deeper.

Swāmi's heart filled with compassion when he saw the suffering of the bulls. He took hold of the cart, freed the bulls, and pulled the cart out of the mud.

Compassion is to respect all forms of life including animals, birds, insects and nature. Respect and regard for all forms of life is possible only if we truly believe that all life forms are equal.

Recommended Reading from Jain Stories Section - Meghakumār

07 Friendship

Sand and Stone

Two friends were walking through the desert. During the journey, they had an argument and one friend slapped the other on the face. The one who got slapped was hurt but without saying anything he wrote in the sand:

Today my best friend slapped me in the face.

They kept on walking until they found an oasis where they decided to take a bath. The one who had been slapped got stuck in the swamp and started drowning; but his friend saved him.

After he recovered from the near drowning he wrote on a stone:

Today my best friend saved my life.

The friend, who had slapped and saved his best friend, asked him, "After I hurt you, you wrote in the sand. And now you write on a stone. Why?"

The other friend replied: "When someone hurts us we should write it down in sand where the winds of forgiveness can erase it away. But when someone does something good for us, we must engrave it in stone where no wind can ever erase it."

Learn to write your hurts in the sand and to carve your blessings in stone.

-Unknown

"Much of the vitality in a friendship lies in the honoring of differences, not simply in the enjoyment of similarities."

-James L. Fredricks

"You can make more friends by becoming interested in other people than you can by trying to get other people interested in you."

-Dale Carnegie

"You can hardly make a friend in a year, but you can easily offend one in a minute."

-Chinese Proverb

Friendship makes life easier and richer. It has been proven that people who are social and have a lot of friends live longer and are healthier and happier than people who do not have friends.⁰⁸ The Power of Holding Hands

By Rabbi Harold Kushner

I was sitting on a beach one summer day watching two children, a boy and a girl, playing in the sand. They were hard at work by the water's edge, building an elaborate sand castle, with gates, towers, moats and internal passages. Just when they had nearly finished their project, a big wave came along and knocked it down, reducing it to a heap of wet sand. I expected the children to burst into tears, devastated by what had happened to all their hard work. But they surprised me. Instead, they ran up the shore away from the water, laughing and holding hands, and sat down to build another castle.

I realized they had taught me an important lesson. All the things in our lives, all the complicated structures we spent so much time and energy creating, are built on sand. Only our relationships to other people endure. Sooner or later, a wave will come along and knock down what we have worked so hard to build up. When that happens, only the person who has somebody's hand to hold will be able to laugh.

Your joys are doubled and your sorrows halved in the presence of friends and loved ones. Both the children could either cry about the broken castle or they could laugh about it and start all over again. In the long run, it does not matter what you have or what you get. It matters what you give.

08 The Power of Determination

The little country schoolhouse was heated by an old-fashioned, pot-bellied coal stove. A little boy had the job of coming to school early each day to start the fire and warm the room before his teacher and classmates arrived.

One morning, they arrived to find the schoolhouse engulfed in flames. They dragged the unconscious little boy out of the flaming building, more dead than alive. He had major burns over the lower half of his body and was taken to a nearby county hospital.

From his bed the dreadfully burned, semi-conscious little boy faintly heard the doctor talking to his mother. The doctor told his mother that her son would surely die - which was for the best, really, because the terrible fire had devastated the lower half of his body.

But the brave boy didn't want to die. He made up his mind that he would survive. Somehow, to the amazement of the physician, he did survive. When the mortal danger was past, he again heard the doctor and his mother speaking quietly. The mother was told that since the fire had destroyed so much flesh in the lower part of his body, it would almost be better if he had died, since he was doomed to be a lifetime cripple with no use at all of his lower limbs.

Once more the brave boy made up his mind. He would not be a cripple. He would walk. But unfortunately from the waist down, he had no motor ability. His thin legs just dangled there, all but lifeless. Ultimately, he was released from the hospital. Every day his mother would massage his little legs, but there was no feeling, no control, nothing. Yet his determination to walk was as strong as ever.

When he wasn't in bed, he was confined to a wheelchair. One sunny day, his mother wheeled him out into the yard to get some fresh air. This day, instead of sitting there, he threw himself from the chair. He pulled himself across the grass, dragging his legs behind him.

He worked his way to the white picket fence bordering their lot. With great effort, he raised himself up on the fence. Then, stake by stake, he began dragging himself along the fence, convinced that he would walk. He started to do this every day until he wore a smooth path all around the yard beside the fence. There was nothing he wanted more than to develop life in those legs.

Ultimately, through his daily massages, his iron persistence, and his resolute determination, he did develop the ability to stand up, then to walk slowly, then to walk completely by himself, and then to run.

He began to walk to school and then run to school, to run for the sheer joy of running. Later in college, he made the track team.

Still later, in Madison Square Garden, this young man who was not expected to survive, who would surely never walk, who could never hope to run...this determined young man, Dr. Glenn Cunningham, ran the world's fastest mile!

Recommended reading from Jain Stories – The Two Frogs

09 Self Reliance

A man found the cocoon of a butterfly. One day, a small opening appeared. He sat and watched the butterfly for several hours as it struggled to force its body through that little hole.

Then it seemed to stop making any progress. It appeared as if it had gotten as far as it could, and it could go no further. Therefore, the man decided to help the butterfly. He took a pair of scissors and snipped off the remaining bit of the cocoon. The butterfly then emerged easily.

However, it had a swollen body and small, shriveled wings. The man continued to watch the butterfly because he expected that, at any moment, the wings would enlarge and expand to be able to support the body, which would contract in time. Neither happened.

In fact, the butterfly spent the rest of its life crawling around with a swollen body and shriveled wings. It was never able to fly.

What the man in his kindness and haste did not understand, was that the restricting cocoon and the struggle required for the butterfly to get through the tiny opening were nature's way of forcing fluid from the body of the butterfly into its wings. By doing so, it would be ready to fly once it achieved its freedom from the cocoon.

Sometimes struggles are exactly what we need in our lives. If we were allowed to go through our lives without any obstacles, it would cripple us. We would not be as strong as what we could have been. We would never fly.

I asked for Strength.....

And I got Difficulties to make me strong.

I asked for Wisdom.....

And I got Problems to solve.

I asked for Prosperity.....

And I got Brain and Brawn to work.

I asked for Courage.....

And I got Danger to overcome.

I asked for Love.....

And I got Troubled people to help.

I asked for Favors.....

And I got Opportunities.

I received Nothing that I Wanted.....

I received everything that I needed.

Very often we want someone to help us and do things for us. However, it is equally important to learn to do things for ourselves. As in the above story, if the butterfly had been allowed to be self-reliant and had come out of the cocoon by himself, he would have become a very pretty butterfly, admired by all. When there was intervention, with the thought of helping, he was in fact hurt by it and lost far more than he gained. Just as gold is more pliable when it is heated, we get more self-sufficient and better as we go through life's difficulties and work out a solution for ourselves. We need to keep our standards high and rise up to them instead of lowering our standards to make life easier and more comfortable.

RITUALS

- D01 - Jain Symbols
- D02 - Emblems, Dreams, Puja Rituals
- D03 - Going to the Temple (Shvetāmbar & Digambar Tradition)
- D04 - Importance of Proper Performance of a Ritual
- D05 - Six Āvashyakas (Six Essentials and Daily Observances)
- D06 - Paryushan and Das Lakshana Parva
- D07 - Jain Festivals (Parvas) and Celebrations
- D08 - Jain Temples & Pilgrimage Places
- D09 - Yakshas and Yakshinis

D01 - Jain Symbols

Symbols through their shape, meaning and implication play an important role in religion. They are the outward manifestation of the deeper ideology. They provide a glimpse into the religious culture and practice that comes from its basic principles. They can provide easier understanding of the religious philosophy. The effect produced by the symbol is more intense than the impression made by ordinary language. With symbols, relatively difficult spiritual meaning becomes understandable even to the ordinary mind.

01 Jai Jinendra - Greeting

Jai Jinendra literally means, “May the religion established by the Jina prevail in our hearts”. As we greet others we say, “Jai Jinendra” because we see an image of a Jina, destroyer of all inner enemies, in them. Recognizing this, we bow down with respect to their Soul. Every Soul is capable of becoming a Jina, the destroyer of inner enemies; anger, greed, ego, and deceit. Jina is also known as Arihanta or Tirthankar. We consider them as Jain Gods.

02 Michchhāmi Dukkadam - Greeting

Michchhāmi Dukkadam is another greeting which requests forgiveness usually spoken after performing the annual forgiveness and repentance day ritual known as Samvatsari Pratikraman. Ideally, the forgiveness should be requested as soon as one realizes his/her mistake.

03 Jinālaya - Jain Temple (Derāsar or Mandir)

A Jinālaya, Derāsar, or Mandir is a place of worship where a person experiences immense peace and serenity.

The images of Tirthankars and the temple's environment promote introspection and bring home the feeling that God resides within one's own heart. Therefore, each person can follow a path of purification of the inner self devoid of anger, greed, ego, deceit, and attachment from their lives.

04 Om

The symbol common to all religions in India is “Om”. In Hindu philosophy, it consists of three letters, viz. A, U, and M. When these three letters are joined together, by the rules of euphony it is sounded OM. It expresses the creative, the preservative, and the destructive principles. When the letter A is pronounced, the breath comes out from the throat, which signifies creation. The letter U keeps the breath in the mouth for a time and, therefore, is the symbol of the preservative principle. The letter M stops the breath for a time and lets it out through a different channel, the nostrils, and symbolizes destruction and regeneration.

Om means completeness. It is a symbolic word meaning infinite, the perfect, and the eternal. The very sound is complete, representing the wholeness of all things.

Upon attaining absolute knowledge or omniscience, the body of the Arihanta emanates Om (called the Divine Sound - Divya Dhvani). It is an involuntary, spontaneous, and melodious sound that all humans, animals, and heavenly beings can understand as a sermon, in their own language.

Om sounds like Aum, which is the seat of the five benedictions (salutations of supreme beings) and is made up of five sounds and letters: a, ā, ă, u, and m:

The first letter “a” represents Arihanta (a living human being in the highest perfected state who has realized the true nature of the soul and reality and has conquered passions).

The second “ā” represents Ashariri (Siddha, a liberated soul who does not have a physical body. While the Arihant is living, acting as spiritual master, this is a liberated soul after human existence.)

The third letter “ă” represents Āchārya (an ascetic who is head of the Jain congregation).

The fourth letter “u” represents Upādhyāy (an ascetic teacher).

The fifth letter “m” represents Muni (Sādhus or Sādhvis who practice Jain principles).

The Om represents a salutation to the five revered personalities in the Jain religion. Om is a shortened form of the Namokār Mantra.

05 Hrim

The word Hrim is a seed mantra. It is called Hrimkār mantra. It is a mystical symbol representing the invisible sound, infinity, and divine energy of the 24 Tirthankars. While meditating on Hrim, one can experience the sublimating energy of Tirthankars.

06 Arhum

The word ARHUM is a mantra representing all vowel and consonant sounds used in the Sanskrit alphabet. The first vowel in the Sanskrit alphabet is “a” and the last consonant is “h.” Therefore, while meditating on this mantra, one focuses on the silent sound of the universe.

07 Swastika

The Swastika is considered an auspicious and a pious symbol. The red arms of the swastika represent the four possible states (gatis) of rebirth: human, heaven, hell, and animal. These four states are represented clockwise starting from the upper left corner on the Swastika. Our aim should be liberation from these four states of rebirth. The swastika also reminds us that we should become pillars of the four folds Jain Sangh. This means that first we should strive to be a true Shrāvaks or Shrāvikās, and when we overcome our social attachments, we should renounce worldly life and follow the path of a Sādhu or Sādhvi to be liberated. The four arms are also representative of Dāna (charity), Sheel (virtue), Tapa (austerities), and Bhāva (noble thoughts).

The three green dots above the swastika represent the three jewels of Jainism – Samyak Darshan, Samyak Jnān and Samyak Chāritra. This represents the Jain path of liberation.

At the very top there is a small yellow crescent called Siddhashilā, a place for liberated souls. The yellow dot above the crescent represents a Siddha or a liberated soul. In order to achieve this stage, a soul must destroy all attached karmas. Every living being should strive for this state of Liberation or Moksha.

08 Tilak

People belonging to different religious sects make different marks called Tilak, on their foreheads representing different beliefs. They are made with some kind of fragrant paste. The Jains use sandal wood paste mixed with saffron. It is made in the center just between the two eyebrows, either in round or in an almond shape. According to physiology, this is a center of nerves, a plexus, which is a source of decision-making power, inner sight. When we go through a course of moral and spiritual discipline, we see many things through this center, which we cannot see by the ordinary vision. When we make that sign we mean it is through the tenets of the Tirthankars we are going to live our life. We want to acquire that power by the aid of which we can have right knowledge.

09 Universal Jain Symbol

This universal Jain symbol is a combination of various symbols, each having a deeper meaning. It was adopted during the 2500 Nirvana celebration of Lord Mahāvīr.

The outline of the symbol is defined as the Universe or Loka. The lower part of the symbol represents the seven hells (Nāraki). The middle part of the universe contains the Earth and the planets (Manushya-loka). The upper part contains the heavenly abodes (Devaloka) of all the celestial beings and the abode of the Siddhas (Siddha-shilā). Jains believe that this universe was neither created by anyone, nor can it be destroyed by anyone. It is static and will remain at the same location in the vast empty space of the entire existence.

The Swastika is explained on the previous page. The raised hand means ‘stop’. The word in the center of the wheel is “Ahimsā,” meaning non-violence. These two symbols remind us to stop for a minute and think twice before starting any activity. This gives us a chance to analyze our activities to be sure that they will not hurt anyone by thoughts, words and deeds.

The wheel in the hand shows that if we are not careful and ignore these warnings, then just as the wheel goes around, we will repeatedly go through the cycle of birth and death. The text underneath the symbol, “Parasparopagraho Jivānām” translates to “Living Beings (souls) Render Service to One Another”.

10 Federation of Jaina Logo

The Federation of Jain Associations in North America (JAINA) has adopted this symbol. The Swastika from the main Jain symbol has been replaced by the Aum or Om symbol. In the western world, the Swastika is not viewed as a pious symbol.

11 Ārti

The Ārti has 5 lamps. The flame is lit on a cotton wick soaked in oil. The Ārti is waved in a circular motion in front of a Tirthankar idol at the end of a ritual ceremony and also at night before the temple closes. The darkness symbolizes negativity, fear, and ignorance, whereas the light symbolizes divinity. The light of the Ārti dispels darkness, signifying the overcoming of negativity through virtue, fear through courage, and ignorance through knowledge.

The 5 lamps symbolize:

- Panch Parmesthi (Arihanta, Siddha, Āchārya, Upādhyāy, Sādhu)
- Five types of jñāns or knowledge – (Matijnān, Shrutijnān, Avadhijnān, Manah Paryāvijnān, Kevalijnān)
- Five great vows (Ahimsā, Non-stealing, Truthfulness, Celibacy, Non-possession)

12 Mangal Deevo

Mangal deevo has a single wick lamp that is lit and waved in a circular motion right after the Ārti. The flame is lit on a cotton wick soaked in oil. When the wick is lit, it illuminates the face of the Jina. In this manner, we wish that it would illuminate our hearts with truth and compassion.

The single lamp is also a symbol of kevalijnān (infinite knowledge) and liberated soul

13 Ashta Mangal

The belief in auspicious objects is very old in Indian culture. It is believed that they bring good luck and happiness in the families and houses. They are usually hung on threshold of a house. The Ashta Mangal or eight auspicious objects are known to Jain worship from ancient times. The tradition is to depict these eight unique objects with rice grains in front of the idol of a tirthankar. At present you may find them in the temple, engraved on a wooden or a metal slab. They are;

1. Swastika

It symbolizes four destinies; a) human beings, b) heavenly beings, c) hellish beings and d) tiryancha (includes rest of the living beings). The root of Swastika is SU+US; SU means benefic and US means existence; so it also represents glory, prosperity, progress and success.

2. Shrivatsa

It is a beautiful mark on Jina's chest as it were the highest knowledge manifested from the heart of the Jina. It symbolizes the endless cycle of re-birth.

3. Nandāvarta

This is a big Swastika with nine corners. It indicates treasure of nine kinds of material, physical, mental and spiritual wealth.

4. Vardhamānak

Vardhamān means to increase. Vardhamānak symbolizes increase in wealth, health and most importantly spiritual progress.

5. Kalash

It symbolizes all spiritual wealth. It symbolizes completeness of knowledge. Its mouth represents eternity, the throat - losing old mode and the base represents occupying new mode.

6. Bhadrāsan

It is also called Sinhāsan, meaning throne. It is auspicious because it is sanctified by the feet of Lord Jina.

7. Minyugal

It symbolizes beings rescued from the ocean of misery of earthly existence.

8. Darpan

It symbolizes true self. True self is our own soul.

14 Māna Stambha

The pillar which stands before Digambar temple is called Māna Stambha, that which brings an end to pride. It typically includes at its apex a four-faced Jina in Samovasaran. The story is when Indrabhuti Gautam, proud of his knowledge, went to debate Bhagwan Mahāvīr, at the mere sight of the pillar in front of the Samovasaran his pride and vanity disappeared.

D02 - Emblems, Dreams, Puja Rituals

01 Lānchhans (Emblems Or Symbols)

As all Tirthankars have attained the supreme spiritual stage, their idols (murti) represent the utmost qualities and virtues of a Tirthankar. Tirthankar's idol is a mere representation of their virtues and not a representation of their physical bodies. Therefore, all idols are carved in the same fashion. However, the only identifying feature of a given idol is the symbol, which is engraved at the base of the idol that distinguishes one from the other Tirthankars.

When a Tirthankar is born, he or she has a particular mark on their right thigh. This birthmark is in the form of a speck called Lānchhan emblem (symbol). This symbol can be found on the base of the idol to identify that Tirthankar. For example, an idol of Bhagawān Mahāvīr Swāmi will have a symbol of a lion engraved at the base of the idol, while an idol of Pārshva-nāth will have a symbol of a snake. Some differences exist between the symbols of Digambar and Shvetāmbar sects and are defined on the below table.

Temples of the Digambar sect have the idols of Tirthankars in their natural unadorned form with their eyes semi-closed in meditation. It represents the Tirthankar (Jina) as a liberated soul (free from attachment and aversion).

Temples of the Shvetāmbar sect have the idols adorned in a very elegant manner. The eyes vividly communicate peace and loving compassion. Positive vibrations emanate from the adorned energy centers. Shvetāmbar idols are often times vividly decorated with colorful golden and silver threads called Āngi. It represents the Tirthankar as a spiritual king and sovereign victor of all the inner enemies and five senses.

Sometimes the color of the idol is different. This color is associated with the physical body of a Tirthankar (see Tirthankar symbol and color table in this section).

02 Tirthankars

Time rolls along in eternal cycles of rise and decline. Utsarpini is a “rising” era in, which human morale and natural conditions improve over time. At the end of Utsarpini, begins Avasarpini, a “declining” era of the same length, in, which human morale and virtues deteriorate. Each era consists of six sub divisions called Ārās. During the 3rd and 4th Ārās of every rising and declining era of each cycle, twenty-four souls become Tirthankars in our region known as Bharat Kshetra. They are the humans like us who rise to the highest divine level. They had gradually purified their soul in prior lives after achieving Samyag Darshan, right faith and had acquired a special karma called Tirthankar Nām Karma. The Tirthankar Nām Karma is acquired by performing one or more of the 20 specific austerities along with an intense desire to lead all living beings to the path of liberation. Tirthankar Nām Karma matures in the final life and leads the person to become a Tirthankar after taking Dikshā and observing austerities to destroy all Ghāti destructive karmas. After attaining omniscience Keval-jñān, Tirthankar organizes the Jain religion to suit the changing times. They reinstate the fourfold order of Sādhus (monks), Sādhvis (nuns), Shrāvaks (male householders), and Shrāvikās (female householders) of Jain religion.

Arihantas, Jinas, Kevalis, and Vitarāgi are synonyms for Tirthankars. Arihanta means “destroyer of inner enemies,” Jin means “victor of inner enemies,” and Vitarāgi means “one who does not have attachment or hatred towards anyone or anything.” This means that they are absolutely detached from worldly aspects.

Upon becoming Tirthankars they spend their remaining life in meditation and preaching all living beings to the path of liberation.

Number of Tirthankars

It was stated earlier that Tirthankars are born only in 3rd and 4th Ārās in our region called Bharat Kshetra of Jambu Dvip. Since we are in the 5th Ārā now, no Tirthankar exist in our region. In the 3rd and 4th Ārās of current Avasarpini cycle, the twenty-four Tirthankars were born in our region. Generally, when we state that there are twenty-four Tirthankars, we specifically mean that there were twenty-four Tirthankars in the 3rd and 4th Ārā of the current Avasarpini time cycle.

According to Jainism, there are 15 regions in the universe where the possibility of Tirthankars exist. Out of these, 10 regions - 5 Bharat and 5 Airāvāt are such that the human behavior and natural conditions continuously changes and Tirthankars appear only during 3rd and 4th Ārās.

The other five regions 5 Mahā-videha are such that the conditions are always conducive to have Tirthankar. At present, there exist four Tirthankars in each Mahā-videha Kshetra regions. Thus, there are a total of 20 Tirthankars preaching Jainism in Mahā-videha regions at present times. Shri Simandhar Swami is one of the 20 Tirthankars. In many Jain temples, an idol of Shri Simandhar Swami is installed which represents and reminds us that at present there are living Tirthankars preaching Jainism in the other part of the universe. This is also important since a soul can transmigrate and take a human birth in one of the Mahā-videha regions now and progress to reach liberation even though it is not possible to attain liberation in the present time in our region Bharat Kshetra.

Past and Future Tirthankars

There were twenty-four Tirthankars Chovisi in our region in the past Utsarpini half cycle of time. There will also be twenty-four Tirthankars in the next Utsarpini half cycle. The names of both past and future Tirthankars are clearly mentioned in our scriptures. There have been infinite such Chovisis in our Bharat Kshetra as well as Airāvāt Kshetra. In reality, there have been infinite number of Tirthankars in the past and there will be infinite numbers of Tirthankars in the future.

Tirthankar Stutis

There are many Stutis praising the qualities of Tirthankars in Jain literature. Following is the list of some popular Stutis.

[Logassa Ujjoyagare \(Chatur Vinshati Stava\) Sutra](#) – This sutra is recited to offer obeisance to twenty-four Tirthankars. It consists of names of each Tirthankar and their qualities.

[Namutthunam \(Shakra Stava\) Sutra](#) – This sutra is said to be composed by Indra, the Heavenly God in the praise of Arihantas (present and past). In this stuti, only their virtues are stated without any specific names of Tirthankars.

[Bhaktāmar Stotra](#) – This is most popular Stotra composed by Āchārya Mānatunga Suri in praise of Tirthankar Rishabhdev.

[Ānandghana Chovisi](#) – Jain monk Shri Ānandghanji who was a great poet has composed 24 Stutis one stuti for each Tirthankar) in praise of twenty-four Tirthankars.

Tirthankars, Symbols, And Color

No.	Name	Shvetāmbar Symbol	Digambar Symbol	Color
1	Rushabhadev or Ādināth	Bull	Bull	Gold
2	Ajitnāth	Elephant	Elephant	Gold
3	Sambhavnāth	Horse	Horse	Gold
4	Abhinandan Swāmi	Monkey	Monkey	Gold
5	Sumatināth	Curlew Bird	*Red goose (Chakvā)	Gold
6	Padmaprabha Swami	Red Lotus	Red Lotus	Red
7	Supārshvanāth	Swastika	Swastika	Gold/Green*
8	Chandraprabha Swami	Crescent Moon	Crescent Moon	White
9	Suvidhināth or Pushpadanta	Crocodile	Crocodile	White
10	Shitalnāth	Shrivatsa	*Kalpa-vruksha	Gold
11	Shreyānsnāth	Rhinoceros	Rhinoceros	Gold
12	Vāsujyā Swāmi	Buffalo	Buffalo	Red

13	Vimalnāth	Pig-Boar	Pig-Boar	Gold
14	Anantnāth	Eagle	*Hawk	Gold
15	Dharmanāth	Vajra	Vajra	Gold
16	Shāntināth	Deer	Deer	Gold
17	Kunthunāth	Goat	Goat	Gold
18	Aranāth	Nandāvarta	*Fish	Gold
19	Mallināth	Pot	Kumbha	Blue/Gold*
20	Munisuvrat Swāmi	Tortoise	Tortoise	Black
21	Namināth	Blue Lotus	Blue Lotus	Gold
22	Nemināth	Conch Shell	Conch Shell	Black
23	Pārshvanāth	Snake	Snake	Blue/Green*
24	Mahāvīrswāmi	Lion	Lion	Gold

*Different from Shvetāmbar tradition

Tirthankars, Parents, and Important Places

No.	Name	Father	Mother	Birth Place	Dikshā Place	Nirvana Place
1	Rushabhadev or Ādināth	Nābhi	Maru Devi	Ayodhyā	Ayodhyā	Ashtāpad
2	Ajitnāth	Jitshatru	Vijayā	Ayodhyā	Ayodhyā	Sametshikhar
3	Sambhavnāth	Jitāri	Senā	Shrāvasti	Shrāvasti	Sametshikhar
4	Abhinandan Swāmi	Samvar	Siddhārthā	Ayodhyā	Ayodhyā	Sametshikhar
5	Sumatināth	Megharath	Mangalā	Ayodhyā	Ayodhyā	Sametshikhar
6	Padmaprabha-	Shridhar	Śusimā	Kaushāmbi	Kaushāmbi	Sametshikhar
7	Supārshvanāth	Pratishtha	Prithvi Devi	Vārānasi	Vārānasi	Sametshikhar
8	Chandraprabha	Mahāsen	Lakshmanā	Chandrapuri	Chandrapuri	Sametshikhar
9	Suvidhināth / Pushpadanta	Sugriva	Rāmā Rāni	Kākāndi	Kākāndi	Sametshikhar
10	Shitalnāth	Dradharath	Nandā Rāni	Bhadripur	Bhadripur	Sametshikhar
11	Shreyānsnāth	Vishnu	Vishnu Devi	Simhapuri	Simhapur	Sametshikhar
12	Vāsupujya-Swāmi	Vasupujya	Jayā Devi	Chāmpāpuri	Chāmpāpuri	Chāmpāpuri
13	Vimalnāth	Krutavarma	Shyāmā	Kāmpilyapur	Kāmpilyapur	Sametshikhar
14	Anantnāth	Simhasen	Śuyashā	Ayodhyā	Ayodhyā	Sametshikhar
15	Dharmanāth	Bhānu	Suvratā	Ratnapur	Ratnapur	Sametshikhar
16	Shāntināth	Vishvasen	Achirā	Hastināpur	Hastināpur	Sametshikhar
17	Kunthunāth	Surasen	Shree Rāni	Hastināpur	Hastināpur	Sametshikhar
18	Aranāth	Sudarshan	Devi Rāni	Hastināpur	Hastināpur	Sametshikhar
19	Mallināth	Kumbha	Prabhāvatī	Mithilā	Mithilā	Sametshikhar
20	Munisuvrat-	Sumitra	Padmāvatī	Rājgruhi	Rājgruhi	Sametshikhar
21	Namināth	Vijay	Viprā	Mithilā	Mithilā	Sametshikhar
22	Nemināth	Samudravijay	Shivā Devi	Suryapur/ Sauripur	Dwārkā	Girnar
23	Pārshvanāth	Ashvasen	Vāmā Devi	Vārānasi	Vārānasi	Sametshikhar
24	Mahāvīrswāmi	Siddhārthā	Trishalā	Kshatriya-kund	Kshatriya-kund	Pāvāpuri

Important Information About Tirthankars

Tirthankar Rushabhadev's mother was Mārudevi Mātā and according to Shvetāmbar tradition, she was the first person to attain liberation in this era.

Tirthankar Rushabhadev had 100 sons. The name of his eldest son was Bharat (first Chakravarti king) after whom our native nation Bhārat (India) is named. One of Bharat's sons, Marichi, ultimately reincarnated as Tirthankar Mahāvīr, the last Tirthankar of this era. Tirthankar Rushabhadev's second son was Bāhubali, and according to Digambar tradition, he was the first person to attain liberation in this era.

Shvetāmbar tradition believes that Tirthankar Mallināth was a female while Digambar tradition believes that Mallināth was a male.

According to Shvetāmbar tradition, Tirthankars Mallināth and Nemināth were the only two Tirthankars who did not get married. According to Digambar tradition, Vāsujyā-swāmi, Pārshvanāth, and Mahāvīr-swāmi also did not get married.

Lord Ram (an incarnation of Lord Vishnu in Hindu Mythology) is believed to be a contemporary of Tirthankar Munisuvrat-swāmi. Tirthankar Nemināth is believed to be a cousin of Lord Krishna, (another incarnation of Lord Vishnu).

Prince Nemi (Tirthankar Nemināth) was engaged to Princess Rājul. On the day of the wedding, upon hearing the cries of the birds and animals that were going to be slaughtered for the wedding feast, Prince Nemi renounced his worldly life and became a monk. Princess Rājul followed him and became a nun.

Tirthankar Pārshvanāth was born in 877 BC. He lived for 100 years and attained Nirvāna in 777 BC, 250 years before the birth of Tirthankar Mahāvīr.

Tirthankar Mahāvīrswāmi was born in 599 BC and attained Nirvāna (Moksha) in 527 BC. He was named Prince Vardhamān at birth. He attained Nirvāna on the day of Diwālī. He is the last of the 24 Tirthankars of this time cycle.

Each of the 23 Tirthankars (except Nemināth) were born and took Dikshā in the same place.

*Digambar tradition indicates that women cannot become Tirthankar or be liberated because they need to cover their body with cloths after the renunciation (after becoming nuns). Hence, they cannot follow the fifth Mahāvratā of Non-possession fully. For liberation, it is essential that all five Mahāvratas be followed fully. Shvetāmbar tradition interprets the fifth Mahāvratā of Non-possessiveness indicating that monks and nuns may wear very simple minimum cloths needed to properly function their daily activities in the society e.g. Gochari – (Going to laypeople home for food). However, they should not have any attachments to their cloths.

03 Dreams of A Tirthankar's Mother

Introduction

Jainism does not restrict the right of attaining perfection to any one individual. Anyone can aspire to the highest state if one has the will to follow path of righteousness. Once the lamp of righteousness is kindled one may pass through many births with spiritual ups and downs but the march of progress is assured. Bhagawān Mahāvīr's soul before becoming liberated was just like us wandering in the lifecycle birth after birth.

Before innumerable years, Bhagawān Mahāvīr's soul in the life as Nayasār, a woodcutter, attained self-realization (Samyaktva). Then during 25th life as Nandan Muni, with intense penance and deep desire to guide every living being towards liberation, He attained Tirthankar-Nām-karma. After passing the next life as a heavenly being His soul attained its final destination and was born as Prince Vardhamān to Queen Trishalā and King Siddhārtha during his 27th and final birth

It is a well-established convention that mother of a would-be Tirthankar witnesses auspicious dreams. (14 according to the Shvetāmbar tradition/16 according to the digambar tradition)

Tirthankar Mahāvīr's soul was an angel in the tenth heaven before being born as Prince Vardhaman.

At the appropriate time, as the soul of Bhagawān Mahāvīr entered the womb of mother Trishalā, that night, Queen Trishalā was fortunate to visualize fourteen illustrious, beautiful, lucky, and auspicious, dreams. After witnessing these dreams, Trishalā felt exhilarated and with a heart incorporated with happiness, she rose from her couch and went to her husband. Calm and composed, joining the palms of her hands, she laid the folded hands on her head and narrated the dreams to him. After hearing about these auspicious dreams, King Siddhārtha gathered several scholars to analyze the significance of these dreams.

The fourteen dreams (sixteen dreams per Digambar tradition) that the mothers of all Tirthankars see at the time of conception are explained in brief below and the order shown below is the usual sequence, while there have been exceptions in few cases. For example, Lord Mahavir's mother saw the dream of Lion first, while the Lord Rishabdev's mother saw the dream of Bull first followed by other dreams in that order.

01. Elephant (Gajwar)

It was big, tall and impetuous with four tusks. It was an auspicious elephant, and was endowed with all desirable marks of excellence. It was an enormous elephant possessing all lucky marks, with strong thighs and four mighty tusks who was whiter than an empty great cloud, a heap of pearls, and even an ocean of milk. The exceptional elephant had the capability to utter a fine deep sound like that of thunder from a large rain-cloud.

This dream indicated that she would give birth to a child with exceptionally high character. The four tusks signified that he would guide the spiritual chariot with its four components: monks (Sādhus), nuns (Sādhvis), laymen (Shrāvaks), and laywomen (Shrāvikās).

02. Bull (Vrushabh)

The bull was tame, noble, grand, and shining as bright as an illuminating glory of light and was whiter than the petals of a white lotus. The bull also possessed a majestic and beautiful hump and was covered by fine, bright and soft hair on its body. The bull had a unique structure with several good qualities. Its body was firm, muscular, and well proportioned, its horn were large and sharply pointed and its teeth equal and shining.

This dream indicated that her son would be highly religious and be a great spiritual teacher to all. He would help cultivate the religion.

03. Lion (Sinh)

The lion was magnificent, handsome and playful, whiter than a heap of pearls. It had lovely forearms and a large well-rounded head. Its mouth was adorned with well-set teeth and with lovely lips that were soft and tender as a lotus. This beautiful lion had sharp and glowing eyes like lightening, broad and large thighs, full shoulders, and was adorned with mane of the finest quality of soft white hair. Its protruding tongue, well-poised claws, and long flapping tail truly brought out the beauty of the lion. The Queen saw this lion descending towards her from the sky and entering her mouth.

This dream indicated that her son would be as powerful and strong as the lion. He would be fearless, almighty, and capable of ruling the world.

04. Goddess of Wealth (Lakshmi Devi)

Goddess Lakshmi is the goddess of wealth, prosperity, and power. On the top of Mount Himavat, she was seated on a lotus in the lotus lake, anointed with the water from the strong and large trunks of the guardian elephants. Her face resembled a full moon, and her body was adorned with ornaments made of pearls, emeralds, and jewels which were subservient to the loveliness of her face. She wore a garland of gold and a pair of earrings hung over her shoulders with dazzling beauty. Her lovely eyes were large and pure like water lily. Goddess Lakshmi, a symbol of wealth, prosperity, and power looked dazzling sitting gracefully amidst the lotus lake

This dream indicated that her son would enjoy great wealth and splendor. He would be a Tirthankar, the supreme benefactor of all.

05. Garland (Pushpa Mālā)

A pair of beautiful garlands charmingly interwoven with fresh flowers was descending from the sky. They smelled of mixed fragrances of different flowers. It was white through embellishments of many colorful flowers of all seasons. The whole universe was filled with their sweet and delightful fragrance.

This dream indicated that the fragrance of her son's teachings and messages of compassion and love will spread throughout the universe, and he would be respected by all

06. Full Moon (Chandra)

It was a very auspicious sight. It was a full moon as white as a silver cup, resembling the surface of a well-polished mirror. It made the lilies bloom fully and raised the water of the ocean. The moon was at its full glory. It was as bright as a star. It adorned the night dispelling compact darkness of the wilderness and delighting heart and eyes.

This dream indicated that the child would have a great physical structure and be pleasing to all living beings of the universe. He would help lessen the suffering of all living beings. He would bring peace to the world.

07. Sun (Surya)

The sun was large, red like the Ashoka tree, the adorer of the lotus flowers, the illustrious leader of the troop of planets, the destroyer of night, who disperses evil-doers that thrive at night, who always circles round Mount Meru, whose thousand rays obscure the luster of other lights. The sun was shining to destroy the darkness. It was as radiant as the flames of the forest fire.

This dream indicated that her son would have supreme knowledge and would dispel the darkness of delusions. The teachings would destroy anger, greed, ego, lust, and pride from the lives of all living beings.

08. Flag (Dhwaj)

A beautiful, large flag was flying on a golden pole. It seemed as if it would pierce the brilliant celestial sphere. The flag fluttered softly and auspiciously in the gentle breeze and attracted everyone's attention.

This dream indicated that her son would carry the banner of the religion. He would reinstate the religious order throughout the universe.

09. Vase (Kumbha)

It was a golden vase filled with pure water, marked with many auspicious signs, magnificent, beautiful and stood on lotus shaped foot. It was made up of fine gold and was the abode of happy fortune. It was decorated with a garland of fragrant flowers and excellent jewels, which further illuminated its brightness and brilliant beauty.

This dream indicated that her son would be perfect in all virtues and would be full of compassion for all living beings. He would be a supreme religious personality.

10. Lotus Lake (Padma Sarovar)

It was a vast lotus lake and comprised of thousands of floating lotuses and water lilies that were blooming with the touch of the rays of the morning sun and attracting the swarms of bees with its sweet fragrance. The lake was abounded with aquatic animals and pairs of swans, cranes, ducks and many other birds resorted to its water. On the leaves of its lotuses water-drops sparkled like thousands of shining pearls.

This dream indicated that her son would be beyond worldly attachment. He would help liberate living beings, tangled in the cycle of birth and death.

11. Ocean (Sāgar)

It was a milky ocean white like the mass of moon beams with its water rising in all for directions, and raged with ever-changing and, moving, excessively high waves. It presented a splendid and

pleasant spectacle as it rushed to and from the shore with its wind-raised, and changeable billows, its tossing waves, and its rolling, splendid, transparent breakers. From it issued camphor-white foam under the lashing tails of great porpoises, fishes, whales, and other monsters of the deep. Its agitated waters were in great uproar, occasioned by the vortex produces by the vehemence and force of the great rivers.

This dream indicated that her son would have a serene and pleasant personality. He would achieve infinite perception and knowledge, and will be capable of escaping the worldly life and cycles of birth, death, and misery. He will ultimately reach his highest potential, which is liberation (Moksha)

12. Celestial Plane (Vimān)

It was a celestial plane which resounded celestial music and had pleasant vibe and a spiritual aroma of incense. It shone like the morning sun and had dazzling beauty. Its thousand and eight excellent columns inlaid with the best gold and heaps of jewels diffused a brilliant light like a heavenly lamp. The plane was decorated with divine garlands and curtains with glittering pearls. There the musicians performed their concerts, and the din of the drums, imitating the sound of big and large rain-clouds, penetrated the whole inhabited world.

This dream indicated that all the celestial beings in heaven would respect, honor, and salute her son's spiritual teachings.

13. Heap of Jewels (Ratna Rāshi)

It was an enormous heap of various jewels quite precious and special. This heap of jewel had its base rested on the level of earth and illuminated so powerful and bright that the jewel's radiance traveled as far as the sphere of the sky, resembling Mt Meru.

This dream indicated that her son would have infinite virtues and wisdom and he would attain the supreme spirit.

14. Smokeless Fire (Nirdhuma Agni)

A smokeless fire was a unique dream due to the idea that it is a fire that burns with great intensity, but with no smoke. The fire in vehement motion was crackling from extremely beautiful burning flames. The mass of its flames, which rose one above the other, seemed to interpenetrate each other.

This dream indicated that her son would reform and restore the religious order. He would remove blind faith and orthodox rituals. Furthermore, he would burn or destroy his karmas and attain salvation.

15. Pair of Fish (Minayugal)

This dream indicated that her son would be extremely handsome.

16. Lofty Throne (Simhāsan)

This dream indicated that her son would have a very high spiritual status.

To summarize the indication of all these dreams is that the child to be born would be very strong, courageous, and filled with virtues. He would be very religious and would become a great king or a spiritual leader. He would reform and restore the religious order and guide all the creatures of the universe to attain salvation. He would also be liberated.

04 Ashta Prakāri Pujā / Ashta Dravya Pujā

Jains perform many types of Pujā for various religious and social ceremonies, with each Pujā symbolizing different aspects of the religion. One should understand the meaning and purpose, and reflect upon the proper aspects while performing the Pujā rituals.

In Jain Pujā, we do not offer material to Tirthankars (God) with the desire of getting something in return. The material used is a symbolic representation to acquire virtues and a reflection to improve our self spiritually.

Dravya Pujā and Bhāva Pujā

Obeisance, worship, and devotion to God are done with different types of materials and with spiritual reflection. Use of these materials and recitation of religious sutras constitutes Dravya Pujā, whereas reflection on a Tirthankar's qualities constitutes Bhāva Pujā. The sutras sung while performing Dravya pujā provide the seed thoughts for Bhāva Pujā. The full benefit to the soul occurs through Bhāva Pujā.

“Ashta” means “eight,” “Prakāri” means “types,” and “Dravya” means “material.” Eight types of materials are used in various Jain Pujās.

List of Materials Used In Pujās

Jal (Water), Chandan (Sandalwood), Pushpa (Flower), Dhoop (Incense), Deepak (Lamp), Akshat (White Rice), Naivedya (Sweet), and Fal (fruits).

In both sects, pujās are performed with the same eight materials. It is called Ashta Prakāri Pujā by Shvetāmbar and Ashta Dravya Pujā by Digambar. In some Digambar sub-sects, flowers and fruits are omitted and cloves, pieces of coconut, and colored rice are used in their place.

Ashta Prakāri Pujā of Shvetāmbar Tradition

The first three pujās are called Anga Pujā. They are done by bathing (Abhisheka) the idol, offering Chandan (sandalwood) paste, and Pushpa (flowers). In these pujās, the devotee physically touches the idol. Hence the devotee is required to cover the mouth first and then touch the idol for pujā.

The remaining five pujās are known as Agra Pujā. They are done in front of the idols using Dhoop (incense), Deepak (lamp), Akshat (rice), Naivedya (sweets), and Fal (fruits). The idol is not touched in these pujās, so there is no need to cover the mouth. Both male and female members can perform these eight pujās.

Ashta Dravya Pujā of Digambar Tradition

In the Digambar tradition, Jal pujā is done by bathing (Abhisheka) the idol. This is the only pujā in which the idol is physically touched. Only male members perform this pujā. The mouth is not covered, unlike Shvetāmbar tradition.

The remaining seven pujās are done in front of the idols. Both male and female members of the sect can perform these pujās. Digambers do these Pujās in a different order. The attached table explains the order of Shvetāmbar and Digambar Pujā.

Summary

This chart shows the eight items and their significance for various Shvetāmbar and Digambar pujā.

S*	D*	Offering	Alternate Offering	Significance	Benefit
1	1	Jal (Water)	Same	Purity	Give up desires, anxieties, disappointments, and sorrows.
2	2	Chandan (Sandalwood)	Same	Knowledge/Tranquility	Give up passion of anger
3	4	Pushpa (Flower)	Yellow Rice (saffron colored rice)	Good Conduct	Give up passion of deceit
4	7	Dhoop (Incense)	Same	Life of a monk	Stopping the cycle of birth and death.
5	6	Deepak (Lamp)	Yellow coconut (saffron colored)	Pure consciousness	Removing the darkness of ignorance from the inner self

6	3	Akshat (White Rice)	Same	Pure Soul	Give up passion of pride
7	5	Naivedya (Sweet)	White coconut	Attain supreme Soul (digambar) Detachment to tasty food (Shvetambar)	Give up the passion of greed
8	8	Fal (Fruits)	Dry Fruits	Moksha (Salvation)	Attain Moksha (Salvation)
	All	Arghya Pujā*	Arghya Pujā (Āshikā) (Mixture of all eight substances)	Eternal state of absolute perception, absolute knowledge and absolute bliss	

In the Digambar tradition, cloves or sandalwood dust representing Dhoop, is offered to destroy all the eight karmas.

*Arghya / Āshikā pujā is performed only in the Digambar tradition

05 Special Pujas

Simple daily Pujās or special occasion pujās involve offering of the same eight materials in both traditions. Examples of special Pujās are:

1. Snātra Pujā:

It symbolizes bathing of the new Tirthankars by devas and devies over Mountain Meru. It is always performed prior to any pujā, Pujan, on birthday celebrations, during opening of new business, and housewarmings etc.

2. Pancha Kalyānak Pujā:

This pujā commemorates the five great events of the Tirthankar's life. Basically in this pujā, Pandit Virvijayji has praised Lord Shankheswar Parsvanath. This pujā is performed during any good event. Five Kalyanks are Conception, Birth, Renunciation, Omniscience, and Moksha.

3. Antarāy Karma Pujā:

There are eight pujās, very much like daily Ashta Prakari Pujā. In these pujās, how different persons created the Antarāy Karmas and how they were able to remove those obstacles after performing these pujās is mentioned.

4. Navvānu (99) Prakari Pujā:

This puja is performed to praise the greatness of Siddhāchal Mahātirtha, the place where our first Tirthankar Lord Rishabhdev visited '99 Purva' times.

Other Shvetāmber Pujās:

Vāstu Pujā, Navpad Pujā, Bārvrata Pujā, Sattarbhedi Pujā

Other Digambar Pujās:

Digambar Parva Pujas, Das Lakshan Pujā, Solahkaran Pujā, Nirvānkheta Pujā

06 Pujan

Pujan is a lengthy ritual that almost lasts a whole day and is performed by very learned persons and involves many people in ceremony. Those are done occasionally like during new temple opening ceremony, after someone's special penance like Varsitap etc. Examples are:

Siddhachakra Pujan, Bhaktāmar Pujan, Shāntisnātra Pujan, Rishimandal Stotra Pujan

D03 - Going to the Temple (Shvetāmbar & Digambar Tradition)

01 Introduction

Idol worship is known to mankind for many centuries. It is an integral part of worship for many religions and in particular the Eastern religions. It is a prominent feature of the path of devotion. Devotion is that state of mind when all the energies of the mind and all the organs of knowledge and action are directed to the Supreme Being. Worship or prayer is meaningful only when it is an integral part of mind, thought, and action. It is very desirable that the worship is spontaneous and flowing from the heart but for many people organized or formal worship is necessary and beneficial.

One can pray at anytime, anywhere. But a special sacred place, set aside just for worship, is the temple. In Indian language it is called Mandir, and particularly in Jain tradition it is called Derāsar. The Jain temple is perhaps most accurately viewed as replica of the Samavasaran. The layman comes near as though he were actually approaching the place where a living Jina sits, bathed in omniscient glory, preaching to Sangh. The Jina idol image itself is being used as a tangible aid to visualization of such a sacred being, thereby one can hope to awaken his soul.

Looking at Tirthankar's idol in a meditative posture with calm and serene face reminds us of His attributes of compassion and detachment. The image of Jina is seen as merely an ideal, a state attainable by all embodied souls. Looking at the pure state of the Tirthankar reminds us to think about our inner pure state and to strive to achieve the same. Going to the temple regularly can bring awareness in our thought and action.

Because it is a sacred place, there are special rules one should follow while in the temple.

02 Recommendations

Here are the recommendations to be taken in respect of worship.

01. Bathe prior to performing puja. Do not wear leather or silk clothes and pearls during puja and other religious rituals. Silk is made by killing millions of silk worms. Pearls are derived by killing oysters. Wear clean (recently washed) clothing and do not eat or use restroom after putting on the clean clothes. Shoes must be removed outside of the temple.
02. You must respect the idols of Tirthankar Bhagwān as though they were alive. Marks of Chandan from the idols should be cleaned by gently using a wet cloth. To clean the idols thoroughly you may use a soft brush. In case, the idol has to be carried from one place to another; it should be carried in reverence by holding it upright with the support of both hands beneath it.
03. Use only clean water without adding milk in Jal (Abhisheka) puja. However if one desires to symbolize Kshira Samudra water (white color water), one may grind some almonds to mix with the water.
04. Do not use dairy products (milk, ghee, sweets made from dairy products) in puja. The highest cruelty to cows and calves exist on modern dairy farms and associated industries. Use vegetable oil instead of ghee for Devo.
05. To minimize the violence, the flowers selected should have naturally fallen down (a clean sheet be laid under the plant the night before), and should not be plucked from plants for this purpose. The buds of the flowers should not be removed. When making a garland of the flowers, a needle should not be used for stringing them together, and they should not be washed.
06. Do not use silver or gold foil (varakh) for idol decoration. Production of Varakh mostly involves use of cow intestines. There are many other cruelty-free products available in Jain temple supply stores that can be used to decorate the idols. The flowers, the decorations, and the sandalwood paste should be kept on a clean plate and should not be allowed to fall to the ground. In case they do fall, they should not be used in Pujā.
07. Cover your nose and mouth with the handkerchief while preparing the sandalwood paste and also during Jal, Chandan, and Pushpa puja. The handkerchief should be folded four times such that it has eight layers.

08. While reciting Chaitya-vandan, you do not disturb the concentration and devotion of others and you should not engage in any other activities, including forming the swastika from rice.
09. When you leave the temple, you should not turn your back towards the idols of Arihantas. Rather, you should walk backwards a few steps first and then leave.

If the production of the puja materials involves violence to mobile living beings (two to five sensed living beings), then Jain scriptures prohibit all use of such materials.

03 Shvetāmbar Tradition Puja

Upon first sight of the idol of Tirthankar Bhagawān you should bow down with folded hands and recite, 'Namo Jinānam (I bow down to Tirthankar Bhagawān)' Upon entering Derāsar, you should ring the bell softly and then perform ten specific rituals called Dasha-trik as described in detail below.

Dasha-trik (Ten Rituals of the Temple)

01	Nissihī	Renunciation
02	Pradakshinā	Circumambulation - going around the Jin's idol
03	Pranām	Salutation
04	Pujā	Worship
05	Avasthā-chintan	Contemplation upon the various states of a Tirthankar
06	Dishātyāg	Concentration only on Jin's idol
07	Pramāṛjana	Cleaning the floor before sitting down
08	Ālambana	Mental support
09	Mudrās	Postures for meditation
10	Pranidhāna	Meditation

1. Nissihī (Renunciation):

Nissihī means renunciation (giving up). It is said three times in the temple:

The first Nissihī is said while entering the temple to discard all the thoughts relating to worldly affairs (Samsār).

Having entered the temple, it is the duty of the laypeople to make sure temple management is running smoothly. One may help to clean the temple. After having taken care of such duties, the second Nissihī is said while entering the actual area of the Jin idol sanctum (Gabhāro); to keep aside thinking of such things as the cleaning of the temple and its management.

The third Nissihī is said right after finishing worship with the physical substances (Dravya-puja) and at the beginning of the internal devotional worship (Bhāvapujā/ Chaitya-vandan) to renounce even our own self for the duration of Chaitya Vandan.

2. Pradakshinā (Circumambulation):

You circumambulate (go around in a circle) the Jin idols three times, from the left to the right, keeping the Jin idols on your right side. The circumambulations remind you that there are three remedies to overcome attachment and hatred and to attain liberation:

Samyag Darshan	Right Faith
Samyag Jñān	Right Knowledge
Samyag Chāritra	Right Conduct

For eternity, we have been revolving in the cycle of birth and death. When we obtain these three jewels of our faith in the teachings of the Jin, obtaining knowledge about the self as experienced and explained by the Jin, and instill these teachings into our behavior, our liberation becomes a certainty. We reflect upon these lines as we circumambulate around the idols.

3. Pranām (Salutation):

We bow down to the idols of Tirthankars three times.

The first salutation is offered either when you see the Shikhar, or when you see the idols of the Tirthankars (usually at the time of entering temple), by placing the folded hands over the slightly bent forehead and saying Namō Jinānam. This is called Anjali Baddha Pranām.

The second salutation is done with folded hands and bowed body as you enter the sanctum (Gabhāro - place of idols). This is called Ardhāvanat Pranām.

The third salutation is done while touching the ground with five body parts (2 knees, 2 hands, and the forehead) before performing Chaitya-vandan / Bhāvapujā (internal devotional worshipping). This is called Panchānga-pranipāt Pranām or Khamāsamanu.

4. Pujā (Worship):

Tirthankar Bhagawān's Pujā is done with different types of materials and with spiritual reflection. The worship is offered in three different ways:

The first worship is called Anga-pujā. This is done by anointing the different parts of an idol of Arihanta with water, sandalwood paste, and a flower.

The second worship is called Agra-pujā, which is done by placing incense, a lamp, rice, fruit, and sweets in front of idols.

The first and second worships together make Ashta-prakāri Pujā (worship using eight various materials). Collectively, these two Pujās are called Dravya-puja (physical worship).

Use of these materials and recitation of religious sutras constitutes Dravya Pujā, whereas reflection on a Tirthankar's qualities constitutes the third worship called Bhāva Pujā.

The third worship is Bhāvapujā and is done by performing Chaitya-vandan. The sutras sung while performing Dravya Pujā provide the seed thoughts for Bhāva Pujā. The associated outside activities are simply to strengthen internal devotional thought process. The full benefit to the soul occurs through Bhāva Pujā.

Pujā Materials

The materials (flowers, water, lamp, fruits) used in pujā involve some violence to one-sense living beings. Hence, Jain ascetics who live totally nonviolent lives and do not possess any material items that they can use in pujā. So they do not perform any Dravya pujā. They engage in spiritual reflection and only do Bhāva Pujā.

However, the Dravya pujā is meant for laypeople. Commonly, laypeople spend most of their time in fulfillment of social obligations, personal enjoyment, accumulation of wealth and power, and gaining better social status. Pujās and other temple related rituals help laypeople to move from their routine social life to a spiritual life. In the initial stage of spiritual development, a person needs religious symbols such as a Tirthankar idol to pray, and offering of pujā materials. Hence minimum violence to one-sensed living being is accepted for the laypeople for their spiritual progress. However, one should use proper wisdom to limit the quantity and usage of flowers, water, fire (Deepak, Dhoop), fruits, and sweets in pujā rituals and also in daily life to minimize the violence to one-sensed living beings.

With regards to offering flowers, it is suggested that a clean sheet be laid under the (flower) plant the night before and only naturally fallen flowers be used in pujā offering. This method minimizes the violence and limits the quantity of flowers used in pujā.

If the production of the puja materials involves violence to mobile living beings (two to five-sensed living beings), then Jain scriptures prohibit all use of such materials even by Jain laypeople. Jainism is a rational religion. The scriptures provide the fundamental principles of truth. The implementation of such principles varies with respect to time, place, and circumstances. We need to evaluate our past tradition based on the current environment in which we live.

Ashta Prakāri Pujā (Eightfold worship):

“Ashta” means “eight,” “Prakāri” means “types,” and “Dravya” means “material.” Thus the Ashta-prakāri Pujā is done by offering eight different types of substances during worship. All substance represents various devotional thoughts of a devotee. Internal devotional worship is reflected within. In Jain Pujā, we do not offer material to Tirthankars with the desire of getting something in return. The material used is a symbolic representation to acquire virtues and a reflection to improve our self spiritually. One should reflect on such aspects while performing the Pujā rituals. There are different types of Pujā being performed for various religious and social ceremonies. This puja is performed daily and is included in all other Pujā. The following eight materials are used in performing Pujā.

1. Jal (Water) Pujā:

My soul, a Kalash made of knowledge,
I fill, with the water of equanimity.
And as I bathe the Arihanta,
My karmas are washed away.

My soul is a Kalash (a small pitcher used to bath the idol) of knowledge, which is full of equanimity representing water. As I bathe the idol of Arihanta, I pray that let the impurities of my Karma wash away from my soul.

Water also symbolizes the ocean. Every living being continuously travels through the ocean of birth, life, and death. This Pujā reminds us that one should live life as pure as water with honesty, truthfulness, love, and compassion towards all living beings. This way, one will be able to cross life's ocean and attain liberation.

2. Chandan (Sandal-wood) Pujā:

He whose face beams of the tranquility within
The one whose very nature is tranquil
To that Arihanta I worship
To make my soul tranquil.

To attain tranquility in our soul we worship the idol of Arihanta with the sandalwood paste because Arihanta is the supreme example of tranquility and his face is also tranquil.

Chandan symbolizes tranquility (calmness) in our soul. Chandan mixed with water is offered to subside the suffering of the world. During this Pujā one should reflect on Samyag Jñān. Samyag Jñān means proper understanding of reality that includes Soul, Karma, and their relationship. Jainism believes that the Path of Knowledge is the main path to attain liberation.

Places of Pujā	Recitation Mantra
1. Right Toe, Left Toe*:	Namo Arihantānam
2. Right Knee, Left Knee:	Namo Siddhānam
3. Right center of Arm, Left Arm:	Namo Āyariyānam
4. Right Shoulder, Left Shoulder:	Namo Uvajjhāyānam
5. Top of Head (center):	Namo Loe Savvasāhūnam

- | | |
|------------------------|---------------------------|
| 6. Center of Forehead: | Eso Pancha Namukkāro |
| 7. Center of Throat: | Savvapāvappanāsano |
| 8. Center of Chest: | Mangalā Nam Cha Savve Sim |
| 9. Navel: | Padhamam Havai Mangalam |

Notes

Right and Left sides mentioned here are of the idol or Murti and not of the person doing puja

Right Toe is on the opposite side the Right Knee, Arm and Shoulder of the idol

Do not put Chandan on the palm or any other body parts of the idol

Use the ring finger of the right hand for chandan puja. The finger nail should not touch the idol.

Significance of Nav-anga Pujā

Toes	Oh! Arihanta, you traveled great distances by foot to preach to the ignorant souls and to show them the right path of life. I therefore worship your feet. I wish for that kind of strength so that I can also bring righteousness for others and myself.
Knees	With the help of these knees you stood motionless in meditation for days and achieved omniscience. By worshipping your knees I also wish to find the strength to meditate.
Forearm	Even though you had all the amenities and riches, you gave away everything with these hands, to realize your true self and to show the right path to mankind. All living beings were safe at your hands, as you promised them safety. By worshipping your hand, I wish I do not get attached to material wealth, and I promise nonviolence towards all living beings.
Shoulders	Even though you possessed the strength, you never misused it and never had pride. Your strength also carried the burden of saving others. Likewise, I wish I never become proud and I am able to carry responsibilities.
Head	Bhagawān, you were always absorbed in self-realization and in the betterment of all living beings. I wish to have the ability to think about wellbeing of others. Siddha-shilā is located on the top of the universe. By worshipping the head, I wish to reach Siddha-shilā.
Forehead	Because of Tirthankar Nām-karma, all three worlds pray to you. You are the crown jewel of three worlds. You were able to endure pleasure and pain equally. Worshipping your forehead will bring good qualities to me.
Neck	With your soothing and sweet speech, you touched so many lives and helped them realize their own selves. Let my speech work for the good of others.
Heart	Oh! Vitarāga Bhagawān! your heart is full of amity, compassion, and mercy. Likewise, I wish my heart be full of these virtues.
Navel	The navel is the center for concentration of the mind during meditation. I wish to attain the highest form of meditation to realize the self, as you did. I wish for that strength by worshipping this navel of yours

3. Pushpa (Flower) Pujā:

Perfumed, a flower in full bloom I hold;

For this Pujā, which destroys the misery of birth.

Just as a bee hovers around the flower;

To be around you always,
I ask that Samyaktva be imprinted upon me.

By offering fragrant and unbroken flowers to Arihanta we reflect upon to live our life like flower. Pushpa symbolizes conduct. Our conduct should be like a flower, which provides fragrance and beauty to all living beings without discrimination.

4. Dhoop (Incense) Pujā:

Meditation illuminates the dense darkness,
Just as I offer the incense before the beautiful eyes of the Jin;
Driving away the bad smell of wrong faith,
The innate nature of the soul emerges

By placing incense (Dhoop) on the left side of the idol, we initiate the upward meditation to destroy the bad odor of Mithyātva (false faith) and manifest our pure soul.

Just as the fragrant smoke of the incense goes upwards, we should begin our ever progressive spiritual journey leading to the top of the universe, the Siddha-shilā. Just as the incense removes the bad odor, we should remove false faith (Mithyātva). Dhoop also symbolizes an ascetic life. While burning itself, Dhoop provides fragrance to others. Similarly, true monks and nuns spend their entire life selflessly for the benefit of all living beings. This Pujā reminds us to thrive for an ascetic life, which ultimately leads to liberation.

5. Deepak (Lamp) Pujā:

Like a lamp, help us distinguish between good and bad
To avoid sorrow in this world and
One day, my internal lamp of knowledge will
Illuminate the entire universe

The flame of a lamp (Deepak) represents a Pure Consciousness, or a Soul without any bondage, a Liberated Soul. When we light the lamp in the right manner, our miseries get destroyed. As a result, we get the knowledge in the form of Keval-jñān, which illuminates the whole universe.

Deepak symbolizes the light of knowledge. Deepak pujā is offered on the right side of the idol to destroy the darkness of ignorance and false beliefs. The ultimate goal of every living being is to be liberated from karma. To be liberated from Karma, one needs to be free from all vices such as anger, greed, ego, deceit, attachment, hatred and lust. By doing this Pujā one should strive to follow the five great vows: Non-violence, Truthfulness, Non-stealing, Chastity and Non-possession. Ultimately proper conduct coupled with right faith and knowledge will lead to liberation.

6. Akshat (Rice) Pujā:

Pure unbroken Akshat I hold
And draw this large Nandāvarta
In the presence of my lord,
I wish all my worldliness
Will destroy indefinitely

By offering pure and unbroken rice grains in the form of Nandāvarta, we meditate in front of Arihanta, keeping all our worldly attachments away.

The rice grain without the husk, called Akshat, is a kind of grain that does not germinate. One cannot grow rice plants by seeding this type of rice. It symbolizes the last birth. By doing this

Pujā one should strive to live life in such a way that at the end of this life one will be liberated and not born again.

7. Naivedya (Sweet) Pujā:

Many a times I have gone hungry
O Pure One! Without a trace of desire,
Do satiate me eternally.

In the course of the cycle of birth and death, I have remained hungry many times but that was transitory. O! Arihanta! give me the permanent state where there is no desire of food.

Naivedya symbolizes tasty foods. By doing this Pujā, one should strive to reduce or eliminate the attachment to tasty food. Healthy food is essential for survival; however, one should not live to eat tasty foods. The ultimate aim in one's life is to attain a state where no food is essential for one's existence, and that is the life of a liberated Soul, who resides in Moksha forever in ultimate bliss.

8. Fal (Fruit) Pujā:

Just as Indra and other Devas
Out of their extreme love for you,
I bring along 'fruits' to worship. Upon meeting you, O Supreme soul,
I renounce worldly aspirations and desire only Moksha as the fruit of all my actions.

For the Pujā of Arihanta, the Supreme Being, heavenly gods bring fruits with devotion and ask for the Moksha, the ultimate fruit.

Fruit is a symbol of Moksha or Liberation. If we live our life without any attachment to worldly affairs, continue to perform our duty without any expectation of rewards, truly follow an ascetic life, and have love and compassion towards all living beings, we will attain the fruit of Moksha or Liberation. This last Pujā symbolizes the ultimate achievement of our life.

The main purpose of Pujā is that by reciting the virtues of the Tirthankar we remind ourselves that we also have the same virtues, and that by taking the path of the Tirthankars we can also achieve Nirvana.

5. Avasthā Chintan (Contemplating On The Different States of Arihanta):

After completing the external worship, you must carry out this contemplation. The male should stand on the right side of the idol of Arihanta (that is the left side while facing the idol) while the female should stand on the left side (that is the right side while facing the idol). Now you should contemplate on the three different states that Arihantas went through. They are

Pindastha Avasthā	ordinary embodied souls
Padastha Avasthā	omniscient embodied souls
Rupātita Avasthā	liberated souls

Pindastha Avasthā:

In Pindastha Avasthā you contemplate on Arihanta's:

1. Janmāvasthā (as a child):

Oh Lord, during your third previous life, you attained Tirthankar Nām Karma due to compassion and intense desire for spiritual upliftment of all living beings. When you were born, all of 56 female angels of directions and 64 Indras celebrated birth rituals to you. It was your greatness and humbleness that even at such an occasion, you did not feel proud of what was happening around you. Your loftiness is blessed.

2. Rajyāvasthā (as a prince):

Oh Lord, you were a Prince. You had princely power and grandeur, and yet you were neither attached to them nor felt hatred about them. You were like a Yogi who is detached. Glory to your renunciation.

3. Shraman-āvasthā (as a Sādhu):

Oh heroic Lord, you renounced worldly power and luxury without any hesitation and became a Sādhu. You carried out heroic endeavors for the attainment of spiritual elevation, bearing the most bitter obstacles and calamities. At times you carried out incomparable and arduous spiritual austerities and penance. You stood for days absorbed in deep meditation. By doing so, you destroyed all the Ghāti Karmas. Glory to your austerity. Glory to your bravery. Glory to your tolerance.

Padastha Avasthā:

For Padastha Avasthā, you contemplate on the state of life as a Tirthankar.

Oh Tirthankar, you have 34 Atishaya (unique characteristics). Oh Tirthankar, you established a Tirtha, the four-fold Jain Sangh. Oh Tirthankar, you explained the noble doctrines of Jiva Tattva (living substance) and Ajiva Tattva (Non-living substance) of the universe. You showed the path of salvation comprised of the right faith, right knowledge, and right conduct. You expounded the immortal philosophical doctrines like Anekāntavāda (multiplicity view points), Syādvāda, and Naya.

Rupātita Avasthā:

Here, you contemplate on the pure form of Jin.

Oh, Paramātmā (supreme being)! You have totally destroyed all your Karma, and you have become bodiless, pure, awakened, liberated, and perfect. Having attained this state, you possess infinite knowledge, infinite perception, infinite bliss, and infinite energy. You possess countless virtues. Your state is absolutely free from impurities, distortion, and agitation. In this state, death, disease, distress, or poverty, and all other adversities do not exist.

6. Dishātyāg (Concentrate Only On Jin's Idol):

Now you should prepare for the Bhāvapujā (internal worship), known as Chaitya-vandan. You should not be distracted by anything. Your eyes and mind should concentrate on the idol and you should not look in any other direction like up, down, sideways, or behind.

7. Pramārjana (Cleaning The Ground Before Sitting Down):

Before sitting down for Chaitya-vandan you should clean the ground three times with your upper cloth, so that no small insect may be hurt by you sitting there.

8. Ālambana (Support):

Having sat down, you must keep three supports in your mind: (1) the idol of the Lord, (2) the sutras you recite, and (3) their meanings. Now, you should concentrate only on these three things.

9. Mudrā (Posture):

Various specific postures described in scriptures are very much necessary to attain sublime concentration during Chaitya-vandan.

Yoga Mudrā:

During Chaitya-vandan and the recital of the sutras, you must sit upright with both palms together and the fingers of one hand in the spaces between the fingers of the other hand, with the elbows to the sides of your stomach.

Muktā-shukti Mudrā:

You must keep your hands in the posture of an oyster shell, with both hands together so that there is a space between the two palms where the fingers meet. This posture is used at the time of recitation of the sutras Jāvanti Cheyi Ayam, Jāvanti Kevi Sāhu, and Jai Viyarāya.

Jin Mudrā:

At the time of Kāyotsarga, you stand up in such a way that there is a distance of 4 inches between your two feet at the toes in the front while the distance between two heels must be less than four inches. Your hands should be hanging down. Your eyes should be fixed on the tip of your nose. Jin stood in Kāyotsarga with this posture.

10. Pranidhāna (Remain Meditative):

You should engage your mind, speech and bodily senses in Chaitya-vandan. By the correct bodily postures and senses focused on the Bhāva Pujā, by correct pronunciation of sutras, and by focusing your mind on Chaitya-vandan and not letting it wander, you have accomplished the final procedure of Pranidhāna.

Members of some Jain sects e.g. Sthānakavāsi and Terāpanthi do not worship in a temple.

04 Digambar Tradition Pujā

Every idol-worshipping religion attaches great significance to Pujā of the idol and corresponding rituals. A person feels gratified and experiences great joy upon catching a glimpse of the idol, which he/she adores the most.

Six Daily Essentials for Jain Householders as per Digamber Tradition:

Dev Pujā	Worship of Supreme Soul
Guru Upasti	Respecting Guru
Swādhyāy	Study of Scriptures
Saiyam	Discipline
Tap	Penance
Dāna	Charity

Dev Pujā

Dev Pujā is the foremost of the essentials for Jains. Pujā is usually done in the presence of an idol and with some offerings (Dravya Pujā), but it can also be done in the absence of an idol and with no material offerings (Bhāv Pujā). Pujā is usually performed in the temple before an idol of an Arihanta, but it can also be performed at home with or without an idol.

Before visiting the temple, a person must take a bath and put on washed clothes, which are usually kept in the temple for this purpose. While going to temple, utmost care should be observed that no living beings are harmed due to one's carelessness. Before entering the temple one must wash his hands and feet. As he enters the temple hall, he should ring the bells slowly to wake your inner powers.

As one enters into the temple, one should chant:

Nissihī, Nissihī, Nissihī

Om Jai Jai Jai

Namostu, Namostu, Namostu

One then recites the Namokār Mantra three times and bows before the idol. He then walks around the vedi or alter in a clockwise direction three times. He then sits in front of the image and, using rice grains, forms a swastika representing four destinies, three dots above it representing a means to escape them and a crescent moon on the top representing ultimate abode of the liberated souls. By forming these symbols prior to actual worship one shows that this Pujā has as its ultimate purpose the attainment of liberation. He then enters the Gabhāro for Pujā.

List of Digambar Pujā Rituals

Abhisheka or Prakshāl (Anointing the Idol and then wiping the idol clean – Prakshalan)

Pujā Prārambh

Ahavānan and Sthāpana

Main Pujā with eight dravyas

Jaimālā

Shānti Path

Visarjan

Ārti

1. Abhisheka

Bathing the idol is called Abhisheka and is usually done with pure water. On certain occasions, people perform the Panchāmrit Abhisheka, which consists of five substances (dravyas): water, milk, curd, sandal water, and ghee. However, seeing the way in which milk is obtained these days, one should not use milk and its products in Pujā.

The main purpose of the Abhisheka is to purify our soul and mind. It also serves the purpose of keeping the idol clean. Various prayers praising the virtues of Arihanta are recited during this pujā. It reminds us of Indra's immense joy as he was bathing the newborn Tirthankar on Mount Meru. We pray to God to remove all evil thoughts, desires, passions and worldly attachments so that what remains of us will be pure self.

After bathing, the idol is dried with clean cloth. This is called Prakshalan. At this time one recites the prayer "Prabhu Patit Pāwan".

2. Pujā - Prārambh

In this ritual, one recites the Swasti Mangal Stotra.

3. Ahavānan and Sthāpana

In this ritual, one does the invocation and enshrinement of the Dev (deity) whose puja needs to be done.

4. Main Pujā

The main pujā is done with eight substances (Ashta_dravya). In some digambar sub-sects lamp, flowers, and fruits are replaced with pieces of coconut, colored rice and cloves.

1. Jal Pujā:

In this pujā, pure water is offered to rid oneself of the cycle of birth, aging, and death (Janma Jarā Mrutyu Vināshanāya). Every living being continuously travels through the miseries of birth, life, and death. The Jal reminds us to live our life as pure as water; this way one will be able to attain Moksha.

2. Chandan Pujā:

In this pujā, sandal wood powder or saffron mixed in water is offered to subside the suffering of the world (Samsār Tāp Vināshanāya). The very nature of Chandan (sandal) is to overcome our miseries thru knowledge of our religion.

3. Akshat Pujā:

In this pujā, white washed rice without husk (called Akshat) is offered which symbolizes the end of the birth, life, and death cycle (Akshaya Pada prāptaye) just as white rice cannot be planted for rice plant (cannot be germinated).

4. Pushpa Pujā:

In this puja, flower or saffron colored rice is offered. Flower symbolizes passion and sensual pleasure. offering the flower means abandoning all passions, which are the root cause for the accumulation of Karma (Kāma_vāsanā Vināshanāya).

5. Naivedya Pujā:

Naivedya symbolizes tasty food. In this puja, small white pieces of coconut representing tasty food are offered. It signifies the desire of the person doing puja to be able to reduce or eliminate desire of food (Kshudhā rog Vināshanāya). The ultimate aim of one's life is to avoid the need for any food at all by attaining nirvana.

6. Deepak Pujā:

In this puja, lamp (diyā or deepak) is offered to destroy the darkness of ignorance and false beliefs (Mohāndhakār Vināshanāya). Most of the time saffron colored pieces of coconuts are used to represent lamp.

7. Dhoop Pujā:

In this puja, cloves or sandalwood dust representing Dhoop is offered to destroy all the eight Karma (Ashtakarma Vināshanāya).

8. Fal Pujā:

In this puja, shelled almonds or coconut representing fruits are offered. Fruit symbolizes nirvana or Moksha, which is the ultimate goal of every living beings in the universe (Moksha Phal Prāptaye).

Arghya Pujā

Arghya puja is performed at the end of the Pujā with the mixture of all eight puja substances (dravyas) for attaining everlasting Siddha-pada (Anarghya Pad Prāptaye). It is also called Āshikā puja. The Āshikā is a small plate with a holder that is used to place the cloves or Pushpa (yellow rice) during invocation. Nine full cloves or nine unbroken rice grains are taken in the left palm. Each time the Mantra for Sthāpanā. Āhawānan, and Sannidhikaran are chanted, three Pushpa or cloves, with the head pointing forward are held between the right ring finger and the thumb and are placed on the Āshikā.

5. Jayamāla (Adoration)

In this ritual, one recites the virtues of the Tirthankar Bhagawān. In Jayamāla, the garland of victory, one repeats the names of all twenty-four Tirthankar, sits in silence for a few moments, and then chants the Namaskār litany. While reciting his virtues, one is also reminded that our soul possesses similar virtues and is capable of attaining Moksha by getting rid of Karma.

6. Shānti Path

Essentially wishing peace and happiness for all the living being by reciting peace prayer (Shānti Path).

7. Visarjan

This ritual concludes the puja. Here one prays to all of the celestials beings present during the puja to return to their respective places and asking for their forgiveness for any mistakes or negligence committed during the Pujā.

8. Ārti

Ārti of Pancha Paramesthi or Tirthankar is recited with waving of lamp to end the puja.

Following the Ārti, one reads scripture (Swādhyāy) and does meditation. Swādhyāy is also built into the Pujā; carefully reciting the Pujā can lead to better understanding of the concepts of Jain philosophy.

Although Pujās are usually directed to Tirthankars, regular worshiping of the Jain scriptures (Dev Shāstra Guru Samuchchaya Pujā) is also part of the daily puja. Also certain types of Pujās are associated with special occasion or festivals, which helps to strengthen our belief in our religion.

List of various Pujās performed in Digambar Traditions

Pancha Kalyānak Pujā, which adores the five Kalyānaks of Tirthankars

Pancha Paramēsthi (Arihanta, Siddha, Āchārya, Upādhyāy, and Sādhu) Pujā

Jin Dharma, Jin Āgam, Jin Chaitya and Jin Chaityālaya Pujā

Nav Devtā Pujā, a prayer to the nine religious leaders

Das Laxan Pujā, which adores the ten great virtues of ascetics

Ratna_traya Pujā, which adores the path of liberation

Deevāli Pujā, which celebrates the Nirvana Kalyānak of Lord Mahāvīr

Sohlākaran Pujā

Dhoop_dashmi Pujā

Rakshābandhan Pujā

The whole purpose of pujā is that by reciting the virtues of the Tirthankar, we also remind ourselves that these same virtues are also possessed by us and that by taking the path of the Tirthankars, we can also achieve the liberation.

D04 - Importance of Proper Performance of a Ritual

As per Jain literature, sutras are to be recited in certain physical postures along with proper reflection in order to obtain spiritual benefit from a particular ritual. Both physical postures and internal reflection are the various forms of Yoga. In general, Yoga is defined as that which connects with the soul or leads to absolute emancipation or liberation.

Jain rituals are practiced using two forms of Yoga namely; Kriyā Yoga and Jñāna Yoga.

01 Kriyā Yoga

During the ritual, we recite sutras and perform activities in certain physical posture known as Kriyā Yoga. It is of two kinds:

1. Āsana Yoga (Physical Posture)

The proper physical postures nurture and strengthen the different thoughts and feelings in our pursuit for liberation.

2. Varna Yoga (Pronunciation of Sutra)

The proper pronunciation of the phrases and words which lend strength and fortify the feelings and thoughts will help in achieving absolute liberation.

Āsana Yoga and Varna Yoga together express the positive energy and vibrations of a soul (Atma) in the external form. They become the source of the destruction of Karma and the generation of virtuous qualities. These two states of physical postures are also known as Kāya Yoga.

02 Jñāna Yoga

The knowledge about the ritual along with the proper internal reflection during its performance is called Jñāna Yoga. It instills the feelings and thoughts as per the meaning of the ritual and absorbs it in the consciousness.

Jñāna yoga is of three forms: Artha Yoga, Anālambana Yoga and Nirālambana Yoga. These are, in fact, the three states of activities of mind (Mano Yoga).

1. Artha Yoga (Meaning)

To absorb the meaning of the phrases properly in the consciousness while pronouncing them.

2. Ānalambana Yoga (Feelings)

Generating thoughts and feelings based solely on the phrases and their meaning.

For example: - When offering salutations; to utter the word "Namo" combined with the salutation posture and to deeply feel the thought of complete surrender to the teachings of Tirthankars with the "help" of the word and its meaning.

3. Nirālambana Yoga (Pure Meditation)

To elevate the mental conscious condition of Ālambana yoga to a point where even the external awareness of the word and its meaning merges with the consciousness, thereby no external reliance remains.

All these five Yogic forms of Kriyā Yoga and Jñāna Yoga together, are critical to the proper performance and execution of a religious ritual. These lead to the purification of the soul and manifest its unlimited powers.

D05 - Six Āvashyakas (Six Essentials and Daily Observances)

01 Introduction

Jainism is a very practical religion, which helps us in every day affairs of life. Jainism has to be practiced and lived. Jain ethics is meant for all men and women in every walk of life. Contemplation of the soul is the main part of Jainism. Contemplation of the soul includes thinking, analyzing, and meditating as a part of the right conduct.

The rituals are interwoven in the daily life of a pious Jain. Going to the temple, listening to the Guru, practicing vows, giving alms to Sādhus, performing Sāmāyika for equanimity, performing Pratikraman for introspection, practicing nonviolence, carrying out charitable acts, living an honest life and many similar acts constitute the daily rituals of a Jain.

Jainism believes that from time immemorial, every soul is full of impurities. The soul, in its pure form, has infinite perception, infinite knowledge, infinite vigor, and infinite bliss. These attributes are not realized by a worldly soul because it is smeared with karmas. The karmas are mainly due to Mithyātva (Ignorance) and four Passions / Kashāyas (anger, ego, deceit, and greed). Tirthankars have expounded on many ways to free us from these four Kashāyas to attain Moksha. One of the ways is a daily practice of six Āvashyakas (essentials). Practicing six essential rites with true faith helps us progress spiritually. These six essential rites are to be practiced daily and regularly by all Jains.

These practices free the human mind from negative thoughts of attachment and hatred and enhance the soul's spiritual progress, ultimately leading to liberation. Ancient Jain literature defines six such activities.

Jainism advocates the performance of six essential daily observances by its followers. Both Digambar and Shvetāmbar traditions have six essentials but there exist some differences.

02 Six Essential Observances of Shvetāmbar tradition

Sāmāyika	To remain calm and undisturbed in a state of equanimity and with oath of non-violence for 48 minutes.
Chauvisattho	To pray and appreciate the qualities of the twenty-four Tirthankars.
Vandan	Devotion and service to Guru Maharaj (ascetics).
Pratikraman	To repent, reproach, and reflect upon past wrong thoughts, words and deeds.
Kāyotsarga	Non-attachments to the body (standing or sitting motionless and meditating for a set period of time).
Pratyākhyān or Pachchakhāna	Taking religious vows renouncing certain activities and certain foods for a set period of time to discipline one's self.

Each Āvashyak ritual includes many original Sutras written in Ardha-Māgadhī and Sanskrit languages. These Sutras consist of many hymns in praise of the Tirthankars and many verses of repentance, confession, and requests for forgiveness.

1. Sāmāyika - State of Equanimity

To remain in the state of equanimity without attachment and hatred and to treat all living beings equal to one's self is called Sāmāyika. Sāmāyika is the process that enhances the quality of equanimity. It helps to take one closer to the soul and to acquire a stable mind and temperament. Equanimity is the act of remaining calm and tranquil. It implies neutrality of mind and temper. It is essential for the practice of nonviolence and removal of Mithyātva and Kashāyas, which ultimately removes all Karma.

This ritual is performed to develop equal regard towards all living beings, equanimity towards pleasure and pain, and to be free from attachment and aversion.

During Sāmāyika, a devotee renounces worldly activities, fully controls his or her mind, speech and bodily activities, and lives the life of an ascetic. It is important to remain calm, meditate, read scriptures, or perform pratikraman ritual and request for forgiveness for one's sins.

One should reflect on the following attributes of the soul:

Equanimity towards all beings

Self-control with pure aspirations

Abandonment of all thoughts tainted by desire and aversion.

During Sāmāyika, one should not think about material happiness, family, friends, and relationships, all of which are not true reflections of the soul, instead one should meditate on the Sutra called:

"NĀ-HAM" - I am not that

To reinforce identification with the soul, which has the qualities of perfect knowledge, vision, bliss, and power, meditate on the Sutra

"SO-HAM" - I am that

By meditating on the true nature of the soul, bad karmās (sins) are eradicated. Therefore, it is recommended that all Jains perform Sāmāyika as often as possible and at any time of the day.

No one has attained Moksha and no one will attain Moksha without the practice of Sāmāyika. Sāmāyika is the true conduct. Sāmāyika is the essence of Tirthankar's teachings. One has to practice Sāmāyika to attain the right perception, the right knowledge and the right conduct. Jain monks and nuns take the vow to remain in Sāmāyika for their entire lives at the time of taking Dikshā and thus remain in the state of equanimity, throughout their lives. When a layperson practices Sāmāyika, he spends his time as a Sādhu. Laypersons should try to do at least one Sāmāyika every day.

Great detail on the subject of Sāmāyika is in the Jain canonical books.

Types of Sāmāyika:

There are two types of Sāmāyika:

Partial

Complete

Complete Sāmāyika relates to monks and nuns because they practice equanimity at all times. The partial Sāmāyika is for lay people (Shrāvaks and Shrāvikās) so that they can learn to gradually detach themselves from all external objects. The minimum duration for the partial Sāmāyika is 48 minutes.

Thirty Two (32) Faults to be avoided during Sāmāyika:

Jain scriptures describe 32 faults of Mind, Speech, and Body to be avoided during Sāmāyika.

Ten Faults of Mind

To perform Sāmāyika without respect to its goals or procedures

To perform Sāmāyika for prestige

To perform Sāmāyika out of greed

To perform Sāmāyika for vanity

To perform Sāmāyika out of fear

To perform Sāmāyika for material rewards and power

To perform Sāmāyika with doubts

To perform Sāmāyika with anger

To perform Sāmāyika with impertinence, without respect to Tirthankar (Dev), Teacher (Guru), and Religion (Dharma)

To perform Sāmāyika under pressure from others or without conviction

Ten Faults of Speech

To use offensive speech

To speak without thinking

To speak or sing such songs that arouse uncontrollable emotions

To use condensed sutras for convenience or to save time

To use quarrelsome language

To gossip

To use mocking language

To use hasty speech without clarity

To use irrational speech

To use unclear and ambiguous speech

Twelve Faults of the Body

To sit with one leg over the other

To sit with unsteady posture

To sit with wavering eyesight

To digress or to deviate from Sāmāyika for domestic or other work

To lean against something

To stretch the body, hands, and legs without reason

To stretch the body lazily or to sleep

To make sounds by stretching fingers of hands and feet (cracking knuckles)

To remove dirt from the body

To sit with one's hand on the head or forehead in a sorrowful posture or to walk without carefully sweeping the floor

To sleep or to remain idle

To cause oneself to be served by others without a reason

Sutras Recited During Sāmāyika Āvashyak:

Jain Prayer to Great Souls	Namaskār Mahāmangal Sutra
Benedictory Verse	Chattāri Mangalam Sutra
Guru Sthāpanā	Panchindiya Sutra
Forgiveness Verse of Sāmāyika	Iryā Vahiyae Sutra
Introspection and Kāyotsarga	Tassa Uttari and Annattha Sutra
Vow of Sāmāyika	Karemi Bhante Sutra
Concluding Vows of Sāmāyika	Sāmāiya-vaya-jutto Sutra

2. Chauvisattho-Devotional Prayer to Tirthankars

Chauvisattho means praying and appreciating the attributes of the 24 Tirthankars. This is the reverential worship of the twenty-four Tirthankars to reflect on their qualities, such as freedom from attachment and aversion (Vitarāgatva). By striving to attain these qualities, we can control our passions. By reciting Logassa Sutra, we offer obeisance to the 24 Tirthankar Bhagawān, and therefore it is known as Chaturvimshati-Stava. By reciting Logassa Sutra with true faith, we strive to attain the qualities of Tirthankar and thus, purify our beliefs and attain right faith. Those who possess Right Faith will ultimately attain Moksha.

Types of Devotional Prayer:

The devotional prayer is also of two types:

External (Dravya)

Internal (Bhāva)

To express one's devotion by worshipping Tirthankars' idols with purifying substances like rice and flowers constitutes external praise (dravya stuti), while to devotionally praise their inherent qualities is internal praise (bhāva stuti).

During Pratikraman, this is accomplished through the recitation of the following Sutras.

Sutras Recited During Chauvisattho / Chaturvimshati Stava Āvashyak:

Worshipping of 24 Tirthankars by names	Logassa Sutra
Saluting Qualities and virtues of Tirthankars	Namutthunam Sutra
Devotional Prayer to Tirthankars	Jaya Viyarāya Sutra
Salutes the Teachings (Āgam Scriptures) of Tirthankars	Pukkara-var-di Sutra
Bows to all Siddhas along with Lord Mahāvīr and the Tirtha places where the Tirthankars have attained Nirvāna	Siddhānam Buddhānam Sutra

These prayers inspire an individual to practice these ideals in his/her own life.

3. Vandanā - Respecting Ascetics

Vandanā means respecting and saluting. In the absence of a Tirthankar, our true spiritual teachers are Jain Āchāryas, Upādhyāys, and Sādhus, who show us the path to liberation. Āchāryas, Upādhyāys, and Sādhus are true practitioners of the path to liberation. Hence, Vandanā means paying respect to all ascetics including Āchāryas, Upādhyāys, and all other Sādhus and Sādhvis. By paying respect to them, we subdue our ego, control our passions, and develop humility (Vinay). This process helps us advance spiritually.

Types of Vandanā

There are three types of Vandanā defined in Jain literature.

If we meet an ascetic on the road or any other places, we can just bow our head by saying 'Matthaena Vandāmi' or 'Vandāmi Namamsāmi', which means 'I bow to you'.

If we visit ascetics in their Upāshray (temporary residence), then we should inquire about their well-being and request forgiveness for any impoliteness towards them.

Pratikraman ritual should be done in the presence of an ascetic. During the traditional Pratikraman ritual, one recites Suguru Vandanā sutra, which is a complete Vandanā of an ascetic.

For English Pratikraman, we have chosen the second type of Vandanā, because this will be most useful when any English speaking Jain visits an ascetic in an Upāshray.

Sutras Recited During Vandana Āvashyak

Bowing to Ascetics	Ichchhāmi Khamāsamano Sutra
Bowing to Ascetics	Tikhutto Sutra
Wellness of Guru	Ichchakāra sutra
Ascetics Forgiveness Sutra	Abbhutthio Sutra

4. Pratikraman - Repentance and Confession of Sins

Pratikraman is the most important Āvashyaka (essential ritual).

"Prati" means "back" and "kraman" means "to go". It means to go back, to reflect and review, to confess and atone, asking for forgiveness from others for one's own faults of mind, body, and speech in one's daily activities, and forgiving faults of others and extending friendship to all. It means reviewing our daily activities and concentrating on refraining from the sins committed during the day. Pratikraman is like a mirror where we see ourselves internally, the way it is.

Therefore, Pratikraman involves repentance and sincere confession for past sinful deeds and thoughts as well as the forgiveness of others' faults. This process of self-discipline provides protection from present sinful acts, and prevents future sinful acts through renunciation. It helps to stop the influx of karma that obscures the true nature of the soul.

We can shed karma by practicing penance in 12 different ways - six external ways and six internal ways. External penance detaches us from the external world like pleasures of five senses and the mind and body and prepares us for our spiritual journey. Internal penance helps realize the true nature of the soul. We cannot begin our spiritual journey without examining our faults, atoning for our faults by asking for forgiveness, and resolving not to commit them in future. This is the essence of Pratikraman

Types of Pratikraman:

Jain monks and nuns must perform this ritual in accordance with tradition. Devoted Jain lay people staunchly observe this ritual while others practice it as often as possible.

It is recommended that Pratikraman be done twice a day, once in the morning known as Rāi Pratikraman and once in the evening known as Devasi Pratikraman. The morning Pratikraman is for the atonement of minor violations of vows incurred during the night and the evening Pratikraman is for the minor violation of vows of the day. There is a special Pratikraman for every fortnight (Pakkhi), every four months (Chaumāsi), and yearly (Samvatsari) Pratikraman if not possible to perform the daily Pratikramans.

The annual Pratikraman that all Jains should strive to observe is called Samvatsari Pratikraman. The Samvatsari Pratikraman is performed on the last day of Paryushan and is followed by forgiveness, i.e. asking forgiveness for our wrongdoings to all living beings and forgiving others for their faults.

It generates feelings of friendliness and love towards all. Pratikraman (self-analysis) can make our lives happy and peaceful as well as build a harmonious society.

Dravya and Bhāva Pratikraman

The Jain ethics system outlines 5 great vows to be practiced by monks and nuns who have totally renounced worldly life. However for lay people, it outlines 12 vows of limited nature (Anuvratas) that are less intense than those followed by monks and nuns. Jainism defines that everyone should strive to adopt these vows according to one's individual capacity and circumstances. The ultimate goal is to accept them as full vows.

In order to effectively avoid sinful activities, one should abandon wrong belief (Mithyātva), an unrestrained lifestyle (Avirati), unawareness, laziness, or lethargy (Pramāda), passions (Kashāya) and inauspicious activities of body, speech, and mind (Aprashasta Yoga).

To accept right faith or conviction, achieve self-restraint, become spiritually vigilant, cultivate good qualities like compassion and nonviolence, and attain the true nature of soul after giving up worldly activities is the essence of Pratikraman. In other words, it means returning to and reaffirming the path of nonviolence, truthfulness, and non-attachment.

During Pratikraman, a lay person reflects on these vows and repents and requests for forgiveness for minor violations (known as Atichār) that may have been committed knowingly or unknowingly. Contemplation on each of these vows takes place so that we are more aware of such circumstances and can avoid such minor violations of vows in the future.

If Pratikraman is performed only to confess past sinful acts and with an open declaration not to commit them in future, but the individual readily commits sinful activities, then this type of recitation of the ritual is called Dravya or external Pratikraman. Dravya Pratikraman is not useful; on the contrary, it is harmful. It deceives one's own self and is meant simply to deceive others.

If after the performance of Pratikraman ritual, an individual minimizes or eliminates sinful activities in real life, then the Pratikraman is called Bhāva or internal Pratikraman, which is very useful for purification of the soul.

Eligibility to do Pratikraman:

Jain literature clearly indicates that the Pratikraman ritual is meant for repenting and requesting forgiveness for "one's past minor violations of the vows that may have occurred knowingly or unknowingly".

As previously mentioned, monks and nuns are to follow the 5 great vows and for lay people, there are 12 vows of limited nature. Hence the Pratikraman ritual is meant for monks, nuns and only those lay people who follow these vows. The logic is that if one does not practice the vows, then the question of repenting and forgiveness of minor violations of the vows does not arise.

Many Jain lay people do not practice the 12 vows. Therefore, after understanding the purpose and meaning of our great ritual, every Jain should strive to adopt the 12 vows of lay people according to their capacity and circumstances. They should review them before Samvatsari Pratikraman and improve their limits every year in such a way that ultimately they will be able to fully practice the vows and live an ascetic life.

Inclusion of Six Āvashyaks in the Ancient Pratikraman Āvashyak:

During the last few centuries, review of Jain literature indicates that the word "Pratikraman" is used as a common noun for all six essential acts (six Āvashyakas). This is also meaningful because during the course of time, the Pratikraman ritual has been expanded and enhanced to include the Sutras of all other Āvashyakas. This way laypeople can easily complete all six daily Āvashyak rituals within 48 minutes.

Among all six essentials, the Pratikraman ritual is the most important one. It covers the other five essentials during the performance of its rites as follows:

Before Pratikraman begins, we must take a vow of Sāmāyika. During Pratikraman, by reciting Logassa and Namutthunam Sutras, we bow down to and offer obeisance to the 24 Tirthankars and their attributes. By reciting Panchindiya and Khamāsaman Sutras, we bow down to the ascetics and their attributes. Thus, Pratikraman includes Chauvisattho and Dev-Vandan essentials. Pratikraman is done while sitting or standing in a meditative posture, which is Kāyotsarga. During Pratikraman, we are also required to take Pachchakkhān appropriate to our capacity – a Pratyākhyāna essential.

The Pratikraman ritual includes many Sutras. The original sutras are written in Ardha-Māgadhi language of the common people during Bhagawān Mahāvīr's time and Sanskrit languages, which consist of many hymns in praise of Lords and many verses of repentance and confession.

Sutras Recited During Pratikraman Āvashyak:

General Repentance of all Sins

Samvatsaria (Devasia) Padikkamane
Thāum?Sutra

Repentance of Sins to all Living Beings of the Universe	Sāta Lākha Sutra
Atonement of Eighteen Sins	18 Pāpasthānak Sutra
Atichār for minor violations of Lay people's Vows	Contemporary Text
Universal Forgiveness to All Living Beings	Khāmemi Savva Jive Sutra

Spiritual Meaning of the Items Used in Sāmāyika & Pratikraman:

Charavalo:

Charavalo is made by attaching hundreds of soft white strings of yarn to a wooden stick. Its wooden handle is 24 fingers long. Its white strings are 8 fingers long, to remind us that we are entrapped in the worldly existence journey of misery because of the eight main karma. If we must move during Sāmāyika or Pratikraman, we should use Charavalo to gently clean the floor and clear the space of even the tiniest living beings. Spiritually, the Charavalo symbolizes non-violence and the importance of cleansing our souls of all karma particles. The Charavalo and Muhapatti both constantly remind us that we are in Sāmāyika and we must exercise equanimity during Sāmāyika.

Katāsanu:

It is also known as Āsana. Katāsanu means the piece of mat on which one sits. It should be of white wool. It insulates the body from losing the energy that is generated due to the practice of Sāmāyika. It protects subtle mobile living beings underneath. The white color promotes peace and enhances the spiritual environment.

Muhapatti:

The Muhapatti is about 10 to 12-inch square piece of white cloth, folded in half, then folded about one inch from the closed side, and then it is folded laterally. Muhapatti is used to cover the mouth while reciting Sāmāyika Sutras, reminding us to be careful about what we say, and to refrain from lying and saying provocative useless things. . It prevents insentient and warm breath that is coming out of the mouth from mixing with sentient and cold air of the outside thus is an act of nonviolence. In addition, Muhapatti reminds us to restrain our speech, to speak only when necessary, and to be humble and courteous. Finally, Muhapatti also keeps our spit from falling on religious objects and books. In some Jain traditions, they tie the Muhapatti around their mouth.

Sthāpanāchārya:

It is difficult to progress spiritually without proper guidance from the Right Guru. If, however, a Guru Mahārāj is not present during Pratikraman or Sāmāyika, we establish the Guru's seat by placing a religious book that contains Navakār Mahāmantra and Panchindiya Sutra along with a Navakārvāli on a Sāpadā (bookstand). We sit facing East or North in front of the Guru's seat. This enables us to maintain discipline during Sāmāyika and develop humility.

5. Kāyotsarga - Meditation in a Yoga Posture

Kāyā means body and Utsarga means moving away or rising above. Hence, Kāyotsarga means rising above bodily activities to focus on the inner self, thus developing non-attachment towards our body while in meditation (Kāyotsarga). Most of our misery and unhappiness stems from our attachment to our bodies. The process of Kāyotsarga, also known as Kāyotsarga, involves making the body and mind as steady as possible so that we can concentrate and experience the feeling that our soul is separate from our body. To perform Kāyotsarga in its true form, it is necessary to give up all passions.

Attachment to one's body must be renounced in order to attain virtuous meditation (Dharma Dhyāna) and pure meditation (Shukla Dhyāna). During Pratikraman ritual, this is accomplished by meditation upon Namaskār Sutra Kāusagga or Logassa Sutra after repentance and confession of sins.

Sutras Recited During Kāyotsarga Āvashyaka:

Introspection and Kāyotsarga Arihanta-cheiyānam, Annattha, and Namaskār Sutra

6. Pratyākhyāna or Pachchakkhāna - Taking Religious Vows

Pratyākhyāna or Pachchakkhāna refers to the abandonment of things harmful to the soul and acceptance of things beneficial to the soul. Taking Pachchakkhāna is taking vows appropriate to our capabilities, disengaging from worldly objects, and engaging in the process of purification. When we take Pachchakkhāna, we renounce certain activities for a pre-determined period of time to discipline ourselves. The Shrāvaks take partial vows and ascetics take the great vows. Thus, taking religious vows (self-control, renunciation of sinful activities, or doing pious activities) is called pratyākhyāna.

Types of Pratyākhyāna:

There are two types of Pratyākhyāna:

External (Dravya)

Internal (Bhāva)

Renunciation of external things like food, shelter and other possessions is Dravya pratyākhyāna.

Renunciation of internal impure states of the soul such as ignorance, anger, greed, ego, deceit, non-restraint, attachment and aversion are known as Bhāva or true Pratyākhyāna.

One cannot attain true Bhāva Pratyākhyāna without performing complete Dravya Pratyākhyāna. For instance, one can begin by renouncing delicious food and other luxuries and live a simple life. The true performance of Bhāva pratyākhyāna (true renunciation) leads to stoppage of new karma (Samvara), which gives rise to ultimate equanimity (Sambhāva), and the attainment of liberation.

Hence the religious vows foster spiritual advancement through self-control.

03 Six Essential Observances of Digambar Tradition

Digambar developed a list of practices quite similar to this canonical tradition but moved towards a great emphasis upon the popular aspect of ritual. These practices therefore constitute the fundamental modes of religious expression for the Jain laity.

Devapujā	To pray and appreciate the qualities of the twenty-four Tirthankars
Guru-upāsti	Devotion and service to Guru Maharaj (ascetics)
Swādhyāy	Studying of Scriptures
Sanyam	Self-restraint - To carry out the householder's vows (Anuvrata) with complete self-discipline
Tapa	Penance or Austerities which include Pratikraman, Pratyākhyāna, and Kāyotsarga
Dān	Charity - giving alms to mendicants and needy.

1. Devapujā - Worship of Supreme Soul

Reverential recalling and devotionally praising the supreme soul and its spiritual qualities is Pujā. This is the best way to remove the internal defilement, to purify thoughts, to cultivate good mental states and to rouse and develop spiritual powers. Bhāva-pujā (internal worship) consists in meditation on the supreme soul and internal efforts for being one with it. The external formal ritual that assists Bhāva-pujā is Dravya-pujā (external worship).

“Non-violence, truthfulness, non-stealing, continence, non-greed, devotion to and service of the elders, austerity and knowledge are the auspicious pure flowers. We offer these flowers to the supreme soul by cultivating these good qualities. Offering of these flowers is “Shuddha-pujā (pure worship).”

The object of Dravya-pujā is a symbol or an image of the supreme soul, whereas the object of Bhāva-pujā is the supreme soul itself. Dravya-pujā is limited to a specific period of time within which it is completed. On the other hand, Bhāva-pujā has no limitations of space and time. When a man vigilantly observes in his worldly dealings non-violence, truthfulness, honesty, etc., he is to be regarded as performing Bhāvpujā, rather Shuddha-pujā. Thus, Bhāva-pujā inspires man to build up good character and to live an honest and just life; it ennobles and elevates his life.

Devapujā means:

- To Remove the Internal Defilement
- To Purify Thoughts
- To Cultivate Good Mental States and To Develop Spiritual Powers
- To Build Up Good Character and To Live an Honest and Just Life

2. Guru-upāsti - Venerating and Serving the Elders

Guru means an elder. It also includes mother, father, teachers of art and sciences, family elders, those advanced in learning and good conduct, and saints who preach religion.

Venerating and serving them is guru-upāsti. By our reverence and service, we should win their hearts, secure the knowledge and culture from them that ennoble our life. Mother and father are the foremost gurus. Scriptures command us to worship them first.

Guru-upāsti means Service to:

- Mother and Father
- Teachers of Art and Sciences, Family Elders
- Those Advanced In Learning and Good Conduct
- Saints Who Preach Religion

3. Swādhyāy - Study of the Spiritually Elevating Works

The term 'Swādhyāy' is the compound of two words, viz., ('Sva' means self) and ('Adhyāya' means study). It means study of one's own self, that is, one's own life. Reading, listening to and reflecting on the life-elevating teachings is useful in keeping the mind healthy. They inspire man to look into the innermost recesses of the self. As a result of it, man's journey on the path of progress and enlightenment becomes easy.

Swādhyāy means:

- Study of One's Own Self, One's Own Life.
- Reading, Listening, and Reflecting On the Life-Spiritual Teachings
- To look into the innermost recesses of the Self

4. Sanyam - Restraint and Discipline

Sanyam means control over sense organs, control over mind, control over speech and thoughts, control over desire-anger-greed. Noble ideal is one of the conditions that make a man self-controlled and self-disciplined. For the practice of restraint and discipline, proper environment is also required. In short, true regard for restraint, noble ideal, devotion to virtuous conduct and proper environment all together make possible the practice of restraint and discipline.

Sanyam means:

- Control Over Sense Organs, Mind, Speech and Thoughts
- Control Over Desire, Anger, and Greed
- Helps in Practicing Meditation
- Controlling Sense-Organs, Purifying Mind, Turning Inward

Attaining Spiritual Peace

Reflecting On Good Thoughts`

Acquiring and Imparting Knowledge and Learning

5. Tapa - Austerity

The importance of the external austerities like fasting (Upavās) etc. depends on the noble purpose behind their observance as also on the purity of mental state. If a man gives up all the botheration of food with the purpose of practicing yoga or meditation, controlling sense-organs, purifying mind, turning inward, attaining spiritual peace, reflecting on good thoughts, studying soul-ennobling works of performing any other good activity, then fasting is a spiritually beneficial austerity. Remaining constantly engaged in acquiring and imparting knowledge and learning, the saintly persons have composed spiritually elevating works; their devoted efforts to acquire knowledge, constant study of the praiseworthy philosophical and religious works, and the painstaking task of writing virtuous works, all this is one of the highest forms of austerity.

To undertake a great good work, to execute it, and while doing all these, to forget hunger, thirst, bodily pains, and to get completely engrossed in the task is also a form of austerity. Thus, all attempts to purify soul and pure zeal for rendering service to others come under the category of austerity. Not only that, but to do the allotted work honestly is also a case of austerity. Devotion to one's duty is also a form of austerity.

Fast of a right measure observed properly is beneficial to bodily health. It cultivates endurance. The word 'Upavās' is derived from the verbal root 'Vas' meaning 'to be' or 'to exist' with the prefix 'Upa' meaning 'near'. Thus, it means an act of being near one's own soul, that is, an act of being in the pure state of one's soul.

In short, the external austerities are to be practiced for achieving the following auspicious purposes - for preventing diseases, for cultivating power of endurance so that in future one can face hardships with equanimity, for serving others, for getting time for learning, study, teaching, reading, writing, thinking for purifying mind, so on and so forth.

Tapa means:

To Get Completely Engrossed In A Noble Task Is Austerity.

Rendering Service to Others Is Austerity.

To Do The Allotted Work Honestly Is Austerity

6. Dāna - Donation

Donation means offering one's possession acquired through legitimate means. Greed is overcome by donation. There is no place for pride in donation. Donation should be offered to the deserving and worthy persons at the proper place and time.

Having renounced all possessions, to devote oneself completely to the service of other is the acme of donation. A man who has renounced all his possessions remains engrossed in the works beneficent to both himself and others, is satisfied with the bare necessities of life, entertains no desire to accumulate anything, and employs all his energies in achieving the noble, takes the least from the society and offers the most to it. When he continuously offers the benefits of his spiritual experiences to the masses out of pure affection, then his donation of services is highly superior to the donation of uncountable wealth by the richest of the rich. Mahāvīr and other saints who renounced all their possessions are such donors as are greatly superior to those rich men of the world who offered their uncountable wealth in donation.

Just as offering money to the deserving is donation, so also showing the good and righteous path to someone through one's speech, giving virtuous advice to others, doing good to others through one's speech are also forms of donation. Thus, we can perform the duty of donation in various ways. Donation of that thing which is needed most at a particular time is great at that time.

While treading the path of righteousness and morality and leading a diligent life, to impart pure and useful knowledge to students, to disseminate noble and virtuous ideas among the people, or to exhort others to devote their lives to good activities is superior to the donation of money. Therefore, donation of knowledge is highly superior to that of money. Service is also the best form of donation.

Four Objectives of Donation:

To atone for the sins like unjust earning, etc. committed in the past

To employ in good activities the excess wealth saved after using it for one's comforts

To accomplish the philanthropic activities like constructing and maintaining educational institutions, hospitals, religious places, etc.

To serve righteous persons, saints, the learned, etc.

In the Bhagawati Sutra, Gautam Swami asked Bhagawān Mahāvīr Swami a question: “How many ways are there to God?” Bhagawān’s answer was: “There are as many ways as there are atoms in the universe, but the best and shortest is Service.” In the Sutra, Bhagawān Mahāvīr Swami also explains: “One who serves the sick and the miserable serves me through the Right Faith; and one who serves me through the Right Faith does service to the sick and the miserable.”

Donation means:

No place for greed or pride in donation

To devote oneself completely to the service of other is the acme of donation

To show the good and righteous path to someone

To impart pure and useful knowledge

Donation of knowledge is highly superior to that of money

Service is also the best form of donation

The six essentials of Digambar tradition are also adopted by Shvetāmbar tradition as daily activities for laymen and laywomen.

Furthermore, some Jains observe certain practices that involve special rituals, dietary restrictions, and fasting to develop self-control and detachment from worldly matters.

D06 - Paryushan and Das Lakshana Parva

01 Paryushan

Paryushan is the most important festival in Jainism. It is observed during the month of August and/or September. The Shvetāmbar sect observes it for 8 days while the Digambar sect observes it for 10 days where it is known as Das Lakshana Parva. During these eight or ten days, the entire Jain community becomes engrossed in spiritual and religious activities.

Literally, Paryushan means “coming together from all directions”. This symbolizes growth and transformation.

The word “Paryushan” has several meanings:

Pari + Ushan = all kinds + to burn = to burn (shed) all types of karmas. Our scriptures have prescribed twelve different types of austerities (tap) such as fasting, to reduce our Kashāyas and thereby eliminate our karmas.

Another meaning of “Ushan” is to stay closer. We stay closer to our own soul (remember the qualities of our true soul) by doing Swādhyāy (self-study), meditation, and austerities during Paryushana.

Pari + Upashamanā = Upashamanā means to suppress, mainly our passions (Kashāyas - anger, ego, deceit and greed) from all sources.

The purpose of life according to Jain teachings is to realize oneself, as well as to experience wholeness, peace, compassion, and reverence for all life. Therefore, the real purpose of Paryushan is to purify our soul by observing and correcting our own faults, asking for forgiveness for the mistakes we have committed, and taking vows to minimize our faults. During Paryushan we should strive to minimize our worldly affairs so that we can concentrate on the qualities of our true self.

Paryushan is a period of repentance and confession for the undesirable acts of the previous year, also to practice austerities that help minimize our passions and vices, which shed accumulated karma. Austerity, the control of one's desire for material pleasures, is a part of spiritual training. During this period, some people fast for the entire period of eight or ten days, while others fast for shorter periods, although the Jain scriptures recommend a minimum three day fast. However, it is considered obligatory to fast on the last day of Paryushan. Fasting usually involves complete abstinence from food or drink, but during the daytime, drinking of water that has been boiled and cooled in the morning is permissible. If one cannot fast for the whole day, eating only one meal also counts as limited fasting.

There are regular ceremonies in the temple and meditation halls during this time. During the first three days of Paryushan the Sādhus and Sādhvis deliver sermons related to the five activities that lay people (Shrāvaks and Shrāvikās) are required to do during Paryushan.

Five Essential Activities of Paryushan

- | | | |
|---|--------------------|---|
| 1 | Amāri Pravartan | Leading a non-violent life, working towards a non-violent world, and supporting animal welfare activities |
| 2 | Sādharmik Vātsalya | Respecting fellow human beings and supporting humanitarian activities |
| 3 | Attham Tapa | Observing fasts for the last three days of Paryushan |
| 4 | Chaitya Paripāti | Visiting different Jain temples, Jain libraries, Upāshrays, and supporting other charitable and religious organizations |
| 5 | Kshamāpanā | Repenting our sins, forgiving others and requesting forgiveness from others |

In the Shvetāmbar tradition, ‘Kalpa Sutra’, a Jain scripture written by Āchārya Bhadrabāhu in 350 BC is read to the congregation from the fourth through the last day of Paryushan. The Kalpa Sutra describes the life of Bhagawān Mahāvīr and other Tirthankars, the conduct of lay people, and life of Āchāryas.

On the fifth day, the auspicious dreams of Bhagawān Mahāvīr’s mother (Trishalā) are celebrated at a special ceremony. The final day of Paryushan, known as Samvatsari, the day of repentance of our past

sins and forgiveness to others, is the most important day of Paryushan. . After 7 days of penance and preparation of the soul, Shvetāmbaras do Pratikraman. They ask for and give forgiveness to all - family, friends and all living beings.

02 Das Lakshana Parva

Digambar Jains, on the other hand, start with forgiveness on the first day and then celebrate an additional 9 days. The Digambar tradition calls this festival Das Lakshana Parva and observes it for 10 days. Each day is dedicated to one virtue. They discuss 10 virtues that are inherent qualities of the soul. These virtues are applicable to all. In addition, they also read one chapter of the Tattvārtha Sutra, which covers all aspects of Jain religion.

Religious Virtues

1.	Kshamā	Forgiveness
2.	Mārdava	Humility
3.	Ārjava	Straightforwardness
4.	Shaucha	Contentment - absence of greed
5.	Satya	Truth
6.	Samyam	Restraint of all senses
7.	Tapa	Austerities
8.	Tyāg	Charity
9.	Ākinchanya	Non-possessiveness
10.	Brahmacharya	Chastity or Celibacy

01. Kshamā - Forgiveness and Forbearance

Forgiveness means not to allow anger to arise and in case it does, then to render it ineffective through the internal power. Forbearance means forgiveness. It is the nature of the pure soul to have forbearance. By taking the shelter of the forgiveness, one cultivates nature of the soul, which is free of anger. The mundane soul has anger within him since time infinite and as a result the true nature of forgiveness has not been cultivated.

Revenge is the worst form of anger. When one reacts to the unfavorable situation right away, then it is known as anger. But at that time if he waits and keeps the matter to his mind then the state of mind turns in to revengeful nature. In anger, one reacts right away but in revengeful nature, one keeps to him and plans for revenge in the future. Revengeful nature is much more dangerous than the anger. Anger is like fire and it produces burn right away but when one keeps anger within and plans for revenge then he keeps on burning from within all the time.

Omniscient lord does not have any types of anger at all.

Enlightened monk has absence of first three types of anger.

Enlightened house holder with partial vow conduct has absence of first two types of anger.

Enlightened house holder with vow less conduct has absence of first type of anger.

Person on 1st spiritual development stage at wrong belief stage has anger of all the types.

Five ways of cultivating Forbearance

Consider whether or not the cause of anger lies in oneself

Consider the harm that follows from an angry mood

Consider the childish nature of the offender concerned

Consider the whole affair to be a consequence of one's own past Karma

Consider the merits of forgiveness forbearance

This soul's root cause of anger is the belief that his happiness or unhappiness depends on someone else or the material things. He forgets that the happiness or unhappiness occurs because of him only. One looks within his own pure soul and experiences its true nature and stays within his right faith, then it is known as supreme forbearance.

02. Mārdava - Humility

The softness of heart and humble polite feelings towards all living beings humility and external conduct is called Mārdava. One gets pride passion due to the association of things or people and he feels dejected when there is dissociation. In both these things, there is no softness of modesty. Failure is the mother of anger and the success is the mother of pride passion. Pride should be differentiated from self-respect, which is not arrogance.

For the cultivation of this quality, one should not feel egoistical because of his superiority pertaining to race, family, beauty, prosperity, intellect, knowledge, achievement, and exertion.

Jainism believes that all the souls are equal whether he is a human being or maybe he is in the lowest form of life Nigod. If every soul is same then there is no reason for one to believe that he is either important or superior. This way there is no reason for one to have pride passion. Shrimad Rājchandra said that if there was no pride passion then the human beings can have liberation instantly.

03. Ārjava - Straightforwardness

The purity of mental makeup - unity of thought, speech, and action is called Ārjava or straightforwardness. Person with the straightforwardness attribute lives his life in a simple way. Whatever he has in his mind, he has the same in his speech. Person with the deceitful nature thinks something and speaks something else and acts all together differently.

Strong person takes anger as a mean of achieving his goal. With anger, he likes to show his strength and suppress others and gets his work done. Weak person takes the help of deceit to achieve his goal. For the cultivation of quality of straightforwardness, one should cease to be deceitful.

04. Shaucha - Contentment

Lack of greed is contentment. Greed is a desire to possess and is the one of the root causes of all sins. It is as dangerous as anger for the spiritual welfare of a person. It is the strongest vice and the last one to be conquered, persisting almost to the end of the spiritual path of purification. With eradication of greed, the soul is practically passionless. Contentment is the highest and purest of all the virtues.

05. Satya - Truthfulness

Truthfulness means saying what is beneficial and refraining from harsh words, back biting, derogatory language, etc. Hiding of truth for saving some one's life is excusable. To speak the truth one has to know the truth. Speech is the modification of the matter particles while the truth is the virtue of the pure soul. Partial vow of truthfulness, complete vow of truthfulness, restriction of speech and control of spoken words are four levels described in the scripture. All these four things have relationship with the speech.

Anuvrata	Partial vow of truthfulness means not to indulge in gross lies
Mahāvratā	Complete vow of truthfulness means only to speak truth and not to tell even a subtle lie.
Bhāshā Samiti	Restriction of speech means to speak only if it is absolutely necessary and to speak with sweetness and not to use harshness, and not to exaggerate the truth
Vachan Gupti	Control of spoken words means not to speak at all

06. Sanyam - Self-restraint

Self-restraint means disciplining mind, speech and body so as not to injure any living beings and exercising carefulness. Therefore, Self-restraint is of two types, restraining from inflicting injury to all the living beings and detachment from sensual objects.

In self-restraint, one takes away his attentive consciousness Upayoga from other objects and concentrates within himself. This is absolute definition of self-restraint. Other definition of self-restraint is to accept five great vows, to control all passions like anger etc., to control the activities of mind, speech and body and to conquer the objects of five senses.

Complete self-restraint is possible only in human life. There is no self-restraint in heavenly or infernal life. In five-sensed animal life, there can be partial self-restraint.

One may argue that the senses are the reason that one obtains happiness but actually, control over the desires of sensual pleasures is the key of real happiness, as we all know that desires are endless. In fact, the soul's inherent nature is to be happy all the time. The pure inherent nature is independent of outside things like the senses. True happiness comes from within. The happiness comes from other transient in nature and are not real one but perceived one. Self-restraint is the increase of passionless state after obtaining the right faith.

07. Tapa - Penance

The basic presents of penance are to control attachments and aversions. One stabilizes in his own pure state and gives up all the attachment and aversion, it is known as austerity. Control of desires are also known as austerity. There are six external austerities and six internal austerities that are practiced to eradicate Karma.

08. Tyäg - Renunciation

Renunciation of a possessive attitude for the necessities of life is called Tyäg. There are four types of charities described in the scriptures - charity of food, knowledge, medicine and saving life of a being. Charity is the training for real renunciation of attachments and aversions (Vitaräga).

When one has attained the self-realization then he has no attachment of any internal or external substance's possessions. This is known as renunciation. He has no attachment and infatuation towards outside material substances like house, wife, kids, and wealth. He also does not have any internal possessions of any attachment or aversion. His soul is pure and devoid of any of these possessions.

09. Äkinchanya - Detachment

This attribute describes one to have the feeling of detachment with the thing one possesses. Not resorting to the attitude of ownership in relation to anything whatsoever is called Äkinchanya or absence of ownership. It refers to both internal and external possessions. External possessions are wealth, house, etc. Internal possessions are attachment, aversion and desire. To lack in internal possessions is the ultimate virtue. One who has given up internal possessions has definitely given up the external possessions too.

May be it is somewhat easy to give up external possessions but one may still keep the internal possessions towards that. For example, One has donated a lot to the society and still keeps on telling everybody, how much he donated. That means he physically gave up the substance but still has not given up the desire towards that substance.

10. Brahmacharya - Celibacy

Celibacy means continence to be observed by residing with a teacher, to observe the vows, to learn the scriptures and to erode the passions. We should consider this attribute three different ways:

From social point of view: The common social definition, control of sexual desires and conduct well known to all. For a householder, limited celibacy is preached with the concept of one partner only.

From absolute point of view: It means to stay in the true nature of the soul. Once Right Faith is achieved, one can experience the nature of the pure soul. When one has Right Conduct and he is

engrossed in his true nature of the soul then he automatically gives up the objects of the five senses. He is still having five senses and mind but he has separated himself from the objects of these five senses.

From the empirical point of view: control of five senses is known as celibacy.

03 Forgiveness Day

The last day of Paryushan (Samvatsari) and the first day of the Das Lakshana Parva (Kshamā) are the day of forgiveness, and the most important day for all Jains.

As people, we ignore our own faults and magnify the faults of others. We know when we make a mistake but our pride makes it difficult to admit them. Paryushan teaches to have humility to say 'Michchhāmi Dukkadam', and ask for forgiveness for our faults. At the same time, truly forgive others who have hurt us in any way.

Why do we need to forgive others? It is not because they need our forgiveness. It is because we need to release ourselves from the rage, hostility and resentment we carry within us when we don't forgive.

Forgiveness not only makes us whole once again, it energizes us and makes our world more beautiful than ever. Forgiveness keeps human relationships and friendships, smooth and comfortable. Many situations may cause unhappy feelings towards others, such as:

Disagreements	When other people do not agree with our way of thinking, WE do not like them.
Misunderstanding	When we do not understand somebody's intention, WE get angry with him or her.
Wrong Expectations	When we want more than the other person can give, WE get disappointed.
Hurt feelings knowingly or unknowingly	All of us have an ego and when someone humiliates or insults us, WE get upset.
Jealousy	Jealousy creates hate and WE lose our thinking ability.

If for whatever reason we cannot forget and forgive, both sides lose out. However, our ego prevents us from seeing and doing something about it.

"When we forgive we become one with the light of our soul. Without forgiveness, we are like a lamp whose inner flame cannot penetrate the fine particles of soot that smear the outer chimney. When we wash away the subtle grains of anger, resentment and hatred with forgiveness; then the radiant soul within shines forth its rays of joy." - Gurudev Shri Chitrabhanu

By meditating and purifying ourselves during these eight days of Paryushan or ten days of Das Lakshana, we come to realize ourselves. We call the Festival of Paryushan, the Festival of the Soul; when we forgive, we become one with the light of our soul.

On the last day those who have observed rigorous fasting are honored, especially to encourage others to follow their example.

Listening to the Kalpa Sutra, Tattvārtha Sutra, or some other scripture, taking positive steps to ensure the welfare of all living beings, developing the feeling of brotherhood towards fellow human beings and forgiveness for all living beings, doing penance, visiting neighboring temples, libraries, and Upāshrayas are all important activities during this time.

After performing Samvatsari Pratikraman or Das Lakshana celebration, Jains request forgiveness from all living beings in person, via telephone, or via mail.

On This Auspicious Occasion of KSHAMAVANI

We Beg Forgiveness, For Our Intentional and Unintentional, Wrongdoings

Michchhā mi Dukkadam

D07 - Jain Festivals (Parvas) and Celebrations

Jainism has a rich tradition of festivals and rituals. Traditionally, festivals are a time for celebration, jubilation, enjoyment, and entertainment. But the Jain festivals and rituals emphasize the spiritual aspects of Jainism. They are meant for renunciation, austerities, study of the scriptures, recitation of holy hymns, meditation, and expression of devotion for the Tirthankars. Celebration of festivals and practice of rituals revitalize and strengthen our beliefs in Jainism. The Jain festivals are known as Parvas. The word “Parva” means auspicious day.

Every year, our festivals fall on different dates according to the Christian Calendar, because we follow a Lunar calendar, known as Panchaang. Since the moon takes 29.5 days to go through its phases, a lunar year is $29.5 \times 12 = 354$ days. We add a month every 2-3 years to our lunar calendar so that we do not drift too far away from the Christian Calendar.

01 Kalyānaks - Auspicious Events

Jains celebrate five major events (Pancha Kalyānak) of the life of a Tirthankar. The five major events in the life of a Tirthankar are called Kalyānaks (Auspicious Events). They are:

1. Chyavana or Garbha Kalyānak (Conception Event)

This is the event when a Tirthankar's soul leaves its previous body, and is conceived in the mother's womb on earth. After Tirthankar's soul is conceived, the mother witnesses fourteen dreams according to Shvetāmbar texts and sixteen according to Digambar texts. A Tirthankar's soul, while even in mother's womb, possesses three types of knowledge, namely Mati Jnān (sensory knowledge), Shruta Jnān (scriptural knowledge), and Avadhi Jnān (clairvoyance).

2. Janma Kalyānak (Birth Event)

This is the event when the Tirthankar is born. When a Tirthankar is born, Indra Dev (king of Heaven) and other heavenly gods, due to their utter respect and devotion to the Tirthankar, come down to the earth. They then take the newly born Tirthankar to the summit of Mt. Meru for anointing and bathing ceremony and celebrate the birth of a Tirthankar (Janma Abhisheka ceremony).

3. Dikshā or Tapa Kalyānak (Initiation Event)

This is the event when the Tirthankar gives up all his/her worldly possessions and family relationships and becomes a monk/nun. He initiates himself into the ascetic order. One year before the time of renunciation, a group of celestial angels comes to pay homage to the future Tirthankar. They request him/her to renounce the world and reestablish religious order for the benefit of all living beings. When a Tirthankar renounces the worldly life, he attains Manah-paryāva Jnān (telepathy), the fourth type of the knowledge.

4. Keval-jnān Kalyānak (Omniscience Event)

This is the event when a Tirthankar attains omniscience when he completely eradicates four kinds of defiling Karmas, known as Ghāti Karma by the practice of severe discipline, penance and meditation, and attains Keval-jnān.

Upon becoming a Tirthankar, the Indra Dev (supreme Heavenly God) creates eight Pratihārya for the Tirthankar and a Samavasaran (three layered tall structure) from where He delivers the sermon. This is the most important event for the entire Jain Sangh as the Tirthankar reestablishes Jain order (Sangh) and preaches the Jain path of purification and liberation. Sermons are attended by Devas, ascetics, laity and animals

5. Nirvāna Kalyānak (Nirvāna Event)

This is the event when a Tirthankar's soul is forever liberated from this worldly physical existence (cycle of birth and death) and becomes a Siddha. Just prior to Nirvana, the Tirthankar's soul destroys the remaining four Aghāti Karmas completely, and attains salvation, the state of eternal bliss.

The holy regions where Tirthankars Kalyānaks took place are now pilgrimage places. Tirthankars are supreme human beings and our faultless human models in whom we take spiritual refuge.

02 Paryushan Mahā Parva

This is the holiest festival of the year and is an eight day period of fasting, complex rituals, review of Jain principles, and prayers for forgiveness from all living beings. The festival falls around August-September. Paryushan Parva is a time to reflect and repent for our undesirable activities of previous year. It is a period to observe austerities to shed accumulated karma. Observing austerities helps control our desires for material pleasures, which make it an important element of spiritual training. Paryushan Parva consists of eight days per Shvetāmbar tradition and ten days per Digambar tradition. It starts on twelfth or thirteenth day of the dark half of the month Shrāvan and ends on the fourth day of the bright half of the month of Bhādarvo per Hindu calendar. Paryushan usually falls during the month of August or September.

The month of Shrāvan is in the monsoon season. Jain monks and nuns do not stay at one place more than a few days during non-rainy season. Monsoon showers and torrential rains, however make it impossible for the monks to travel across the country. This coupled with the principle of Ahimsa or nonviolence, make it difficult for them not to trample upon and hurt insects and other forms of life that are abundant in the monsoon. According to Jain scriptures, the last day of Paryushan Parva known as Samvatsari should be celebrated on 50 th day of the monsoon season. Monks and nuns must settle during this time and remain at that place for the remaining monsoon season of next 70 days.

During Paryushan, most temples hold regular ceremonies in their prayer rooms and meditation halls. During the first three days of Paryushan, Sādhus and Sādhvis deliver sermons related to the five essential activities that Shrāvaks and Shrāvikās are required to do during Paryushan.

These five essential activities are:

Amāri Pravartan: Leading a non-violent life and working towards a non-violent world;

Sādharmik Vātsalya: Respecting fellow beings who follow the Jain philosophy

Attham Tapa: Fasting for three consecutive days

Chaitya Paripāti: Going in groups to different Jain temples for Darshan; and

Kshamāpanā: Doing the Pratikraman asking for forgiveness.

On the fourth day of Paryushan, a ceremonious reverence is given to the Kalpa Sutra. The Kalpa Sutra is a holy scripture that includes a detailed account of Bhagawān Mahāvīr's life. The Kalpa Sutra is read to the congregation from the fourth through the last day of Paryushan. On the fifth day, the auspicious dreams of Bhagawān Mahāvīr's mother Trishalā are celebrated in a special ceremony.

Kalpa Sutra

Traditionally most revered scripture for Shvetāmbar is Kalpa-sutra, taken from the eighth chapter of the Anga-bāhya Āgam Dashā-shruta Skandha and is read during fourth to eighth day of Paryushan. Kalpa means an activity, which enhances religious knowledge, conduct and self-control. Kalpa-sutra describes rules for monastic life during rainy season, biography of Tirthankars, and a lineage of successors to the Ganadhars. Āchārya Bhadrabāhu composed these three chapters in Ardha-Māgadhi language, collectively called Kalpa-sutra in 3rd century B.C. and it has 1216 verses. It was written (penned down) for the first time on palm-leaf during Vallabhipur Agam Literature Conference (recension) in 454 A.D. Traditionally it was recited only among Sādhus during Paryushan. However, the Kalpa-sutra has been recited in public for over 1500 years, ever since Devardhi-gani recited it to King Dhruvsen of Vallabhi to relieve the king's grief over the death of his son. In 1879, a German scholar named Herman Jacobi translated and printed the Kalpa-sutra for the first time.

It has a very detailed and lively description of Bhagawān Mahāvīr's life as well as narration of His previous 27 lives. Poetic depiction of the dreams of mother Trishalā, celebration of the birth of Tirthankar Mahāvīr, few incidents of His childhood, procession for Dikshā, the account of the calamities endured by Him during the monastic life, and the elucidation of Keval-jnān and Nirvana creates a live picture in listener's mind and builds an atmosphere of reverence. Lives of Tirthankar

Rishabhdev, Nemināth, and Pārshvanāth are also narrated in detail. On Samvatsari day, entire scripture is read with great reverence.

Samvatsari - The Day of Forgiveness

The final day of Paryushan, known as Samvatsari, is the most important day of Paryushan. On this day, Jains ask for forgiveness from family, friends, enemies, and anyone else with whom they have had problems and/or hard feelings for hurting them in any way, either knowingly or unknowingly, during the year. Jain scriptures advise that, forgiving all and not harboring ill will towards anyone, is a definite step forward in the spiritual journey towards liberation. Accordingly, the annual Samvatsari Pratikraman is the most important day in Jain tradition.

Asking for forgiveness is difficult, as it requires humility Vinay – (absence of ego) and suppression of anger. Therefore, our great Āchāryas have said, “Kshamā Virasya Bhushanam, Kshamāvāni Michchhā Mi Dukkadam”. To ask for forgiveness is a great quality of the brave ones. If I have committed any mistakes, I ask for your forgiveness.

*Khāmemi Savva Jive, Savve Jivā Khamantu Me
Mitti Me Savva Bhuesu, Veram Majjha na Kenai.*

*I forgive all the living beings of the universe,
May all the living beings forgive me for my faults.
I do not have any animosity towards anybody, and
I have friendship for all living beings*

03 Das Lakshana Parva

Shvetāmbaras observe eight days of Paryushan, while Digambaras celebrate a ten-day of Das-Lakshana Parva, which begins on the last day of Shvetāmbar Paryushan. The Digambar tradition celebrates the ten best characteristics of the soul. These cardinal virtues are the inherent qualities of a soul. They are various forms of right conduct. The practice of observing these virtues is not limited to only one particular religion or tradition. They belong to the universal faith. The results of observance of these virtues are equally beneficial to all mankind and not only to a follower of the Jain faith only.

Das-Lakshana Parva or Yati-dharma (Supreme Dharma):

Kshamā (forbearance),
Mārdava (humility),
Ārjava (straightforwardness),
Shaucha (absence of greed, purity of mind),
Satya (truthfulness),
Sanyam (self-restraint),
Tapa (penance),
Tyāg (renunciation),
Ākinchanya (absence of a feeling of ownership), and
Brahmacharya (celibacy)

Some traditions read the Tattvārtha Sutra, an ancient Jain scripture that covers the entire Jain philosophy, to the congregation. The scripture has 10 chapters and one chapter is read every day.

These ten virtues are pure passionless modes of the conduct attribute of the soul. Word ‘supreme’ prefixed to each one denotes that there is inevitable existence of the Right Belief and the Right Knowledge (Samyag Darshan and Samyag Jñān). These pure virtues are always associated with enlightened soul and are not present in the ignorant soul with wrong belief.

In fact, the right belief and the right knowledge are the basis for the spiritual progress for the living being. Ten attributes or the virtues are the part of the conduct attribute, when the soul obtains enlightenment. Therefore, right belief and right knowledge are the roots for the tree of right conduct to grow.

These Ten Commandments or attributes are the name of the natural dispositions originated in the presence of right belief and right knowledge and there is absence of wrong belief and passions.

04 Mahāvīr Janma Kalyānak (Mahāvīr Jayanti)

Mahāvīr Jayanti is also another important Jain festival. The Jain community observes the birth anniversary of Lord Mahāvīr with great devotion. Mahāvīr Jayanti falls on the 13th day of the bright half of the month of Chaitra (March-April according to the Christian calendar). He was born to King Siddhārtha and Queen Trishalā in 599 B.C. in the city of Kshatriya Kunda in Lachhavād district. It is a day to remember and worship Bhagawān Mahāvīr and all other Tirthankars.

Unlike most Indian festivals, Mahāvīr Jayanti, in keeping with the austere nature of Jainism, is celebrated with great sincerity and devotion. For the Jains, quiet celebrations, visits to temples, prayers and worship mark the birth anniversary of the Mahāvīr. Visiting various pilgrimage places is also a vital part of the celebration. Special prayers are also offered at the Jain temples. People attend sermons to learn the teachings of Lord Mahāvīr. This day reminds us the supreme compassion of Bhagawān Mahāvīr and the path to liberation he has preached.

Temples are decorated to express devotion and joy for the occasion of Bhagawān's birthday. At many temples elaborate worship rituals and the rite of Abhisheka are carried out quite enthusiastically. Some communities even celebrate this day by carrying out grand processions with the idol of Bhagawān Mahāvīr in an elegant chariot.

It is also an educational and fun experience for Jain youth to celebrate this day by expressing Bhagawān Mahāvīr's message through cultural activities like speeches, plays, songs, and dances related to Bhagawān Mahāvīr's life.

The Murtipujak Jains visit temples and worship the statue of Lord Mahāvīr; the Non-murtipujak Jains emphasize the internalization of the faith.

The event holds special significance in the states of Gujarat and Rajasthan because the ancient Jain shrines at Gīrnār, Delwādā, and Palitana are situated in these states. Mahāvīr Jayanti is also celebrated at Pāvāpuri in Bihar state where Lord Mahāvīr attained nirvana.

05 Diwāli

Diwāli is a festival of celebrations in India and among Indians all over the world. It is an occasion for happiness and togetherness. This is an occasion where everyone, irrespective of his or her religious and economic background, celebrates Diwāli. It teaches us to uphold the true values of life, to destroy ignorance that prevents humanity, and to drive away darkness that engulfs the light of knowledge.

The word 'Diwāli' comes from the Sanskrit word, 'Deepāvali'. 'Deep' means light and

'Āvali' means a row, i.e. A row of lights. Diwāli is celebrated on New Moon Day, the last day of the year in the month of Ashwin or Āso.

People show their happiness by lighting earthen lamps, and decorating their houses with rangoli, and inviting family and friends for a feast. In Jainism, the lighting of lamps is symbolic of lighting the lamp within us. Just as a light brightens everything around it, our presence should brighten people around us. We should be of help to others and bring peace and happiness to them and to ourselves.

For Jains, Diwāli marks the anniversary of the attainment of Moksha by Mahāvīr-swāmi in 527 BC. The festival falls on the last day of the month of Ashwin, the end of the year in the Indian calendar. But the celebration starts in the early morning of the previous day as Lord Mahāvīr commenced his last sermon final discourse known as Uttarādhyayan, which lasted until the night of Diwāli. At midnight, his soul left his body and attained liberation, Moksha. Eighteen kings of northern India were present in his audience at the time of His final sermon. They decided that the light of their master's knowledge should be kept alive symbolically by lighting of lamps. Hence it is called Deepāvali or Diwāli. (Deep means a lamp and

ävail means series or multiple). But the light of Lord Mahāvīr's knowledge cannot be kept alive by just lighting the lamps. That is an external approach. Realistically, we should light up our internal lamps - awaken our inner vision by practicing the path preached by Lord Mahāvīr. As a traditional Diwāli lamp needs a clay bowl, oil, and cotton wick. The inner lamp needs the Right Faith, Right Knowledge, Right Conduct, and Right Tapa (austerity). External lamps need oxygen while internal lamp needs self-effort. The resolution to adopt the practice of good conduct is the way to celebrate the Diwāli. Some people fast for two days as Lord Mahāvīr did. Some people recite "Shri Mahāvīr Swami Sarvajñāya Namah" on every bead of the rosary (108 beads in one rosary) followed by rosaries of reciting "Shri Mahāvīr Swami Pārangātāya Namah" on each bead. In brief, Diwāli is for enhancing the spiritual wealth.

From a social aspect, it is celebrated in traditional Indian fashion by greeting and offering sweets to family, friends and neighbors. Jain businessmen would close their accounts for the year and perform a simple Pujā for the new account books. Diwāli is celebrated for five days; each day has its own significance and myth.

Dhanteras

Dhan means wealth and Teras is the thirteenth day of Ashwin or Āso. The first day of Diwāli is Dhanteras. Torans of Āso Pālav, mango leaves and marigolds are hung on doorways. Rangoli are drawn with different colored powders to welcome Guests.

Kāli Chaudas

The day after Dhanteras is known as Kāli Chaudas. They chant mantras at night to please the demons.

Diwāli

Diwāli is the day when Bhagawān Mahāvīr, the twenty-fourth Tirthankar, attained Nirvana. Diwāli is a celebration of lights. Just as a lamp needs cotton and oil to keep going your internal light needs rational intuition, rational knowledge, and rational conduct.

Oil lamps are arranged in and around the house. Because of these flickering lamps the festival acquired the name of Deepāvali or Diwāli.

New Year

Gautam-swāmi was very much attached to Mahāvīr-swāmi. So after Mahāvīr-swāmi's Nirvana on Diwāli he became very sad. By thinking deeply about non-attachment, he got over his sadness and attained Keval-jñān on the following day which is New Year.

Bhāi Beej

Like Gautam-swāmi, Mahāvīr-swāmi's brother, Nandivardhan, was very sad. Sudarshanā, their sister, invited him to her house and comforted him. Traditionally on this day, the sister invites the brother to her house to express love and respect.

06 New Year

Lord Mahāvīr's chief disciple, Indrabhuti Gautam, had not been able to overcome his attachment to his master and that prevented him from achieving Keval-jñān. The barrier was only broken after a period of grief over his master's Nirvana. He at last managed to achieve the highest degree of non-attachment, which enabled him to attain the stage of omniscience, the full enlightenment, in the early morning of the first day of the New Year. The Jains begin the New Year with a prayer of Guru Gautam Swami; and listen with devotion to the nine Stotras (Navasmaran) and the auspicious Rās (epochal poem) of Gautam Swami. Some people fast for three days including New Year's Day. The real wish should be "may the whole year be filled with realistic Dharma, intellectual serenity and equanimity".

07 Bhāibeej (Festival for brother)

King Nandivardhan, the brother of Bhagawān Mahāvīr was in great sorrow due to the Nirvana of Mahāvīr. On the day after New Year's Day, his sister Sudarshanā invited him to her house and comforted him. This day is observed as Bhāi Beej. This festival is like Rakshā Bandhan. On the day of Rakshā

Bandhan, the sister goes to the brother and ties the Raksha (a sacred thread) wishing him long and happy life; but on this day, the sister invites her brother to her house to show her respect and love for him.

08 Jnän Panchami (Holy day for worshipping Knowledge)

Jnän Panchami is celebrated on the 5th day of bright half of Kärtik, the first month of the Indian calendar year. This day is designated for the worship of pure knowledge. All religions believe in gaining knowledge, while Jain religion stresses its importance because knowledge is an innate quality of soul. Through right knowledge only, one can follow the right path. On this day, the scriptures, which impart knowledge to the people, are worshipped with devotion by offering Väkshep (sandalwood powder). Jain scriptures are displayed in various religious places. People visit such places and worship these sacred scriptures on this day to seek blessings for the strength to be able to learn continuously. Swādhyāy, meditation, and Pratikraman are also carried out on this day. Moreover, the books preserved in the religious libraries are cleaned and refurbished as may be necessary. To pay respect to educational material, notebooks, pens, pencils etc. are offered during Pujā.

Efforts are concentrated towards removing jnānavarniya karma. The following song is sung on this day:

Samkit Shraddhāvantane, Upanue Jnän Prakāsh,

Pranamu Pad Gaj Tehanā, Bhāva Dhari Ullās.

The Jap Pad of 'Aum Rhim Namō Nanassa' on rosary bead is performed on the day. As a result, the knowledge obstructing Karmas are destroyed. In past, Vardatt and Gunamanjari had done something against it. So, they had to face the results of their sins.

09 Dev Diwāli or Kartaki Poonam

It is the 15th day of the first month- Kartik in the Gujarati calendar, which marks the end of Chäturmās. After the four months of rainy season (Chäturmās), Sadhus start vihar and the pilgrimage of Shatrunjaya reopens. Thousands of Jains from all over the world go for Tirtha-yātrā to Shatrunjaya, Mount Girnār in Gujarat, and other Tirtha places where special celebrations are held. Lamps are lit under the moonlit sky and families celebrate the end of the Diwāli fortnight.

It is said that the meaning of the Shatrunjaya is winning over enemies. The pilgrimage of Shatrunjaya is performed to win over the Karma-enemy. So it is said that-

Each step on the pious place Shatrunjaya can remove or Destroy Karmas of previous births.

Even those who had got Omniscience knowledge can't describe the importance of Shatrunjaya.

10 Navpad Oli

Twice a year, falling in March/April (Chaitra) and September/October (Ashwin), the nine-day Oli period of semi-fasting called Āyambil is observed by taking only one meal a day of very plain food without any spices, salt, milk, oil, butter, fruits or vegetables. It is observed by meditating upon Navpad comprising of Pancha Parameshthi, Jnän, Darshan, Chāritra, and Tapa. The importance of Navpad is preached by the sermons given during these days. King Shripāl and Mayanā-sundari were ardent devotees of Navpad. With thorough understanding of the theory of Karma, both exerted their efforts in worshipping Navpad. In doing so, they destroyed bad Karma, improved their condition, and ultimately attained liberation.

11 Maun Agiyāras

This is the most pious day of the year. It marks the highest number of pious occasions (total 150) such as Birth, Enlightenment, and Nirvana Kalyānaks of several Tirthankars. It falls on the eleventh day of the bright half of the month of Māgashara during November/ December. A day of complete silence and fasting are observed and meditation is directed towards the Tirthankars whose various Kalyānaks (auspicious life events) fall on this day. Many people live the life of an ascetic by staying at Upāshray (temporary residence of ascetics) on that day.

In Bharat Kshetra, it's the anniversary day of Diksha Kalyānak of the 18th Tirthankar – Bhagawān Arnath, Keval-jnän Kalyānak for the 21st Tirthankar Bhagawān Nemināth and Birth, Diksha and Keval-Jnän

Kalyānak for the 19th Tirthankar Bhagawān Mallināth. Any religious activities performed on this day is more fruitful than any other day.

One Fast done on this day gives fruits of 150 fasts.

12 Posh Dashami

This day is celebrated as the birthday of 23rd Tithankar Lord Pārshvanath. On the 9th, 10th, 11th days of Margshirsh month (usually falls in December), hundreds and thousands of Jain men and women perform the austerity of Attham, 3 continuous days of Upavas and by means of recitation and meditation they try to achieve divine welfare. A grand fair takes place in Shankeshwar, which is a sacred place for Jains. Thousands of Jains gather there and perform the austerity of “Attham”.

The observer can also do Ekasanas (taking lunch once in a day) of Sugared Water, Khir and full lunch for three days.

13 Varsitap

This yearlong austerity (Tapa) consists of fasting every other day followed by only one or two meal on the next day. This yearlong austerity signifies the event in the life of our first Tirthankar Ādināth, who did not get Gochari (alms) for one year after his initiation (Dikshā). The Pārñā ceremony for Varsitapa is observed in India with large celebration at Hastinapur where Shreyānskumār, great grandson of Bhagwan Ādināth offered Him sugarcane juice to break his fast.

14 Akshaya Tritiya - Varsitap Pārñā

This marks the fast breaking day of a yearlong fast by the first Tirthankar Lord Rishabhdev. Jains who have been fasting on an alternate day for a year break their fast by drinking fresh sugar cane juice.

This festival is celebrated on Vaishākha Sud 3 (third day of the month of Vaishakha). The first Tirthankar-Bhagawān Rishabhdev got Charitra i.e. left the worldly pleasures after 83 Lakha Purva years of home-life. It is said that Karma has no effect of any brave people or even of Indra. Lord Rishabhdev went to many houses to get the proper food (Gochari) for him, but no one could understand his desire of food. The people were ready to give elephants, horses, jewelry or even brides to him. But they did not offer any food.

In the previous birth, Lord Rishabhdev had tied a net on the face of a cow and he did the sin of starving the cow, so the previous Karma was the cause of this incident. At the end, Shreyans Kumar gave him the juice of sugarcane and Rishabhdev broke his fast. This day is known as Akshaya Tritiya from that time.

15 Fāgun Sud Teras

This day falls on the thirteenth day of the month of Fālgun (usually in the beginning of March). The circumambulation of 6 Gāus (1 Gāu means 3.2 Kms.) at Shatrunjay Mountains is done on this day.

16 Twelve Tithis

Twelve tithis in each month are 2nd, 5th, 8th, 11th, 14th and 15th days of each half-moon cycle. Most jains observe five days, shukla 5th, two 8th, and two 14th days. Jain shastras indicate that the Ayushyabandh for next life takes place on one of these days and one's physical and spiritual activities are significantly contributory.

17 Chaumāsi Chaudas

Three Shukla Chaudas in month of Kārtak, Fālgun and Ashādh are celebrated as Chaumāsi chaudas.

18 Mastaka Abhisheka - The Head Anointing Ceremony

Perhaps the most famous example of Pujā performed on a grand scale in Jainism is the Mastaka Abhisheka (head anointing) ceremony held every twelfth year in Shravanbelgola. This honors the spiritual hero Bāhubali, who is represented by a colossal fifty-seven foot image carved from rock nearly a thousand years ago. Thousands of Jains of both traditions come to pay homage during the several weeks during which the celebration goes on; Bāhubali thus receives the kind of adoration otherwise

reserved exclusively for Tirthankars. The image depicts Bāhubali as standing erect, free of clothing and immersed in deepest meditation. For the period of the Mastaka Abhisheka, temporary scaffolding is built behind the huge statue, thus the faithful can anoint Bāhubali in the proper manner, by pouring various sacred substances such as purified water and sandalwood paste over the statue from above. Participating in these festivities is said to bring great merit and perhaps to make possible the experience of Samyag Darshan (Right faith) itself.

D08 - Jain Temples & Pilgrimage Places

A Jain temple is a place of worship where a person experiences immense peace and serenity. It is a beautiful, quiet and peaceful place to reflect upon our true nature and soul. It promotes introspection, and brings home the feeling that God/Soul resides within one's self. Therefore, each person can follow a path of purification of the inner self, devoid of anger, ego, deceit, and greed.

More than 80% of Jains of both the Shvetāmbar and Digambar traditions believe in worshiping Tirthankar images in temples. Primarily two types of Tirthankar images exist in the Jain temples. The images with semi-closed eyes are adopted by the Digambar tradition whereas the images with open eyes are adopted by the Shvetāmbar tradition.

01 Digambar and Shvetāmbar Images

Digambers keep the images in their natural undecorated form. Shvetāmbers decorate the Tirthankar's images luxuriously. This symbolizes that Tirthankars were kings, had much royal wealth, yet did not find happiness in such material possessions. They renounced all their wealth for the benefit of society and took vows of complete non-possession.

An image (murti) of a Tirthankar either sitting in Padmāsan posture or standing straight, illustrates the form of deepest meditation. The face and eyes shower the devotee with compassion and inspire calmness within. The image represents the qualities of a Tirthankar but not the physical body. Hence the images of all Tirthankars are similar. Usually an image is carved from marble or cast from metal. Both Digambar and Shvetāmbar Jain temples are famous for their unique intricate art and elaborate architecture.

Each Tirthankar has a unique emblem or symbol (Lānchhan) that distinguishes the specific Tirthankar image from the images of other Tirthankars. This symbol is found on the base of each image.

Before entering the temple one must take off their shoes. One should not eat, drink or chew anything in the temple, nor should one run-around, shout, talk to others, or socialize in the temple.

When one enters the temple one should say 'Nissihī', meaning 'to leave behind'. This means that by mind, speech and action we are leaving all our worldly relations outside the temple, which in turn implies leaving our vices (Kashāyas) namely anger, ego, deceit and greed.

A donation box in a temple promotes anonymous giving.

02 Few Recommendations regarding Offerings at the Temple

The following statements by any means do not disrespect the ancient offerings during rituals since cows, calves and all animal lives were treated compassionately without interference in their life cycle.

The principle of nonviolence should not be compromised during the offerings of the religious rituals. We need to practice the religion based on Time, Place, and Circumstances we are surrounded by.

One should not use milk and sweets for puja and Ghee for divo or lamp as almost all modern dairy products are obtained by torturing and exploiting cows and other animals.

The milk producing cows are kept pregnant all the time during their fertile life and are slaughtered after their milk yield drops by 30% which is around 5 years of age while their life expectancy is 15 years.

In puja, one should use pure water instead of water mixed with milk, use dry fruits instead of sweets, and use Castor oil instead of Ghee. About 100 years ago all Jain temples used castor oil for divo.

Also one should not use silver foil (Varakh) for decoration images as Varakh is manufactured using the intestine of a cow. One should not wear pearls, silk, fur and leather as they are obtained by killing oysters, worms and animals.

03 Jain Pilgrimage Places (Jain Tirths)

The pilgrimage to sacred places is a part of the tradition for practically every religion in the world. The hardships of the journey discipline the body and the company of fellow pilgrims strengthens the religious

faith. It is inspiring and uplifting to pray and worship at the place where the great religious leaders and saints once stood. The soul receives merit while the mind receives peace.

India is a land of spirituality and devotion. Jain shrines in India speak of an integral association with the lives and activities of the Jain Tirthankars, who spread the message of Ahimsa, Anekāntavāda, and Aparigraha.

Some of the holy places where the enlightened ones were born, took Dikshā, and achieved liberation (Moksha) are of special importance. The places touched and traveled by these Tirthankars became famous as sacred places; therefore, idols of Tirthankars were installed there. The religious atmosphere of these sacred places inspires feelings of reverence. Devotional sentiments permeate throughout and bring inner happiness and peace, which leads to upliftment of the soul.

It is a well-known fact that the art and architecture of a country are reflective of its religious devotion as well as economic prosperity, without which elaborately carved temples could not have been built. Every phase of Indian history, art, and architecture found supporters in rich merchants and princes who spent lavishly on the commemoration of their religious leaders and beliefs.

Tirtha places have attracted millions of people. India holds immense appeal for devotees to see great Jain architecture, to know and understand the teachings of the great Tirthankars who, through hard penance, showed the course to salvation to humanity and freedom from the cycle of rebirth through Jainism. Tirtha places tell immortal stories of Tirthankars and other saintly beings. Idols, murals, and inscriptions in temples convey the message of Tirthankars.

01. Shri Palitana Tirtha

Mulanāyak: Nearly 7 feet tall, white-colored idol of Bhagawān Ādināth in the Padmāsan posture.

Tirtha: It is on Mt. Shatrunjay near the bank of the river Shatrunjay, in the state of Gujarat. There are about 900 temples on Mt. Shatrunjay, each rivaling the other for beauty and magnificence, presenting an awe-inspiring spectacle to devotees and visitors. The multitude of temples made of splendid marble, with their spires aiming the skies, present a spectacle unmatched for its scale and magnitude. The peak is a 2 miles and 2 furlongs long climb of over 3745 steps from the foot of the hill. While climbing up early in the morning, you can see river Shetrunjee at a distance gleaming in the beautiful sunrise. Palitana Tirtha displays a combination of human enterprise, architectural skills, generosity, and religious devotion. Every devout Jain aspires to climb to the top of the mountain at least once in his or her lifetime, because of its sanctity.

History: Shatrunjay is known as the eternal Tirtha. It is an ancient Jain place of pilgrimage as it was here that the chief follower of Tirthankar Rishabhdev (Pundarika) attained Nirvana. Although most temples are modern, they have been restored many times, dating back to prehistoric times. Historically, the present temple was constructed in the 12th century during the reign of King Kumārpāl. Unfortunately, Shatrunjay suffered much destruction during the Muslim conquests in the fourteenth and fifteenth centuries, but the rebuilding took place after 1500. From the late seventeenth century, Shatrunjay has become more and more important. On a certain day (Fagun Sud teras) every year, nearly 20,000 pilgrims undertake a twelve-mile round trip Yātrā. The pilgrimage to Shatrunjay generates great merit.

Works of art and Sculpture: The main temple is a splendid, two storied, imposing structure with highly impressive elevation supported by 72 pillars and with artistic balconies on its sides. Besides the main temple complex, there are 8 temple complexes on the hill. All of them together are known as Nav-tunk. One of the temple has its steeple visible from a distance of 20 miles. All these complexes are built at different time by different people and hence are popularly known by their names. There are about more than 10,000 idols of Tirthankars installed in all these large and small temples.

02. Shri Sankheshvar Tirtha

Mulanāyak: Nearly 6 feet tall, white-colored idol of Bhagawān Sankheshvar Pārshvanāth in the Padmāsan posture.

Tirtha: It is in the center of the village in the state of Gujarat

History: As mentioned in ancient scriptures, Ashādhī Shrāvaka's devotion to Bhagawān Pārshvanāth gave rise to this temple. Inspired by his great faith, the idol of Sankheshvar Pārshvanāth has been worshipped since ancient times.

The temple was built and rebuilt on several occasions. Major renovation was done by Sajjan Shah in the 11th century and by Vastupāl and Tejpal in the middle of the 13th century. In the 14th century, the army of Allauddin Khilaji caused severe damage to the temple, but the main idol was saved by the Sangh. Since 1760, this vast and beautiful temple has 52 idols and a passage for going around the idols. Even if volumes of books are written, they cannot fully describe the miracles of this temple. For instance, it is said that the wounded men of Lord Krishna's army arrived at Sankheshvar Tirtha after a battle. Then they used the holy water (Abhisheka) from the Tirtha to cleanse their wounds, and upon contact with the water, their wounds were immediately healed. Worshipped for thousands of years, this idol specially attracts the faithful worshippers making this Tirtha of immense significance. Even today, the worshippers experience the miracles of this magnificent idol.

The idols of Dharanendra, Shri Padmāvati Devi, Pārshva Yaksha, and Shri Chakreshwari-Devi are said to protect the Tirtha, to remove the obstacles of the worshippers, and to fulfill their wishes. On the auspicious day of Bhagawān Pārshvanāth Janma Kalyānak (birth event) and on the Diwālī, thousands of pilgrims come here to observe a two-day long fast.

Works of art and Sculpture: Comparable to a God's residence, this ancient, majestic, and delightful temple surrounded by 52 small temples looks very beautiful.

03. Shri Tārangā Tirtha

Mulnāyak: Nearly 9 feet tall, white colored idol of Bhagawān Ajitnāth.

Tirtha: It is on the Tārangā hill in the state of Gujarat.

History: Under the inspiration and instructions of Shri Hemchandra Āchārya, this temple was built in the year 1165 AD under the reign of King Kumārpāl. In the past, many Sādhus have attained Nirvana while meditating on the nearby hills.

Works of art and Sculpture: This temple is 50 feet long, 100 feet wide and 142 feet high. Along with the vast open square, the well-curved, eye-catching summit of the four-storied temple made of yellow stone looks stunning. This temple is famous for its tall steeple. Since the wood used in building this temple was of the Tagar (veleriana hardwickii) wood, it is fire-extinguishing; when set to fire, it does not catch fire, but oozes out water. This is truly amazing.

04. Shri Abu Delwādā Tirtha

Mulnāyak: 5 feet tall, white colored idol of Bhagawān Ādināth in the Padmāsan posture.

Tirtha: The Jain Delwādā temples of India are located near Mount Abu in the state of Rajasthan.

History: Bharat Chakravarti built the temple and installed four idols facing all four directions. This ancient Tirtha is also mentioned in the Bruhad Kalpasutra composed by Bhadrabāhu-swāmi. Many ancient Āchāryas had visited this Tirtha in the past. The present temple called Vimal Vasahi, was built in the eleventh century by Vimal Shah in honor of Bhagawān Ādināth. By appeasing Ambikā Devi, he had recovered the 2500 years old idol of Bhagawān Ādināth. The generous brothers, Vastupāl and Tejpal in honor of Lord Nemināth built another temple, Lunaga Vasahi in 1230 AD. The splendid temple was built under the supervision of Anupamā-devi, the wife of Tejpal. The main idol of Mulnāyak Bhagawān Nemināth is majestic.

Works of art and Sculpture: The sculptures and art of these temples are famous all over the world for their stunning carving in the white marble. The ceiling, domes, gates, pillars, arches, and walls of the Vimal Vasahi temple are excellent specimens of minute carving skill. The Rang Mandap is a grand hall supported by 12 decorated pillars and nicely carved arches with a breathtaking central dome. On the pillars are carved female figurines playing musical instruments and 16 Vidhyā-devīs (the goddesses of knowledge) – each one holding her own symbol. The Navchowki is a collection of nine rectangular ceilings, each one containing beautiful carvings of different designs supported on ornate pillars. The ceiling features engraved designs of lotus-buds, petals, flowers, and scenes from Jain

and Hindu mythology. There are 59 small temples in the passage around the temple. It took 1500 artisans and 1200 laborers a span of fourteen years to build this extraordinary monument.

In the Lunaga Vasahi temple, delicate carvings in the Derāni-Jethāni niches (recesses in the wall) are exceptional examples of art. The carving of the white marble is so delicate that it is almost translucent. It is said that the sculptors were paid in gold according to the weight of marble dust removed. The main hall or Rang Mandap features a central dome, from which hangs a big ornamental pendent featuring elaborate carving. Arranged in a circular band are 72 figures of Tirthankars in sitting posture and just below are 360 small figures of Jain monks in another circular band. The richly carved corridors, pillars, arches, and 'mandaps' of the temple are simply amazing. The Navchowki here features some of the most magnificent and delicate marble stone cutting work of the temple. Each of the nine ceilings here seems to exceed the other in beauty and grace. The Hasthishālā or elephant cell features 10 beautiful marble elephants neatly polished and realistically modeled.

05. Shri Ranakpur Tirtha

Mulnāyak: Nearly 6 feet tall, white-colored idol of Bhagawān Ādināth in the Padmāsan posture

Tirtha: Ratnapuri, tucked away in a remote valley in the midst of natural beauty, is in the state of Rajasthan.

History: Renowned for marvelously carved Jain temples in amber stone, Ranakpur is one of the holiest places for the Jains and exceptional in its beauty. The Ranakpur Jain temple was built during the reign of Rānā Kumbha in the 15th century. Dharna Shah, a Jain businessman, had a dream to build a temple like a heavenly residence named Nalinigulm. With the permission and help of the king, this three-story temple was built at the cost of 150 million rupees in those days.

Works of art and Sculpture: From artistic and cultural viewpoints, the whole temple with its enormous 48, 000 sq. ft. span is beautiful, splendid, matchless, and outstanding among many wonders of the world. The inner sanctum of the temple has four idols of Bhagawān Ādināth facing all four directions with four entrances to the temple. There are four subsidiary shrines, and twenty-four pillared halls and domes supported by over four hundred columns. The total number of columns is 1, 444; all of which are carved intricately with no two columns being alike. The intricately decorated 40 feet high pillars and the arches hanging like pearl-strings create a feeling of awe among the visitors. The pillars are arranged, so deftly that from any spot in the temple, you get an uninterrupted view of the idol. The carved stone in the ceiling of the main dome is pulled low at the center like a chandelier. How the weight of stones is kept hanging unsupported, remains an unsolved mystery. The sculptors have carved life-stories out of the vast storehouse of Jain scriptures. Some of the eye-catching illustrations are a stone slab with an intricate carving of thousand hooded entangled snakes sheltering Bhagawān Pārshvanāth, and a mountain with thousand peaks. There are 84 small and large temples surrounding the main temple.

In the assembly hall, there are two big bells weighing 108 kg., whose sound echoes as far as three miles. Each bell has a high and low pitch complementing each other and producing the sound of 'OM' resonating in your navel for one minute.

The idols of Bhagawān Mahāvīr Swami and Rishabhdev, polished with precious stones, shine like glass even after six hundred years.

06. Shri Shravanbelgola Tirtha

Mulnāyak: Nearly 57 feet tall, idol of Bhagawān Bāhubali in the Kāyotsarga posture made of light brown colored granite.

Tirtha: It is on Vindhyagiri hill near the village of Shravanbelgola in the state of Karnataka.

History: Sri Gommateswar, also known as Bāhubali, was the son of the legendary first Tirthankar. This Tirtha was created in 981 AD under inspiration of the mother of Chāmundaṛāy, the advisor of King Gangaras. Shravanbelgola means 'the monk on the top of the hill' and hermits, mystics, and ascetics have journeyed and lived there since at least the third century BC. In the mid-tenth century

AD, temples began to be built and the site grew to be one of the most important pilgrimage sites of the Jain religion.

The chief festival of Shravanbelgola is the Mahā Mastaka Abhisheka, or the 'Head Anointing Ceremony'. During this incredible event, over half a million devotees make a pilgrimage here. A scaffold is built around the statue. The ceremonial Abhisheka is performed with chanting of holy mantras and pouring pots of water mixed with sandalwood, flowers, and precious herbs over the idol's head. While flowing downward over the body, these offerings are believed to acquire a powerful charge of spiritual energy. They are collected at the feet and distributed to the devotees who believe that the gift will assist their quest for enlightenment. The festival is performed only once every 12 to 14 years during periods of rare astrological significance.

Works of art and Sculpture: Carved out of only one stone, the colossal statue of Bāhubali towers in majestic splendor and is visible even from a distance of 20 km. Starkly simple, the beautifully chiseled features of the statue expresses serenity. Its contemplative mood is an outstanding example of Indian sculptor. His perfect lips turned out at the corners with a hint of a smile, appear like viewing the world with detachment.

07. Shri Ayodhyā Tirtha

Mulnāyak: 1 foot tall, copper-colored idol of Bhagawān Ajitnāth in the Padmāsan posture Shvetāmbar tradition

Mulnāyak: 30 feet tall, white colored idol of Bhagawān Ādināth in Kāyotsarga position Digambar tradition

History: Ādināth was the first King of this place. The Chyavana, birth, and Dikshā Kalyānaks of Bhagawān Ādināth were also celebrated here. The Chyavana, birth, dikshā, and Keval-jnān Kalyānaks of Ajitnāth, Abhinandan Swami, Bhagawān Sumatināth, and Bhagawān Anantnāth were celebrated here as well making this Tirtha especially auspicious. Bharat Chakravarti made this place his capitol and the country was named Bhārat after him. Besides, this is the birthplace of Bāhubali, Brāhmi, Sundari, King Dasharath, Shri Rāma, Achalbhrātā the ninth Ganadhar of Mahāvīr Swami, and many other pious people. . Many religious kings, their advisors, and great men performed numerous religious activities here and added to the glory of not only the Jain religion, but also to the glory of India.

08. Shri Hastinapur Tirtha

Mulnāyak: 3 feet tall, golden idol of Bhagawān Shāntināth in the Padmāsan posture Shvetāmbar tradition

Mulnāyak: White colored idol of Shāntināth Bhagawān Digambar Temple)

Tirtha: It is in the town of Hastināpur in the state of Uttar Pradesh.

History:.. Here, Shreyāns, the great-grandson of Bhagawān Ādināth offered sugar-cane juice to Bhagawān Ādināth to end his year-long fast (Varsitapa). In memory of that auspicious event, every year, many pilgrims come here to celebrate their Varsitapa penance. All the four Kalyānaks other than Nirvana of Bhagawān Shāntināth, Kunthunāth, and Aranāth were celebrated here. This was the land of construction of Samavasaran of Bhagawān Mallināth. This was the capital of the Kaurav and the Pandvas in the times of the Mahabharata. According to the Digambar tradition, the great tradition of Rakshabandhan or Shrāvani Poonam started here. According to Jain history, many Tirthankars, Chakravartis, omniscient souls, ascetics, Shrāvaks and Shrāvikās are associated with this ancient land. The Āgams and other Jain works contain many references to Hastināpur.

Works of art and Sculpture: Many ancient idols, coins, and stone inscriptions are found here during excavations. The ancient idols in these temples are really spectacular and awe-inspiring.

09. Shri Samet Shikhar Tirtha

Mulnāyak: Nearly 3 feet tall, black-colored idol of Bhagawān Pārshvanāth in the Padmāsan posture

Tirtha: It is on the Samet Shikhar Hill near Madhuvan in the state of Bihar.

History: Twenty Tirthankars out of the current twenty-four Tirthankars attained Nirvana on this holy land. Since it is the land of penance and of nirvana of many Tirthankars and Sādhus, every particle of this land is great, holy, and precious. It is said that a touch of this land purifies the human birth. A pilgrimage to this sacred place removes trouble, adds to religious merits (Punya), and destroys bad karma of devotees. As it is mentioned in the Jain literature and history, the temples and foot-idols on this mountain have been renovated many times. Recently around 1766 A.D. Sheth Khushaldas of Murshidabad observed penance of three days and with the grace of Goddess Padmāvatī, he had a very auspicious dream. He saw the exact locations of the nirvanas of the Tirthankars, and hence built small temples of foot-idols accordingly in these pious sites. As recently as 1934 AD, with the inspiration of Āchārya Sāgarānand Suri, the Tirtha was renovated for the 23rd time.

Works of art and Sculpture: As the name suggests, Madhuvan, is really a beautiful forest. At the foot of this hill, there is a temple of Bhomiyādev, which features an impressive hill-shaped idol. The sight of the idol makes one's journey fulfilling. The ascent on the hill begins from a little distance beyond the Bhomiyādev temple. There is an ascent of six miles to the hill, then another six miles to go around the hills, and finally, a descent of six miles, totaling a journey of 18 miles.

There are 31 significant tunks (summits) on the great mountain of Samet Shikhar. Each tunk is devoted to a separate foot-idol including the Tirthankars, the eternal Jinas, and some Ganadhars. All the tunks on Samet Shikhar can be seen from Gautam Swami's tunk, which is the first tunk. The Jalmandir tunk is where the Mulnāyak of Shāmaliya Pārshvanāth is installed. The Tirthankar Bhagawān is seen only in this Jal -mandir, whereas the other Tunks hold only foot idols. The final tunk is the tunk of Bhagawān Pārshvanāth. This is the highest tunk on the highest hill. There are foot-idols of Bhagawān on the stone-slab where he attained the final liberation. The scene on the hill is serene, beautiful, and suitable for meditation. From the hill, the scene of the temples of Madhuvan looks like a divine city. Every temple has a distinct and elegant building style. The natural beauty of the hill is charming beyond description. With full devotion, pilgrims come to the great Tirtha of Samet Shikhar, the land of nirvana of many Tirthankars, who are free from attachment and aversion.

10. Shri Pāvāpuri Tirtha

Mulnāyak: Nearly 7 inches long, black-colored foot-idol of Mahāvīr Swami.

Tirtha: It is in the center of the lake outside the village of Pāvāpuri in the state of Bihar.

History: This Tirtha is the place of the last monsoon stay of Mahāvīr Swami. Many kings and rich merchants came to hear the sermons of Bhagawān Mahāvīr. Bhagawān Mahāvīr preached and initiated many people by removing their doubts. After giving his final sermons for 48 hours, Bhagawān attained Nirvana on this land causing this land to hold special significance. On that Nirvana day fifteenth day of the dark half of the month of Ashwin in the absence of Bhagawān, the lamp of knowledge, people lighted innumerable lamps. In memory of that day, the whole city shines brightly with the light of thousands of lamps on Diwālī day even now. Nandivardhan, the elder brother of Bhagawān built a small temple and installed the foot-idols of Bhagawān at the place of his last sermons. It is said that from the funeral place of Bhagawān, groups of gods and multitudes of men took away the ashes of Bhagawān's body and those who could not get the ashes, took away the earth mixed with ashes forming a deep pit. This pit became the temple known today as Jal-mandir. In front of the Samavasaran in this temple, there are idols of Mulnāyak Mahāvīr Swami, Gautam Swami, and Sudharma-swami. Since this is the land of nirvana of the last Tirthankar Bhagawān Mahāvīr, every particle of this land deserves to be worshipped.

Works of art and Sculpture: The construction of this Jal Mandir amidst a lake full of lotuses is beyond description. The ancient idols in Shvetāmbar and Digambar temples are also very spectacular. It is a place of great scenic beauty, particularly when the lotus flowers bloom in the large lake. The gleaming Jal Mandir, reflected in the lotus-strewn waters, is a splendid sight.

11. Shri Gīrnār Tirtha

Mulnāyak: Nearly 5 feet black marble idol of Bhagawān Nemināth in Shvetāmbar temple.

Mulnāyak: Black colored idol of Bhagawān Nemināth in Digambar temple.

Tirtha: Mount Girnār is located on the northern fringe of the Gir forest in Saurashtra.

History: Mount Girnār is a pious place due to the dikshā, Keval-jñān and Moksha Kalyānak of 22nd Tirthankar Shri Nemināth Bhagawān. Young prince Nemikumār became disheartened with the cruel customs of his time when he saw hundreds of fenced-in animals condemned to be slaughtered as food for the guests at his wedding. Sensing his involvement in these unjust things, he renounced all his belongings, became a monk and went to Mt. Girnār in search of ways to relieve misery of all living beings. Following the footsteps of Nemināth, the bride to-be Rājul or Rājimati also renounced and after long penance, attained Keval-Jñān here. Many other sages have attained nirvana here. So, since ancient times many temples have been built here. References about Girnār in the first Āgam Āchārānga sutra, suggest antiquity of this Tirtha. Several Jain literature also mention periodic remodeling of these temples.

Works of art and sculpture: Mount Girnār is a gigantic five peaked rock formation of volcanic origin rising to a height of 1, 117 meters above sea level. Five peaks crowned by sixteen beautifully sculptured temples form one of the most impressively situated group of Jain temples in India. The first Tunk (peak), 4, 400 steps from the base of the hill consist of black granite temple of Bhagawān Nemināth built in 1128 AD. It has exquisite carvings on its pillars, and is decorated outside with unusual colored mosaic. The second Tunk has Goddess Ambikā temple. Third and fourth Tunk has Foot-idols of Muni Shāmb Kumar and Pradhyuman Kumar who attained Nirvana here. The fifth Tunk, which has 10,000 steps from the base, has foot-idol of Bhagawān Nemināth. Some other pious places to visit are a cave of Rājul, temple of Rathanemi, younger brother of Nemināth, and Sahasāvan. Paying homage to both the Shvetāmbar and Digambar temples amidst the lush greenery of the mountain must be done at least once in a life time.

04 Summary

The architecture, sculptures, and carvings of the Jain temple are splendid. They are majestic and thousands in number. They are noteworthy for their cleanliness and sacred atmosphere. The focus is on the image of the Tirthankar, in a seated or standing position, in deep meditation, with a tranquil and solemn expression. The Shvetāmbar frequently adorn the image with the jewels, but a Digambar shrine it is left unadorned. One should undertake a pilgrimage to various Jain Tirthas in India in order to derive a feeling of peace and contentment in his or her lifetime.

D09 - Yakshas and Yakshinis

Jains pay their respect and worship idols of Jinas for three reasons:

He has liberated Himself and attained Moksha

He expounded the path of Liberation

To get an inspiration to become like Him

The only goal of Jainism is to free ourselves from worldly sufferings and attain liberation. Jin is a liberated soul, free of its material body and resides at the top of the universe, called Siddha_loka. The images of Jinas are intended to serve as a reminder to the faithful of the possibility of liberation. They serve as role models for Jain lay people in, guiding their ethical code of living; and for the aspirant, Jin provides inspiration and a reminder that spiritual liberation is an attainable goal. As a detached soul, free from this world, the Jin is incapable of responding to a devotee's prayers or requests. This inability to intervene and, to respond to the prayers and offerings from the faithful, sets Jin images apart from all Hindu and most Buddhist deities, who can be called upon to help a devotee by different rituals.

In addition to images of Jinas, we notice images of Yakshas and Yakshinis (deities) in many Jain temples. These deities are neither eternal nor divine, and they themselves are the worshippers of the Jina and, true devotees of Jina. In addition, these Yakshas and Yakshinis are full of passions and are wandering through the cycle of birth and death just like us. Yakshas are males and Yakshinis are females. They are also called Shāsan_devtās (male ones) and Shāsan_devis (female ones). They are guardian angel deities. They are heavenly beings of the Vyantar group who have supernatural powers including the ability to change their forms and sizes. These Yakshas and Yakshinis were either appointed by Indra (king of heavenly gods) or were themselves associated with Tirthankars in their previous lives. Even though, Tirthankars do not require or ask for any protection, these Yakshas and Yakshinis due to their devotion for Tirthankars took upon themselves to protect them and Jain religion whenever it becomes necessary. Also, the Shāsan_devtās and Shāsan_devis have attained 4th Gunasthanak and are bound to attain Moksha in a few lives and we therefore salute them as they are already on the path to liberation.

The earlier scriptures like the Sthānānga_Sutra, Uttarādhyayan_Sutra, Bhagavati_Sutra, Tattvārtha_sutra, Antagadadasāo_sutra, and Pauma_chariya have frequent references to Yakshas and Yakshinis. Many Jains pay their respect to these Yakshas and Yakshinis because they provided protection to the Tirthankars and to the existence of Jain religion. These are the reasons they are found around the images of Jinas. Their individual images are also found in many Jain temples. Yaksha is usually found on the right side of the Jin idol while Yakshini on the left side. In Jain temples, they are never situated at a higher locations in relation to images of the Jinas. These are benevolent Yakshas and Yakshinis. There are also malicious Yakshas and Yakshinis who caused sufferings to Tirthankars and troubles to Jains and existence of Jain religion. For example, Yaksha Sulpāni troubled Lord Mahāvīr in his mediation and inflicted many sufferings. There are similar stories in, which malicious Yakshas troubled others as well. We Jains do not pay our respects or worship Yakshas and Yakshinis for the material gains, favor and freedom from danger, illness and disease. We pay our respect to them because of their service to Tirthankars and Jain religion. Asking for materialistic gains from them will be quite opposite to the teachings of the Jinas.

The following provides a brief description of commonly found Yakshas and Yakshinis in Jain temples:

01 Chakreshwari Devi

She is the dedicated attendant deity of lord Ādi Nāth (Rishabhdev). She is also known as Apratichakrā. The color of this goddess is golden. Her vehicle is an eagle. She has eight arms. In her four right hands she holds the blessing Mudrā (posture), arrow, rope and wheel. In her four left hands she holds the rein, the bow, the protective weapon of Indra, and the wheel.

02 Ambikā Devi

She is the dedicated deity of Lord Nemināth, the 22nd Tirthankar. She is also known as Ambai Amba and Āmra Kushmāndini. Her color is golden and the lion is her vehicle. She has four arms. In her one

right hands she carries a mango in one hand and in the other a branch of a mango tree. In one left hand she carries a rein and in the other she has her two sons.

03 Padmāvati Devi

She is the dedicated deity of Lord Pārshvanāth, the 23Tirthankar. Her color is golden and her vehicle is a snake with a cock's head. She has four arms. Her two right hands hold a lotus and a rosary and two left hands hold a fruit and a rein.

04 Saraswati Devi

Saraswati, the goddess of knowledge, is considered to be the source of all learning. Her divine energy is the source of spiritual light, eradicator of all ignorance and promoter of all knowledge. She is respected and adored by all faiths, worldly people and saints. She has four arms, one hand holding a book, one holding a rosary and two hands holding a musical instrument Veenā. Her seat is a lotus and the peacock is her vehicle representing equanimity in prosperity. In some books it is mentioned that the swan is her vehicle.

05 Lakshmi Devi

Goddess Lakshmi represents wealth. The people worship her as the goddess of wealth, power, money etc. In her upper two hands, she holds a lotus with an elephant, in the lower right hand a rosary and in the lower left hand a pot.

06 Manibhadra Dev

Shri Manibhadra is originally a Yaksha, worshipped by Indian masses since very olden times. His introduction to Jain worship is only a later adaptation. It is an image of a six_armed Yaksha with an elephant as his vehicle.

07 Ghantākarna Vir

This deity is worshipped for protection and for driving away evil influence created by the malicious Yakshas and Yakshinis. His arrow indicates penetration of evil forces. The bow gives forceful momentum to the arrow. His symbol is the bell that resounds to create auspicious sounds in the atmosphere. Sometimes people who are not aware of the facts call him Ghantākarna Mahāvīr by mistake. That creates confusion between Lord Mahāvīr and Ghantākarna Vir. He is not connected to Lord Mahāvīr in any way.

08 Nākodā Bhairava

This is the deity of Bhairava. This deity is usually found near the entrance of the temple. People from far and near visit the shrine and make offerings to the deity upon fulfillment of their material desires. It is a positive force around the temple.

09 Bhomiyāji

This deity is in the shape of a mountain. It is the natural positive energy of the mountain Sametshikhar. This energy inspires and guides believers and the pilgrims in completing their pilgrimage of Sametshikhar peacefully.

JAIN HISTORY LITERATURE and SECTS

E01 – History of Jain Traditions and Sects

E02 – Jain Scriptures and Literature

E03 – Jain Heroes

E01 – History of Jain Traditions and Sects

01 Introduction

It is difficult to cover the history of Jain religion within the scope of this section, but we will attempt to briefly outline the salient features.

Indian culture consists of two main trends: Brahmanic and Shramanic. The Vedic traditions come under the Brahmanic trend. The Shramanic trend covers the Jain, Buddhist, and similar ascetic traditions. The Brahmanic schools accept the authority of the Vedas and Vedic literature. The Jains and Buddhists have their own canons and accept their authors.

Jainism is an ancient independent religion. However, it is wrong to say that Bhagawān Mahāvīr founded Jainism. Jainism is an eternal religion; it has always existed, it exists now, and it will always exist in the future. Jainism has been flourishing in India from time immemorial. In comparison with the small population of Jains, their contributions to various aspects of Indian culture are great. Jains are found all over India and all over the world; they are known everywhere for strict observance of their religious practices in their daily lives.

Legendary Antiquity of Jainism

Jainism is an eternal religion. Therefore, there is a prehistoric time of Jainism and a historic time of Jainism. Jainism is revealed in every cyclic period of the universe, and this constitutes the prehistoric time of Jainism. In addition, there is recorded history of Jainism since about 3000-3500 BC.

02 Prehistoric Period

According to Jain scriptures, there were an infinite number of time cycles in the past (no beginning) and there will be more time cycles in future. Each time cycle is divided into two equal half cycles, namely Utsarpini (ascending) Kāl (time) and Avasarpini (descending) Kāl. Each cycle is again divided into six divisions known as Ārās (spokes of a wheel). The Ārās of Avasarpini are reversed relative to those in Utsarpini. There are 24 Tirthankars in each half cycle. Kevalis known as Tirthankars teach religious philosophy through sermons, which leads human beings across the ocean of sorrow and misery. Tirthankars are the personages who delineate the path of final liberation or emancipation of all living beings from a succession of births and deaths.

The tradition of Tirthankars in the present age begins with Shri Rishabhadev, the first Tirthankar, and ends with Shri Mahāvīr swami, the twenty-fourth Tirthankar. Naturally, there is a continuous link among these twenty-four Tirthankars, though they flourished in different periods of history in India. This link, therefore, means that the religion first preached by Shri Rishabhadev in the remote past was preached in succession by the remaining 23 Tirthankars for the benefit of living beings and revival of spirituality at the time of each Tirthankar.

There is evidence that there were people who were worshipping Rishabhadev before Vedic period. It has been recorded that King Kharavela of Kalinga, in his second invasion of Magadha in 161 B.C., brought back various treasures from Magadha. In these treasures there was an idol known as Agra-Jina, of the first Jina (Rishabhadev), which had been carried away from Kalinga three centuries earlier by King Nanda I. This means that in the fifth century B.C. Rishabhadev was worshipped and his idol was highly valued by his followers. Other archaeological evidence from the Indus Valley Civilization of the Bronze Age in India also lend support to the antiquity of the Jain tradition and suggest the prevalence of the practice of the worship of Rishabhadev, the first Tirthankar, along with the worship of other deities. Many relics from the Indus Valley excavations suggest the prevalence of the Jain religion in that ancient period (3500 to 3000 B.C.).

It is observed that in the Indus Valley civilization, there is a great preponderance of pottery figures of female deities over those of male deities and the figures of male deities are shown naked.

We find that the figures of six male deities in nude form are engraved on one seal and that each figure is shown naked and standing erect in a contemplative mood with both hands kept close to the body. Since

this Kāyotsarga (way of practicing penance, as in a standing posture) is peculiar only to Jains and the figures are of naked ascetics, it can be postulated that these figures represent the Jain Tirthankars.

Again, the figures of male deities in contemplative mood and in sitting posture engraved on the seals are believed to resemble the figures of Jain Tirthankars, because these male deities are depicted as having one face only, while the figures of male deities of Hindu tradition are generally depicted as having three faces or three eyes and a trident or some type of weapon.

Furthermore, there are some motifs on the seals found in Mohen-Jo-Daro identical to those found in the ancient Jain art of Mathura.

As Mahāvīr was the last Tirthankar, most historians previously considered Mahāvīr-swāmi the founder of the Jain religion. Based on the evidence found above, it has become clear that this is a misconception. Now, historians have accepted the fact that Mahāvīr-swāmi did not found the Jain religion, but he preached, revived, and organized the religion, which had been in existence from the past (Anādi Kāl).

At present, we are in the fifth Ārā, Dusham, of the Avasarpini half cycle, of which nearly 2500 years have passed. The fifth Ārā began three years and three and a half months after the Nirvana of Bhagawān Mahāvīr in 527 B.C. Bhagawān Rishabhadev, the first Tirthankar, lived in the later part of the third Ārā, and the remaining 23 Tirthankars lived during the fourth Ārā.

03 Historical Period - Jain Tradition and Archeological Evidence

Nemināth as a Historical Figure

Nemināth or Aristanemi, who preceded Bhagawān Pārshvanāth, was a cousin of Krishna. He was a son of Samudravijay and grandson of Andhakavrshi of Sauryapura. Krishna had negotiated the wedding of Nemināth with Rājimati, the daughter of Ugrasen of Dvārkā. Nemināth attained emancipation on the summit of Mount Raivata (Girnar).

There is a mention of Nemināth in several Vedic canonical books; the king named Nebuchadnazzar is said to have visited a temple of Nemināth in the tenth century B.C. There seems to be little doubt about Nemināth as a historical figure but there is some difficulty in fixing his date.

Historicity of Pārshvanāth

The historicity of Bhagawān Pārshvanāth has been unanimously accepted. He was the son of King Ashvasen and Queen Vāmā of Vārānasi and preceded Bhagawān Mahāvīr by 250 years. At the age of 30, he renounced the world and became an ascetic. He then practiced austerities for 83 days. On the 84th day, he obtained omniscience. Thereafter, Bhagawān Pārshvanāth preached his doctrines for 70 years. At the age of 100, he attained liberation on the summit of Mount Samet Shikhar (Pārshvanāth Hills).

The four vows preached by Bhagawān Pārshvanāth were: not to kill, not to lie, not to steal, and not to have any possessions. The vow of celibacy was implicitly included in the last vow. However, in the 250 years that elapsed between the Nirvana of Pārshvanāth and the preaching of Bhagawān Mahāvīr, the situation changed and in light of the situation of his time Bhagawān Mahāvīr added the fifth vow of celibacy to the existing four vows. There were followers of Bhagawān Pārshvanāth headed by Keshi Ganadhar at the time of Bhagawān Mahāvīr. It is a historical fact that Keshi Ganadhar and Ganadhar Gautam, chief disciple of Bhagawān Mahāvīr, met and discussed the differences. After a satisfactory explanation by Ganadhar Gautam, Keshi Ganadhar and the monks, and nuns of the Bhagawān Pārshvanāth tradition accepted the leadership of Bhagawān Mahāvīr and they were reinitiated. It should be noted that the monks and nuns who followed the tradition of Bhagawān Pārshvanāth were wearing clothes (by shvetāmbar tradition/belief).

Bhagawān Mahāvīr

Bhagawān Mahāvīr was the 24th and the last Tirthankar. According to the tradition of the Shvetāmbar Jains, the Nirvana of Bhagawān Mahāvīr took place 470 years before the beginning of the Vikram Era. The tradition of the Digambar Jains maintains that Bhagawān Mahāvīr attained Nirvana 605 years before the beginning of the Saka Era. By either mode of calculation, the date

comes to 527 B.C. Since the Bhagawān attained emancipation at the age of 72, his birth must have been around 599 B.C. This makes Bhagawān Mahāvīr a slightly elder contemporary of Buddha who probably lived about 567-487 B.C.

Bhagawān Mahāvīr was the head of a community of 14, 000 monks, 36, 000 nuns, 159, 000 male lay votaries (Shrāvaks) and 318, 000 female lay votaries (Shrāvikās). The four groups designated as monks, nuns, laymen, and laywomen constitute the four-fold order (Tirtha or Sangha) of Jainism.

Of the 11 principal disciples (Ganadhars) of Bhagawān Mahāvīr, only two, Gautam Swāmi and Sudharmā Swāmi, survived him. 20 years after the Nirvana of Bhagawān Mahāvīr, Sudharmā Swāmi also attained emancipation. He was the last of the 11 Ganadhars to attain Moksha. Jambu Swāmi, the last omniscient, was his disciple. He attained salvation 64 years after the Nirvana of Bhagawān Mahāvīr.

There were both types of monks; Sachelaka (with clothes), and Achelak (without clothes), in the order of Bhagawān Mahāvīr. Both types of these groups were present together up to several centuries after Nirvana of Bhagawān Mahāvīr.

Jain Tradition and Buddhism

Bhagawān Mahāvīr was the senior contemporary of Gautam Buddha, the founder of Buddhism. In Buddhist books, Bhagawān Mahāvīr is always described as Niggantha Nātaputta (Nirgrantha Jnāta-putra), i.e., the naked ascetic of the Jnātru clan. Furthermore, in the Buddhist literature, Jainism is referred to as an ancient religion. There are ample references in Buddhist books to the Jain naked ascetics, to the worship of Arhats in Jain Chaityas or temples, and to the Chaturyāma-dharma (i.e. fourfold religion) of the 23rd Tirthankar Pārshvanāth.

Moreover, the Buddhist literature refers to the Jain tradition of Tirthankars and specifically mentions the names of Jain Tirthankars like Rishabhadev, Padmaprabha, Chandraprabha, Pushpadanta, Vimalnāth, Dharmanāth and Nemināth. The Buddhist book, Manorathapurani mentions the names of many householder men and women as followers of the Pārshvanāth tradition and among them is the name of Vappa, the uncle of Gautam Buddha. In fact, it is mentioned in the Buddhist literature that Gautam Buddha himself practiced penance according to the Jain way before he propounded his new religion.

Jain Tradition and Hinduism

The Jain tradition of 24 Tirthankars seems to have been accepted by the Hindus as well as the Buddhists as it has been described in their ancient scriptures. The Hindus, indeed, never disputed the fact that Jainism was revealed by Rishabhadev and placed his time almost at what they conceived to be the commencement of the world. They gave the same parentage (father Nābhīrāyā and mother Marudevi) of Rishabhadev as the Jains do and they also agree that after the name of Rishabhadev's eldest son, Bharat, this country is known as Bhārat-varsha.

In the Rig Veda, there are clear references to Rishabhadev, the first Tirthankar, and to Aristanemi, the twenty-second Tirthankar. The Yajur Veda also mentions the names of three Tirthankars, Rishabhadev, Ajitnāth, and Aristanemi. Further, the Atharva Veda specifically mentions the sect of Vratya, means the observer of Vratas or vows, as distinguished from the Hindus at those times. Similarly, in the Atharva Veda, the term Mahā Vratya occurs and it is postulated that this term refers to Rishabhadev, who could be considered as the great leader of the Vratyas.

04 Keval-jnāni, Shruta-kevalishruta-kevali and Das-purvi Āchāryas

The Keval-jnānis are those who have eradicated the four destructive karma and attained perfect knowledge. Shruta-Kevalis are those who know all of the 14 Purvas and 12 Anga-pravishtha Āgams. Das-purvi Āchāryas are those who know the first ten Purvas and 11 Anga-pravishtha Āgams. Through the special powers of Shruta-kevalishruta-kevalis (memorization by listening), the sermons given by Tirthankars are passed on to the following generations. The following provides the list of Keval-jnāni, Shruta-Kevali and Das-purvi Āchāryas after the Nirvana of Bhagawān Mahāvīr:

Keval-jñāni Āchāryas**Shvetāmbar Tradition**

Name	Years as Āchāryas
Sudharmā-swāmi	20
Jambu-swāmi	44

Digambar Tradition

Name	Years as Āchāryas
Gautam-swāmi	12
Sudharmā-swāmi	12
Jambu-swāmi	38

Shruta-kevali Āchāryas**Shvetāmbar Tradition**

Name	Years as Āchāryas
Prabhav	11
Sayyam-bhava	23
Yashobhadra	50
Sambhutivijay	8
Bhadrabāhu	14

Digambar Tradition

Name	Years as Āchāryas
Vishnu	14
Nandimitra	16
Aparājīt	22
Govardhan	19
Bhadrabāhu	29

Das-purvi Āchāryas**Shvetāmbar Tradition**

Name	Years as Āchāryas
Ārya Sthulibhadra	45
Ārya Mahāgiri	30
Ārya Suhastin	46
Gunasundar-suri	44
Ārya Kālak	41
Skandilāchārya (Samdilya)	38
Revati-mitra-suri	36
Ārya Dharma	24
Bhadrāgupta-suri	39
Shrigupta-suri	15
Vajraswāmi	36

Digambar Tradition

Name	Years as Āchāryas
Visakh Āchārya	10
Prosthil	19
Kshatriya	17
Jaysen	21
Nāgasen	18
Siddhārtha	17
Dhritisen	18
Buddhilinga	20
Deva	14
Dharmasen	16

According to the Shvetāmbar, the series of the Das-purvis (knowledgeable with of 11 Angas and ten Purvas only) completely ended with the death of Āchārya Vajra. His death occurred in 114 Vikram Samvat (584 years after Bhagawān Mahāvīr's Nirvana). However, according to the Digambar, Dharmasen was the last of the Das-purvis, 345 years after Bhagawān Mahāvīr's Nirvana.

After Āchārya Vajra, there flourished Āchārya Rakshita, who had knowledge of nine and a half Purva and remained Yug-pradhān for 13 years. Keeping in view that disciples might have differently developed faculties of intelligences, understanding, and retention, he made four classifications of the Āgams, based

on the four viewpoints of exposition (Anuyoga). Until his time, each and every Āgam Sutra work was expounded from all four viewpoints of exposition.

05 Jain Sects and their brief History:

Lord Mahāvīr attracted people from all walks of life: rich and poor, kings and commoners, men and women, princes and priests, touchable and untouchables. Lord Mahāvīr proclaimed that both men and women are equal as far as the spiritual advancement is concerned. Many women followed Lord Mahāvīr's path and renounced the world in search of ultimate truth and happiness. The most significant contribution of Jainism in the social field was the establishment of social equality among the four classes that existed in the society: Brāhman, Kshatriya, Vaishya, and Shudra, including untouchables prevalent in the society.

Lord Mahāvīr organized his followers into a four-fold order, namely Sādhus (monks), Sādhvis (nuns), Shrāvaks (laymen), and Shrāvikās (laywomen). This order is known as Jain Chaturvidha Sangh. Monks and nuns do not stay at one place for more than 30 days, except for four months during the rainy season. They travel on bare feet and do not use any transportation. Male monks do not touch any female and vice versa. They do not eat or drink after sunset.

Nearly 600 years after the Nirvana of Tirthankar Bhagawān Mahāvīr, Jains were divided into two groups, Shvetāmbar and Digambar. The Digambar monks are naked while the Shvetāmbar monks wear white clothes.

The process of the split started in the third century B.C. The famous Jain Āchārya, Shruta-kevali Bhadrabāhu, predicted a long and severe famine in the kingdom of Magadha (in modern Bihar). With a view to avoid the terrible effects of famine, Bhadrabāhu, along with a group of 12,000 monks, migrated from Patliputra, the capital of Magadha, to Shravanbelgola (in modern Karnataka State) in South India.

Chandragupta Maurya (322-298 B.C.), who was then the Emperor of Magadha and was very much devoted to Āchārya Bhadrabāhu, abdicated his throne in favor of his son Bindusār, joined Bhadrabāhu's entourage as a monk, and stayed with Bhadrabāhu at Shravanbelgola. Chandragupta, the devout ascetic disciple of Bhadrabāhu, lived for 12 years after the death of his Guru Bhadrabāhu, in about 297 B.C. After practicing penance according to the strict Jain rite of Sanlekhanā, Chandragupta died on the same hill at Shravanbelgola. This Bhadrabāhu-Chandragupta tradition is strongly supported by a large number of reliable epigraphic and literary evidences including both Shvetāmbar and Digambar traditions.

When the ascetics of Bhadrabāhu Sangha returned to Patliputra sometimes after the end of a 12-year period of famine, to their utter surprise, they noticed two significant changes that had taken place during their absence under the leadership of Āchārya Sthulibhadra:

- During the famine time the rule of nudity was relaxed and the ascetics were allowed to wear a piece of white cloth (known as Ardhaphalaka) so that they can stay in the town for their Gochary (food) for their survival. In the past the rule of nudity was possible because monks stayed in jungle and they received their Gochary at the outskirts of the nearby villages.
- The memorized version of sacred books (no written book existed) that were accepted at the council of Patliputra in their absence, they found some inconsistencies with the versions they had memorized.

As a result, the group of returned monks did not accept these differences and proclaimed themselves as true followers of Jain conducts. Eventually, about 600 years after the Nirvana of Bhagawān Mahāvīr, Jain religion was split up into two distinct sects: the Digambar (sky-clad or naked) and the Shvetāmbar (white-clad).

However, when it comes to the philosophy of Jainism, there is essentially no difference between these two major traditions. Both sects believe in non-violence, theory of karma, non-possession, and the theory of multiplicity of points of view. Differences are only marked in the rituals only. Therefore, in spite of the differences, members of both sects practice a Jain way of life with five minor vows of house holder and control over four passions with mind, speech, and body, maintaining a unity in diversity.

Differences between Digambars and Shvetāmbar:

The Digambars believe that no original canonical texts exist now. They believe that all of the currently existing texts were written after last Shruta-Kevali Bhadrabāhu's time and, therefore, are incomplete. The Shvetāmbar still preserve a good number of what they believe are original scriptures.

According to the Digambars, the omniscient do not take any food from the mouth (known as Kavalahār). They get their food (or ahār vargaṇā) from the atmosphere (known as ākash vargaṇā) which keep them functioning till their life span (Āyu karma) is completed.

As they destroy four Ghāti karma, they achieve Anant Virya (infinite energy) and their Audārika Sharira changes into Param (supreme) Audārika Sharira (devoid of bacterial decay or deteriorate) therefore, they do not have Ashātā-vedniya karma of hunger. The Shvetāmbar do not accept this concept.

The Shvetāmbar monks wear white clothes; however, the Digambar full monks of Nirgrantha type are naked, while other lower categories of monks Brahmachāries at some level (Ellakas & Sullakas) wear white or orange cloths.

The Digambars believe that there can be no salvation without giving up all your possessions including clothes, as it represents the ultimate non-possessiveness. Since women cannot go without clothes, they are said to be incapable of salvation.

Digambars therefore believe that all 24 Tirthankaras were male while Shvetāmbar believe that the 19th Tirthankar Mallināth was female and the remaining 23 Tirthankars were male. The Shvetāmbar hold that nakedness is not essential to attain liberation. Hence, women are also capable of salvation.

(Note - However, this is a moot point in this fifth Āra of the regressive time cycle, as no one, man or woman, can attain Moksha during this Āra from this Bharat Kshetra).

The Digambars hold that Bhagawān Mahāvīr did not get married. According to the Shvetāmbar, Bhagawān Mahāvīr was married to Yashodā and had a daughter Priyadarshana before his renunciation of worldly life.

The murtipujak Digambars do not decorate the idols of Tirthankars, while the murtipujak Shvetāmbar decorate them with various adornments. In Shvetāmbar tradition, the Tirthankar's idol represents him in the life of a king, who has conquered all his internal enemies. Tirthankar is not an ordinary king but a king of the spirit. He is royal not because of his birth or social status but for his accomplishment of being Vitarāga. In the Digambar tradition, Tirthankar's idol represents Him after Omniscience (Keval-jñān), a Vitarāga, free from all attachments.

Jain doctrine has been remarkably stable over the centuries, without any serious changes, and therefore can be said to be time tested. This stability is largely due to Umāsvāti's Tattvārtha-sutra, written in the first century. This work was written before the divisions between the Shvetāmbar and Digambar became final, and thus is accepted by both branches of Jainism.

Shvetāmbar Sub Sects

In 1451 a layman, Lonkāshah of Ahmedabad could not believe that excesses of the Yatis (in-charge of Swetambar Jain temples) could have religious sanction. However, scriptures were not accessible to householders at the time. The profession of Lonkāshah was to make copies of the Jain scriptures for monks. Equipped with this knowledge, Lonkāshah came out with a heavy hand against temples and temple rituals (Chaityavāsis). Based on the knowledge of the original Jain Āgams, he also disputed idol worship as being against original Jain tenets. This was the preamble for setting up the Sthānakavāsi tradition, which came into existence as non-idol worshippers in 1474 under their first Muni, Bhanaji-muni. Sthānakavāsis sect introduced strict codes of conduct for their monks in contrast to the monks that were going to the temples (Chaityas).

The Shvetāmbar tradition was thus divided into two sub-sects; however, this division was helpful in dealing a deathblow to the evils of Yatis.

Later a group separated from the Sthānakavāsi tradition and identified themselves as Terāpanthi.

Murtipujak

Murtipujak Shvetāmbaras are the worshippers of idols. They offer flowers, fruits, sandalwood, etc. to their idols and adorn them with rich clothes and jeweled ornaments. Their ascetics cover their mouths with a piece of cloth (Muhapatti) while speaking; at other times, they keep the cloth in their hands. They stay in specially reserved buildings known as Upāshrayas. The ascetics collect food in their bowls from the Shrāvaks' houses (called Gochari) and eat wherever they are staying at the Upāshray. Though the Murtipujak Shvetāmbaras are concentrated mostly in Maharashtra, Rajasthan, and Gujarat, they are also found scattered all over India.

Sthānakavāsi

The Sthānakavāsi arose as reformers, curtailing the excesses of renegade monks or “yatis” by creating a sect of non-idol worshippers under the leadership of Lonkāshah (explained in more detail below).

The ascetics of the Sthānakavāsi cover their mouths with a piece of cloth (Muhapatti) all the time. Sthānakavāsi adherents accept the authenticity of 32 of 45 Āgam scriptures of the Shvetāmbar Murtipujaks. The Sthānakavāsis are also mainly located in Gujarat, Punjab, Hariyana, and Rajasthan.

Terāpanthi

The Terāpanthi sub sect is derived from the Sthānakavāsi sect and was founded by Swāmi Bhikkanaji Mahārāj. He was formerly a Sthānakavāsi monk and had been initiated by his Guru, Āchārya Raghunātha. However, Swāmi Bhikkanaji had differences with his Guru on several aspects of religious practices of Sthānakavāsi ascetics and when these took a serious turn, he founded the Terāpantha sect in 1760 A.D. The Terāpanthi sect, like the Sthānakavāsi from which it separated in the eighteenth century, does not worship images or idols. Notably, members of this sect consider mercy and charity work the social duty of laypeople (Laukik Dharma). However, the proper way (religious way) to consider mercy and charity work is to give to the people who are practicing vows (Virati). The Terāpanthis are very organized under the complete direction of one Āchārya.

In 1936, this position was passed to the 21-year-old Āchārya Tulsi, who was to transform the Terāpanthi. He traveled to almost every part of India. He showed particular concern for education, putting emphasis on study, research, and writing by Terāpanthi monks and by nuns as well. The Jain Vishwa Bhārati, recognized by the Government of India as a university centered around the Jain philosophy, emerged from his work. Additionally, in 1949, Āchārya Tulsi initiated the Anu-vrata movement for moral upliftment, creating an honest, nonviolent, non-exploitative society. Some of its members are non-Jains. In 1980, he introduced another innovation with the initiation of the first of a new order of Saman and Samani. Whilst dedicated to the life of nuns and monks, they are excluded from the prohibitions on traveling in vehicles and on eating at lay peoples' home (alone and in an isolated place) as well as from certain rules incumbent on the full-fledged mendicant. After Āchārya Tulsi, Āchārya Mahāprajñaji has held this position since 2003.

Digambar Sub Sects

In recent centuries, Digambaras also experienced a significant revival during the late sixteenth century. The Digambar sect has been divided into the following major sub-sects: Bisapantha, Terāpantha, and Tāranapantha or Samaiyapantha.

They experienced a significant revival through a famous poet and scholar named Banārasidās. He was born in a Shvetāmbar family and was an easy going youth; however, he happened to read Samaysār and was very much impressed. He then wrote Samaysār-Nātak, a dramatic version of Samaysār. As a devout scholar of the works of Kunda-Kundāchārya, he revolted against the lax behavior of Bhattāraks (temple head person of Digambar temple) because he felt their ritualistic practices were excessive and involved a high degree of Himsā in offering flowers, fruits and sweets in temple rituals. He called for abolishment of such offerings such as flowers, fruits, sweets etc from daily rituals in the temples.

Banārasidās influence was further felt through Pundit Todarmal of Jaipur. His doctrinal pursuits emphasized Nishchaya Naya (absolute) aspects of Kunda-Kundāchārya writings. This doctrine greatly revitalized the Digambar tradition and allowed the sect to move forward during a period of difficult changes.

Following this period of change, even within the Digambar tradition, sects known as Terāpanthis and Bisapanthas came about. Their beliefs and practices vary from one region to the other.

Bisapantha

The followers of Bisapantha support the Dharma-gurus, that is, religious authorities known as Bhattārak, who are not monks but are the heads of Jain Mathas. Jain Mathas are religious monasteries responsible for collecting and preserving Jain Āgams and looking after the financial affairs of groups of temples. As Digambar monks lived outside the cities until at least the 5th century, there was the need to create the Mathas and to have Bhattāraks. Now, there are only two or three Mathas and very few Bhattāraks left. The Bisapanthas worship the idols of Tirthankars and deities; they use fresh fruits and flowers in their temples.

Terāpantha

Terāpantha arose in North India in the year 1627 A.D as a revolt against the domination and conduct of the Bhattārak, as they had started to act like Monks, rather than the religious authorities controlling the Mathas of the Digambar Jains. As a result, in this sub sect the Bhattārak are not followed to the same extent. In their temples, the Terāpanthis install the idols of Tirthankars, but during the worship they do not use fresh fruits or flowers.

Tāranapantha

The sub sect Tāranapantha is known after its founder Tarana-Swāmi or Tarana-Tārana-Swāmi (1448-1515 A.D.). This sub sect worships sacred books rather than idols. They follow Digambar traditional texts and Digambar monks. This small group was historically limited to a very small section of Madhya Pradesh; now, it is slowly disappearing and has associated at certain places with Kanji swami tradition.

06 Survival of Jainism in Difficult Times

After 12th century, there was significant impact of Vedic and Muslim religions on all non-Vedic religions such as Buddhism, Jainism, and others. Even as a minority, Jains continued their existence and practice during this difficult time. The main reason for this survival is the interdependency between Jain monks and Jain householders.

Jain monks put significant emphasis on the practice of “Shrāvākāchār” (Code of conduct for Jain householders). Based on the needs of Jain householders, they augmented the practical aspect of Jainism by including rites and rituals without compromising the essence of Jainism. There are more than 40 canonical books just on “Shrāvākāchār”. Essentially, Jain monks assign a significant importance to Jain householders. In addition, Jains were financially well off. They helped the rulers as well as the non-Jain community.

The emphasis on rites and rituals was added in the 5th century, when Jains were attracted to practicing Hinduism by rites and rituals because they were easier to practice. Many Jains accepted Hinduism at this time. Jain monks added more rites and rituals to stop the outflow of Jains to Hinduism.

In the 12th and 13th centuries, it became difficult to protect Jain temples, Jain Idols, Jain properties, and Jain canonical books. The Jain community therefore made some adjustments. They made some monks full time administrators of the Jain Sangha, known as Chaityavāsi Yati in the Shvetāmbar tradition and Bhattārak in the Digambar tradition.

This structure did help to protect the literature and temples. However, as time passed, it was realized that there was too much power given to the Chaityavāsi Yati and Bhattārak. The real purpose of Jain monks is to practice and guide others to the Jain path of liberation. Many Jain householders became aware of

the situation and they were able to eliminate the Chaityavāsi Yati tradition and curtailed the power of Bhattārak traditions. Today though some Mathas few Bhattāraks have been survived.

07 Jainism in Various Regions of India

Jainism in East India

In the Shishunāg dynasty (642-413 B.C.), Bimbisār or Shrenik and Ajātashatru or Kunika were the two important kings who extended their full support to Jainism. Both Bimbisār and his son Ajātashatru were the relatives of Bhagawān Mahāvīr.

Ajātashatru was followed by the Nanda dynasty (413-322 B.C.). King Nanda I led a conquering expedition into Kalinga and brought an idol of the first Jain Tirthankar, Bhagawān Rishabhadev. The Nanda dynasty was followed by the Maurya dynasty. Its founder, emperor Chandragupta Maurya (322-298 B.C.), abdicated the throne and joined the Jain migration to the South led by Āchārya Bhadrabāhu. Before his conversion to Buddhism, emperor Ashok (273-236 B.C.), the grandson of Chandragupta Maurya, embraced Jainism. Emperor Ashok was responsible for introducing Jainism into Kashmir. Emperor Samprati, the grandson and successor of Ashok, is regarded as a strong Jain for his eminent patronage and efforts in spreading Jainism in east India.

Like Magadha, the kingdom of Kalinga or Orissa had been a Jain stronghold from the very beginning. Jainism made its way to south India through Kalinga. In the second century B.C. Kalinga was the center of a powerful empire ruled over by Kharavela, who was one of the greatest royal patrons of the Jain faith.

Jainism also had its influence in Bengal. Even now, Jain relics, inscriptions, and idols are found in different parts of Bengal. Even the name “Vardhamān” is given to one district in Bengal. The influence of Jainism on the customs, manners, and religions of Bengal is very much visible even at present.

Jainism in South India

Jainism entered into Karnataka and south India during the days of Emperor Chandragupta Maurya when Bhadrabāhu, the distinguished leader of Jains at the time and the last of the Jain saints known as Shruta-kevalishruta-kevalis, led the migration of the Jain Sangha to the South after predicting twelve years of famine in north India. Thus, it is stated that Jain history in the South commences from the third century B.C. According to all Jain authors, the Nirvana of Āchārya Bhadrabāhu took place in 297 B.C. at Shravan-Belgola. Bhadrabāhu was in fact the rejuvenator of Jainism in south India. Some historians believe that Jainism had reached south India long before Shruta-kevali Bhadrabāhu. In any case, Jainism prevailed in south India in the third century B.C, continued as a popular faith for more than 1000 years, and still has significant following there. It is significant to note that up to the 14th century A.D. Jainism played an important role in the overall history of south India.

A few monarchs of the Kadamba rulers of Banavāsi (from the third to the sixth century A.D.) were devout Jains, who were responsible for the gradual progress of the Jain religion in Karnataka. Eventually Jainism became a popular religion in the Kadamba Empire.

The Ganga Rulers (350 to 999 A.D.) of Talakada in Karnataka patronized the Jain religion to a great extent and naturally, practically all Ganga monarchs championed the cause of Jainism. Chālukya rulers of Badami in Karnataka (500 to 757 A.D.) and Rāstrakutas of Malakhed in Karnataka (757 to 973 A.D) were pro-Jain. From the 10th to the 12th century A.D. the Western Chālukya rulers of Kalyān in Karnataka preferred to show the same liberal attitude to Jainism as the attitude that the Kadambas, the Gangas, and the Rāstrakutas had shown. The Hoyasala rulers, during their reign from 1006 to 1345 A.D. over the kingdom of Halebid in Karnataka, strongly extended their support to Jainism. In addition to these major dynasties and their rulers, the Kalachuri rulers (from 1156 to 1183 A.D.) of Kalyān were Jains and, naturally, in their time Jainism was the state religion. There were several minor rulers who also professed and promoted Jainism. There are also traces of Jain prevalence in Andhra and Tamilnadu.

The whole of south India consisting of Deccan, Karnataka, Andhra, and Tamilnadu was a great stronghold of Jains, especially Digambar Jains, for more than 1000 years. Apart from the provincial capitals, Shravanbelgola in Karnataka was the center of their activities and it occupies the same position up to the present day. Jainism, however, began to decline in south India from the 12th century due to the growing importance of Srivaisnavism and Virasaivism. Jain monks were opposed, brutalized, and even killed in southern India during clashes with Hindus.

Jainism in West India

Jainism had very close relations with the rulers in the state of Gujarat. That state is where we find the largest concentration of Jains at present. On Mount Girnar in the Junagadh district, Bhagawān Nemināth, the 22nd Tirthankar, attained salvation. In the council of Jain ascetics held at Vallabhi 980 years after Bhagawān Mahāvīr's Nirvana, the Jain canon was for the first time written down. Just as south India is the stronghold of Digambar Jains, similarly, west India is the center of activities of Shvetāmbar Jains.

Regarding the migration of Jains to these parts of India, it is thought that the migrations must have taken place by 300 B.C. from eastern India. During this time, Jains were gradually losing their position in the kingdom of Magadha, and they had begun their migration towards the western part of India, where they have retained their settlements to the present day.

Jainism flourished in Gujarat during the days of the Rāstrakuta monarchs, many of whom were devout Jains, and received a further spur at the hands of the venerable Jain ruler Vanaraja of the Chavada family. Around 1100 A.D., Jainism gained a great ascendancy when the Chālukya king Siddharāj and his successor Kumārpāl openly recognized Jainism and encouraged the literary and temple building activities of the Jains.

During the days of Vaghelas in the 13th century A.D., Jainism received patronage through the hands of Vastupāl and Tejpal, the two famous Jain ministers of the time. They were responsible for constructing the beautiful temple cities at Shatrunjay, Girnar, and Abu.

Thereafter, even though Jainism did not receive royal patronage as before, the numerical and financial strength of Jains gave their religion a continued place of honor, which is acknowledged even to this day.

As in Gujarat, the Jain religion also flourished in the region of Maharashtra from ancient times. In it, ancient Jain cave temples are found in Ellorā (Dist. Aurangabad), Ter (Dist. Osmanabad), Anjaneri (Dist. Nāshik), and many other places in the interior areas. Renowned and influential Jain saints like Āchārya Samantabhadra, Vīrsen, Jīnsen, and Somadeva were intimately connected with Maharashtra and had composed their sacred works and literary masterpieces in this region. From the third century A.D., the powerful ruling dynasties like the Sātavāhanas of Paithan, Chālukyas of Kalyān, Rāstrakutas of Malakhed, Yādavas of Devagiri, and Silaharas of Kolhapur and Konkan extended their royal patronage, in a large measure, to Jainism. As a result, we find that the Jains and the Jain religion had a prestigious position in Maharashtra during the ancient and medieval periods.

Jainism in North India

By 300 B.C., the migration of Jains began from eastern India to different parts of the country. One of their branches was firmly established in North India from the middle of the second century B.C. and was settled in the Mathura region. It was in Mathura that the second Vāchanā (Recension) writing of Āgams took place around 265 A.D. under the guidance of Skandilāchārya. It is clear that Mathura was a stronghold of Jains for nearly 1000 years up to 500 A.D.

Another center of Jain activities in the North was Ujjayini, the capital of Maurya Emperor Samprati. There are several references to Ujjayini in Jain literature and the city has played an important role in the history of the Jain religion.

During the Muslim period, Jainism could not get the royal and popular support it used to receive, but it succeeded in holding its own without much trouble. During this period, the largest number of Jain

temples were either destroyed or converted into Mosques. Jains had to hide the hand written scriptures and even temples. One such Jain temple was recently discovered from under a mound of dirt in the state of Gujarat in 2002. This temple was said to have been built in 800 A.D.

Jains did secure some concessions for their holy places and practices from liberal minded Mughal emperors like Akbar the Great and Jahangir. It is recorded that Emperor Akbar was very favorably inclined towards the Jain religion. In the year 1583 A.D., he prohibited animal slaughter during Paryushan, making it a capital offense throughout his vast empire. However, this tolerant policy of the Great Mughal was initially revoked by his successor Jahangir. A deputation of the Jains that visited Jahangir in 1610 A.D. was able to secure a new imperial ruling under which the slaughter of animals was again prohibited during the days of the Paryushan. During the Mughal period, however, the Jain population particularly increased in the native states of Rajputana, where Jains came to occupy many important offices as generals and ministers.

Jainism and the Modern Age

According to the Government of India's 2001 Census Bureau:

India's Total 2001 Population: 1, 028, 610,328

Jain: 4, 225, 053 (0.4%)

Of the total Jain population of 4, 225, 053 in India, the largest numbers of Jains (1, 301, 843) are in Maharashtra. Next to Maharashtra, the population of Jains in other states is Rajasthan (650,493), Gujarat (525, 303), Madhya Pradesh (545, 446), Karnatak (412, 659), Uttar Pradesh (207, 111), and Delhi (155, 122). It should be noted that most of the Jains in Maharashtra are in Mumbai and most of them are of Gujarati origin.

In the 19th and 20th centuries, Jain scholarship, education, and writings have become popular and been made available to educated masses in many foreign languages. Jains have become much more conscious of the wider public need of such knowledge. Without seeking to count heads of converts like many religions, Jains have become concerned with spreading knowledge of the Jain religion and encouraging adherence to its principles. In addition, for the first time in Jain history, Jainism has spread to Africa, Europe, and North America, where Jain communities have settled and flourished.

Educational institutions have been endowed, and publishing of religious material has been supported. Particular Jain institutions, such as the refuges for sick animals, are maintained. Generosity to Jain causes, by people of all income groups, is a major Jain characteristic, but generosity is not confined to Jain causes alone.

Let us now discuss a few examples of the prominent people who have been particularly concerned with the promotion of Jain faith and principles over the past century.

In 1893, a "World Parliament of Religions" was held in the United States and the organizer sought a Jain representative. The invitation went to Āchārya Ātmārāmji. As a monk it was not possible for him to travel, so the task of being the Āchārya's representative and the first Jain to explain his religion to a major overseas gathering fell to Shri Virchand Gandhi, Honorary Secretary of the Jain Association of India. His lectures in the U.S.A. earned him a silver medal from the Parliament of Religions for his scholarly oratory. He continued his lectures in England, in all giving 535 lectures in the USA and England. One of his students was Herbert Warren, who became secretary of the Jain Literature Society, founded with Virchand Gandhi's help. Herbert Warren wrote many books on Jainism explaining the subject in a simple way. Virchand Gandhi died at a very young age of thirty-seven.

A landmark for international awareness of Jainism was the 1884 publication of the first two volumes of Jain Sutras, translated into English by Hermann Jacobi. In 1915, an English writer, Mrs. Sinclair Stevenson, published a book "The Heart of Jainism," a sympathetic book but colored by a strong Christian missionary outlook. In 1925, Helmuth Von Glasenapp wrote a book "Jainism An Indian Religion of Salvation" in German and this book has now been translated into English. At a more

popular level, knowledge of Jainism and the Jains is very slowly filtering into the Western consciousness. Within the Jain community, there is a desire to make the principles of Jainism known to a wider world.

08 Jain Contributions to Indian Culture

Jains have made remarkable contributions to Indian culture in the areas of languages and literature, arts and architecture (temples, temple cities, cave temples, Stups, Māna-Sthambhas, towers, sculptures, and paintings), philosophy (multiplicity of views—Anekāntavāda), ethical codes, business, political progress, religious, social and educational equality to women, and urging of self-reliance. Their greatest contribution is an emphasis on non-violence to the smallest level, including mental and verbal non-violence. Jains also have always been known for their honesty.

There is no doubt that now, in the 21st century, Jainism is in a healthy state. Jainism continues to spread beyond the bounds of India and the ideas it carries can change the world by making it an everlasting peaceful place to live.

E02 – Jain Scriptures and Literature

01 Jain Scriptures or Āgam Literature

Jain scriptures are known as Jain Āgam literature. Jains do not have one text as a scripture but they recognized many texts as their scripture. Different sects recognized different number of scriptures.

The Āgam Sutras teach the eternal truth about conduct, equanimity, universal affection, friendship, the eternal truths on thinking, namely, the principle of relativity, and the principle of pluralisms (Anekāntavāda). It also teaches many spiritual things including great reverence for all forms of life, soul, Karma, universe, strict codes of asceticism, rules for householders, compassion, nonviolence, and non-possessiveness.

After attaining Keval-jñān at the age of 42, Bhagawān Mahāvīr delivered sermons to the common people in local language called Ardha-Māgadhī Prakṛit for next 30 years. The essence of these sermons was compiled orally into many texts (known as Sutras) by His immediate disciples called Ganadhars. These Sutras are divided into 12 main texts known as 12 Ang Āgam Sutras or 12 Anga-pravishtha Āgams or Dvādashāṅgi (main canons).

The 12th Ang Āgam Sutra (text) is known as Drashtivāda. It is believed that this Ang Āgam was compiled first but it was the most difficult to learn and hence monks learned this sutra at the end. This Āgam consist of 14 Purvas, life of all Tirthankars, description of other creeds that existed, how to acquire special power such as walking on the water or flying in the air. All Jain sects believe that this Āgam got lost (no one remember it) in earlier time from 2nd century BC to 2nd century AD.

In addition to the twelve Anga-pravishtha Sutras composed by the Ganadhars, other canonical literature (Anga-bāhya Āgams) composed on the basis of these 12 Angas, by Shruta-kevali Acharyas (Sthavirs or elder monks) in an easier format for the understanding are also included as part of the Jain Āgams.

The Jain Āgams consist of 12 Anga Pravishtha Āgams (includes 14 Purvas) and Anga-bāhya Āgams (34 for Shvetāmbar Murtipujak, 21 for Shvetāmbar Sthānakavāsi and Terāpanthi, and 14 for Digambar) of different traditions.

Historically Ganadhars passed on the Āgam Sutras orally to their disciples who memorized and passed on to the next generations thereafter. This tradition of passing the knowledge from the memory in its total form lasted for about 160 years until Bhadrabāhu Swami. After Bhadrabāhu Swami the mental ability of Āchāryas gradually declined and they could not remember the entire Āgam-sutras.

However as per Shvetāmbar tradition, around 400 AD (800 years after Bhagawān Mahāvīr Nirvana) the memorized Āgam-sutras were written down. At that time no one remembered 14 Purvas and 12th Anga-Āgams. The remaining 11 Anga Āgams were partially remembered.

As per Digambara tradition, the written Shvetāmbar Āgam-sutras contain many errors and they did not accept them as original teaching of Bhagawān Mahāvīr. Hence they considered that all original Āgam-sutras are lost with time.

For some time after Bhagawān Mahāvīr's Nirvana, the Jain Shramans did not pen their Āgams in book form, but preserved them by memorization. They considered that possessing books would constitute violation of the vow of nonattachment and non-possession. Then came the time, when they totally changed their attitude towards the possession of books because there was a fear of the destruction of the Jain Āgams. Whatever wealth of the Āgam, which was still extant at that time, remained protected and preserved.

Consistent with Shvetāmbar Murtipujak beliefs, there are three Āgam temples, which have 45 Āgams engraved either on walls or on copper plates. They are in Palitana, Surat and Shankheswar. There are several places (Jñān-mandirs) like Ahmedabad, Patan, Surat, Khambhat, Jesalmer, Pindvada, Mehsana, Ratalam, Ahor, Tharad, Guda, and Surendranagar where all Āgams are available.

02 Vāchanā (Recensions - Critical revision of Āgam)

In order to preserve Jain scriptures and other Jain literature, Jain Āchāryas in the past had three major conferences known as three recensions of the Jain literature. Whenever the Āchāryas realized that the Shrutas of oral tradition were waning and that there was disorderliness into it, they had recensions and established order in it. No documentation occurred during the first recension but during the second and third conferences, most of the scriptures, commentaries, and other works were documented.

	Recension Place	Time
01	Patliputra Recension	@320 BC
02	Mathura and Vallabhi Recensions	@380 AD
03	Vallabhi Recension	@520 AD

First Vāchanā in Patliputra (First Recension):

About 160 years after the Lord's nirvana, when Bhadrabāhu-swāmi was the head of the religious order and the Nanda dynasty was ruling over Magadha region; Patliputra, the capital city, became the center of learning and knowledge. At that time, there occurred twelve years of famine (around 350 BC). During that period of shortage and scarcity, it was hard for Jain monks to observe the code of conduct of religion. Bhadrabāhu-swāmi therefore decided to migrate to the south along with many followers. Under such circumstances they could not preserve the entire canonical literature.

After the famine, a convention was called at Patliputra under the leadership of Āchārya Sthulibhadra. The Jain monks asked one another what they could recollect, thus collecting eleven of the twelve Angas. However, they found that nobody recollected the entire Drashtivāda, the twelfth Anga. At that time, Āchārya Bhadrabāhu alone possessed the knowledge of the Drashtivāda, but he had chosen a yogic path of a special sort and was in Nepal. Therefore, the Jain community requested Āchārya Sthulibhadra and many other monks to go to Bhadrabāhu to learn the text of the Drashtivāda from him. The Drashtivāda, being the twelfth Anga Āgam book, contained fourteen Purva-sutras. Of those monks, Sthulibhadra alone was successful in acquiring the knowledge of it. However, after acquiring the knowledge of ten Purvas, he misused the miraculous power earned through this. When Bhadrabāhu came to know this, he stopped giving lessons to Sthulibhadra. After beseeching by Sthulibhadra and the Sangha, Bhadrabāhu agreed to teach him only the text of remaining four Purvas, but forbid Sthulibhadra to teach these four Purvas to others. As a consequence of this, there existed the knowledge of 14 Purvas up to Sthulibhadra. After his death, the Order possessed the knowledge of eleven Angas and only ten Purvas. Sthulibhadra's death occurred 215 years after Bhagawān Mahāvīr's Nirvana. In short, of the twelve Angas (Anga-pravishtha) composed by the Ganadhars, eleven Angas bereft of the four Purvas were recovered by the Order assembled at the first council of the Āgams. The version so prepared was not found acceptable to most of those who had migrated to the south. They considered the version unauthentic and contended that the original Āgams had gotten lost. This was the first major schism among the followers of Lord Mahāvīr.

Second Vāchanā in Vallabhipur and Mathura (Second Recension):

Even after the Patliputra convention, the Āgams remained unwritten and continued to be passed on orally from preceptor to pupil. Memorizing must have taken its own toll. Moreover with the fall of the Mauryan dynasty in 150 B.C., Patliputra ceased to be the main center of Jainism, because the Mitra dynasty that took over was not favorably inclined to it. There was therefore a large-scale migration of Jain monks and laymen towards Udaygiri Near present Bhuvaneshwar in the southeast and towards Mathura in the west. All these factors contributed once again to variations in the version of Āgam Sutras. After a twelve-year-long famine about 830 years after Bhagawān Mahāvīr's Nirvana, the monks assembled in Mathura under the leadership of Ārya Skandil collected and arranged the Kālik Shruta on the basis of what they could recall and recite. Since this Vāchanā was done in Mathura, it is called Māthuri Vāchanā.

Synchronous with the council at Mathura, Āchārya Nāgārjun convened a council of monks at Vallabhi (Saurashtra) and tried to collect and arrange the Āgams. Then they were written down and the recension was prepared after having corrected lengthy portions according to the context. The Vāchanāis called the Nāgārjun Vāchanā as well.

Third Vāchanā in Vallabhipur (Third Recension):

150 years after the councils presided over by Skandil and Nāgārjun at Mathura and Vallabhi respectively, a council of monks presided over by Kshamā-shraman Devardhi-gani was held at Vallabhi (Saurashtra). It was decided to document all available Prakirna Sutras, and preserve the Anga and other Sutras that were documented in the two former councils. In addition, the council was to bring uniformity in the Sutras as far as possible by resolving the differences in Sutras. Of course, the most important differences were documented in Churnis and Tikās.

This task was accomplished 980 years after Bhagawān Mahāvīr's Nirvana. After that event, the text of most of the Āgam works available at present was finalized to the present time.

03 Classification of Jain Āgams

Both the Shvetāmbar and the Digambar unanimously agree on the point that the Purva works have become extinct. However, there are several works which refer to the Purvas. The Shatakhand-āgam and the Kashāya-prābhṛuta have been composed by the Digambar Āchāryas on the basis of the Purva works. Many literatures recognized as Āgams by the Shvetāmbar also have their source in the Purvas. At the present time the following 45 Āgams are available that are acceptable to Shvetāmbar Murtipujak tradition.

Classification of Shvetāmbar Āgams

- 11 Angas (the 12th Anga Āgam one is lost long back),
- 12 Upāngas Āgam,
- 04 Mool Sutras Āgam,
- 06 Chheda Sutras Āgam,
- 10 Prakirna Āgam and
- 02 Chulikās Āgam.

Classification of Digambar Āgams

In the absence of authentic Āgam Sutras, Digambar practice the Jain religion by following the literature written by the great Āchāryas from 100 to 1000 AD. It includes:

Shatakhand Āgam (First Main text)

Kashāya Pāhuda (Second Main text)

Four Anuyogas (Prathmanuyoga, Charananuyoga, Ganitanuyoga or Karananuyoga, and Dravyanuyoga)

Note - Four Anuyogas consist of more than 20 texts; such as Samaysār, Panchāstikāya, and Pravachansār of Āchārya Kunda-Kunda, Tattvārtha Sutra of Umāsvāmi, Padma-Purān, Ādi-Purān, Mūlāchār, and Gommatsār.

04 Purvas

There were fourteen Purvas and they were huge. As explained before that these 14 Purvas are the part of 12th Ang Āgam called Drashtivāda.

The First Purva is written with a volume of the ink equivalent to the size of one elephant. The Second one was two times larger, and the third one was two times larger than second one and so on. Here is the list and its subject matter:

No.	Name of Purva	Subject matter
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01	Utpād Purva:	Living (Jiva), non-living (Ajiva), and its modes (Paryāya)
02	Agrāyaniya Purva:	Nine realities (Navatattva), six substances (Shad Dravya), etc.
03	Virya-pravād Purva:	Relating to energy of soul, non-living, etc.
04	Astināsti-pravād Purva	Multiplicity of views (Anekāntavāda), Sapta-bhangi, etc.
05	Jnān-pravād Purva	Five types of Knowledge and three types of ignorance, etc.
06	Satya-pravād Purva	Truth, Restraint, Silence (Maun), Speech, etc.
07	Ātma-pravād Purva	Analysis of soul from different angles (Naya)
08	Karma-pravād Purva	Karma, its bondage, its nature, fruition, balance, etc.
09	Pratyākhyān-pravād Purva	Giving up (Pachchakhān), restraint, detachment, etc.
10	Vidyā-pravād Purva	Expertise (Vidyā), exceptional abilities, practice, etc.
11	Kalyān-pravād Purva	Spiritual alertness (Apramāda) and laziness (Pramāda)
12	Prānavāy Purva	Ten types of life substances (Prāna), life span, etc.
13	Kriyā-vishāl Purva	Art, 64 arts of women, 84 arts of men, etc.
14	Loka-bindusār Purva	Three parts of universe, mathematics, etc.

05 Anga-pravishtha Āgams:

There is no difference of opinion among the Jain sects on the point that the basic source of the entire Jain literature is a group of twelve Anga works composed by the Ganadhars. The Digambars maintain that within a period of time after the Nirvana of Tirthankar Mahāvīr, the Āgams preached by him have not been remembered in their entirety by Jain Shramans. However, the Shvetāmbar tried to preserve the Āgams and having compiled them, they found many things which have come down from ancient Āchāryas through oral tradition included in the Jain Āgams.

Jain Sects	Total Anga-pravishtha Āgams	Number of Anga-pravishtha Āgams Lost	Number of Anga-pravishtha Āgams Survived
Digambar	12	12	0
Shvetāmbar Murtipujak	12	1	11
Shvetāmbar Sthānakavāsi	12	1	11
Shvetāmbar Terāpanthi	12	1	11

Subject Matters of Anga-pravishtha Āgams:

Āchārānga Sutra (Āyārānga):

This Āgam describes the conduct and behavior of ascetic life. It also describes the penance of Bhagawān Mahāvīr. This is the oldest Āgam from a linguistic point of view.

Sutra-krutānga Sutra (Suyagadānga-sutta):

This Āgam describes nonviolence, Jain metaphysics, and the refutation of other religious theories such as Kriyā Vāda, Akriyā-vāda, Ajnānvāda, and Vinaya-vāda.

Sthānānga Sutra (Thānānga-sutta):

This Āgam defines and catalogues the main substances of Jain metaphysics.

Samavāyāṅga Sutra:

This Āgam defines and catalogues the main substances of the Jain religion from a different perspective than the Sthānāṅga Sutra.

Vyākhyā-prajñapti or Bhagavati Sutra (Viyāha-pannatti):

This Āgam explains the subtle knowledge of soul, matter, and other related subjects. Thirty-six thousand (36000) questions and answers are presented in discussion form. It is the largest of the eleven Anga-pravishtha Āgams.

Jnātā-dharma-kathāṅga Sutra (Nāyā-dhamma-kahā-sutta):

This Āgam explains Jain principles through examples and stories. This text is very useful in understanding the mode of Bhagawān Mahāvīr's religious preaching.

Upāsaka-dashāṅga Sutra (Uvāsagadasāo):

This Āgam explains the code of conduct of the ten lay followers (Shrāvaks) of Bhagawān Mahāvīr. This Āgam is very useful for understanding the code and conduct of lay followers (Shrāvaka Dharma) in the Jain religion.

Antakrit-dashāṅga Sutra (Antagadadasāo):

This Āgam tells the stories of ten significant monks attaining liberation (Moksha) by destroying their karma.

Anuttaraupa-pātika-dashāṅga Sutra (Anuttarova-vāiṇya-dasāo):

This Āgam contains the stories of an additional ten sacred monks who attained the topmost heaven, known as Anuttara heaven.

Prashna-vyākaraṇa Sutra (Panhā-vāgaranāim):

This Āgam describes the five great vows (Mahā-vratas) and the five worst sins defined in the Jain religion.

Vipāk Sutra (Vivāga-suyam):

This Āgam explains the results of good and bad karma through several stories.

Drashtivāda Sutra:

The twelfth Anga-pravishtha Āgam, Drashtivāda, is considered lost by all Jain Sects. The description of Drashtivāda found in the other Jain Sutras, indicates that this Anga-pravishtha Āgam was the largest of all Āgam Sutras. It was classified in five parts, (1) Parikarma (2) Sutra (3) Purvagata (4) Pratham Anuyoga and (5) Chulikā. The third part, Purvagata contained 14 Purvas. They contained the Jain religion's endless treasure trove of knowledge on every subject.

06 Anga-bāhya Āgams:

In addition to the twelve Anga works composed by the Ganadhars, other canonical literature (Anga-bāhya) which was composed by Sthavirs or elder monks are also included as part of the Jain Āgams. Such Sthavirs are of two types, Shruta-kevalis (one who comprehends the entire Shruta-14 Purvas) and Das-purvis (one who has acquired knowledge of the ten Purvas). Shruta-kevalis are especially well versed in the meaning and essence of the Āgams.

Anga-bāhya Āgams of Different Sects

The Digambars have accepted 14 texts, the Shvetāmbaras 34 texts, and the Sthānakavāsīs 21 texts as Anga-bāhya Āgams.

Jain Sects	Total Anga-bāhya Āgams	Number of Anga-bāhya Āgams Lost	Number of Anga-bāhya Āgams Survived
Digambar	14	14	0

Shvetāmbar Murtipujak	34	0	34
Shvetāmbar Sthānakavāsi	21	0	21
Shvetāmbar Terāpanthi	21	0	21

The Digambara have accepted 14 text of Anga-bāhya Āgams. However they believe that all Anga-bāhya Āgams were also gradually lost starting about two hundred years after Bhagawān Mahāvīr's Nirvana. Hence, in their opinion, the complete Jain Āgam literature was lost within a few hundred years of Bhagawān Mahāvīr's Nirvana.

Per Shvetāmbar tradition, Anga-bāhya Āgams are Upānga-sutras, Chheda-sutras, Mool-sutras, Chulikā-sutras, and Prakirna-sutras.

Sub-classification of Anga-bāhya Āgams of Shvetāmbar Sects

Following is the list of number of Anga-bāhya Āgams recognized as authentic scriptures by different Jain Shvetāmbar Sects:

Category of Anga-bāhya Āgams	Shvetāmbar Murtipujak	Sthānakavāsi and Terāpanthi
Upānga Āgams	12	12
Chheda-sutra Āgams	6	4
Mool-sutra Āgams	4	3
Chulikā-sutra Āgams	2	2
Prakirna-sutra Āgams	10	None
Total Anga-bāhya Āgams	34	21

Upānga Agam sutras:

The scriptures created in relation to Anga-pravishtha Āgams are called Upānga Āgams. They provide further explanation of the Anga-pravishtha Āgams.

Aupapātika Sutra (Ovavāiyam):

This Āgam describes the splendid procession (view) of King Konika when he visited Bhagawān Mahāvīr. It also explains how a person can attain heaven in the next life.

Rāja-prashniya Sutra (Rāyā-pasena-ijja):

This Āgam describes the story of Monk Keshi. Monk Keshi was the Ganadhar of Bhagawān Pārshvanāth. He removed the doubts of King Pradeshi regarding the existence and attributes of the soul. Monk Keshi made the king a follower of the Jain religion. After his death, the king was born in heaven as a Deva. He appeared from heaven to shower Bhagawān Mahāvīr with unprecedented pomp and splendor.

The thirty-two dramas (plays) described in this Āgam throw light upon the ancient dramatic art of India.

Jivābhigama Sutra:

This Āgam describes the universe and the subtle description of all living beings (souls) of the universe. It gives very important information to the scholars of biology and botany.

Prajñāpanā Sutra (Pannavanā):

This Āgam describes the form and attributes of souls from a different perspective.

Surya-prajnapati Sutra (Suriya-pannatti):

This Āgam describes the Sun, the planets, and the associated mathematics regarding their motion.

Chandra-prajnapati Sutra:

This Āgam describes the Moon, the planets, and the associated mathematics regarding their motion. Both of these Upāngas, the Chandra Prajnapti and Surya-prajnapati, are very important in understanding the astrology of olden times.

Jambudvipa-prajnapati Sutra:

This Āgam provides a description of Jambudvipa. Jambudvipa is a big island located in the center of the middle world, as explained in Jain geography. The Āgam also provides information on ancient kings.

Nirayārvali Sutra:

This Āgam describes the story of ten brother princes. All ten princes fought with King Chetak of Vaishāli, their half-brother, in cooperation with king Konika. In the end, all ten princes went to hell after dying in war.

Kalpā-vatansikā Sutra (Kappāvadamsiāo):

This Āgam describes the story of King Konika's children. They did not fight with King Chetak in the war. They renounced the world and became monks. After their death, they went to heaven.

Pushpikā Sutra (Puspiāo):

This Āgam describes the previous lives of certain Devas (angels) who worshiped Bhagawān Mahāvīr.

Pushpa-chulikā Sutra:

This Āgam describes stories similar to those in the Pushpikā.

Vrashnidashā Sutra (Vanhidasāo):

This Āgam explains how Bhagawān Nemināth convinced ten kings in the Vrashni region to follow the Jain religion.

Chheda-sutras:

The subject matter described in the Chheda-sutras is for ascetics and not for lay people. It provides the rule of conduct, punishment, and repentance for ascetics. It also explains how they can repent for their sins and mistakes.

Nishitha Sutra (Nisiha):

This Āgam explains the procedure of repentance (Prāyashchitta) in the form of punishment for the monks and nuns who have violated the rules of ascetics.

Brahat-kalpa Sutra:

This Āgam explains which of the ten kinds of repentance (Prāyashchittas) is appropriate for a particular wrongdoing done by monks and nuns. It also defines the acceptable conduct of monks and nuns.

Vyavahār Sutra*:

This Āgam describes the system of confession for monks and nuns who fall from proper conduct. It explains the qualifications of the listening monk or nun and with what sort of feeling the confession should be made. It also explains what sort of repentance (Prāyashchitta) the monk should perform. There are several other indications of the limits of ascetic life.

Dashā-shruta-skandha Sutra (Āchārashā):

There are ten chapters in this Sutra. It contains information relating to 20 places of Asamādhi, 21 major faults bringing weakness in conduct, 33 Āshātanās of Guru, 8 Sampadās of Āchāryas and their kinds, 10 places of Chitta Samādhi, 11 Pratimās of layperson, 12 Pratimās of ascetics (monks and nuns), Kalpa-Sutra (recited during the Paryushan), 30 places of bondage of Mohaniya Karma and 9 Nidānas (Niyane).

Pancha-kalpa Sutra *:

This sutra explains the daily rituals the monks and nuns have to perform. Only scattered chapters of this Āgam are now available. However, the commentaries (Bhāsyā and Churni) written about this Āgam by some elder monks are available.

Mahā-nishitha Sutra:

This Āgam explains the process of confession and repentance (Prāyashchitta) for monks and nuns. It explains the magnitude of pain one has to suffer if he or she breaks the fourth vow (celibacy). It also describes and explains the conduct of good and bad monks.

Mool-sutras:

The scriptures, which are essential for monks and nuns to study in the early stages of their ascetic life, are called Mool-sutras.

Āvashyaka Sutra:

The daily rituals or essentials, which are necessary to perform during the day and night for the purification of the soul, are called Āvashyaka. A description of the six essentials (Āvashyaka) is explained in this Āgam. The six essentials are Sāmāyika, Chaturvimshati-stava, Vandana, Pratikraman, Kāyotsarga, and Pratyākhyāna.

Dasha-vaikālīka Sutra:

This Āgam briefly describes and explains the conduct of ascetic life.

Uttarādhyayan Sutra:

This Āgam has the same place in Jain literature as the Dhammapada in Buddhism and the Gitā in the Hindu religion. It contains preaching regarding religious principles and practices and many stories, dialogues, and examples based on such principles and practices.

Ogha-niryukti or Pinda-niryukti Sutra*:

This Āgam explains certain rules and procedures for monks with respect to traveling, staying, and accepting food and other necessities from lay people.

Chulikā-sutras:

The scriptures, which enhance or decorate the meaning of Anga-pravishtha Āgams are known as Chulikā-sutras or sometimes known as Chulikā.

Nandisutra:

This Āgam contains an elaborate description of Tirthankars, Ganadhars, and five types of Knowledge (Jnān): Mati, Shruta, Avadhi, Manah-paryaya, and Keval-jnān.

Anuyoga-dvāra Sutra:

This Āgam provides the description of many rights regarding the mode of preaching.

Prakirna-sutras:

The scriptures, which describe independent or miscellaneous subjects of the Jain religion, are known as Prakirna-sutra.

Chatuh-sharana*:

This Āgam contains prayers to the four benevolent beings: a) Arihanta - God in the form of a perfect human being, b) Siddha - God in the form of pure consciousness, c) Sādhu - Ascetics and d) Dharma – Religion.

Ātur-pratyākhyāna (Āura-pachchakkhāna)*:

This Āgam describes the types of vows a wise person should take during various states of illness and how at the time of the death he should beg the pardon of all living beings in the universe.

Bhakta-parijnā (Bhatta-parinnā)*:

This Āgam describes the process of fasting and how one should reflect at the time of death.

Sanstāraka (Santhāraka)*:

This Āgam describes the process of dying by one's own desire and its glory.

Tandulavaitālika*:

This Āgam describes the state of pregnancy and provides knowledge about the human body.

Chandra-vedhyaka*:

This Āgam describes the method of concentrated meditation (Dhyāna) that one should observe through the description of Rādhāvedha.

Devendra-stava*:

This Āgam describes the names, positions, and residences of Devas (angels) that live in heaven. It also provides a description of the moon, sun, planets, and stars.

Ganita-vidyā*:

This Āgam describes palmistry and how it is used to predict the future (Nimitta).

Mahā-pratyākhyāna*:

This Āgam explains how to completely give up the worst sins and how to repent for these sins.

Virastava*:

This Āgam is considered lost. However, it appears from literature referencing this Āgam that it contained prayers of Bhagawān Mahāvīr.

*Note: the Sthānakavāsi and Terāpanthi Jain sects do not recognize 13 Anga-bāhya Āgams.

07 Digambara Anga-bāhya Āgams

Though the Digambara contend that Sthavira composed fourteen Anga-bāhya Āgams different from the twelve Anga Āgams, they also believe that those Anga-bāhya Āgams too have become extinct. The titles of these fourteen Anga-bāhya Āgams are:

1	Sāmāyika	Descriptions about equanimity
2	Chaturvimshati-Stava	Name of 24 Tirthankars, Kalyānaks, special powers (Atishaya), ways of their worship as a group.
3	Vandanā	Ways to worship one Tirthankar in their temple etc.
4	Pratikraman	Description of seven types of Pratikraman.
5	Vainayiks	Description of five appropriateness of Vinaya.
6	Kritikarma	Ways to worship Arihantas, Siddhas, Āchāryas, and Sādhus.

7	Desāvākāsika	Ways to offer Āhār or Gochari to Monks.
8	Uttarādhyayan	Ways to deal with calamities, and to tolerate 24 Parishahas by Monks.
9	Kalpa-Vyavahār	Ways for repentance by Monks on inappropriate conduct.
10	Kalpakalpik	Appropriate and inappropriateness in reference to subject, area, time and thoughts (Bhāva), in the conduct of Monks
11	Mahākālpik	Activity of Monks in relation to time and powers of body (Samvahanan) of a Monk
12	Pundarik	Reasons for achieving four types of celestial realm.
13	Mahā-Pundarik	Reasons for becoming Indra or Prati-Indra, with special reference to penance etc.
14	Nisithik	Āgam that contains various types of repentances.

Commentaries on the Āgams:

The commentaries on the Āgams have been written in Prākṛit and Sanskrit. Those written in Prākṛit are known as Nirukti, Bhāsyā, and Churni. Niruktis and Bhāsyās are composed in verses while Churnis are in prose.

Bhadrabāhu II composed all the present Niruktis. He flourished in the fifth or sixth century V.S (Vikram Samvat). In his Niruktis, he conducted philosophical discussions in an attractive style. He laid the firm foundation of the Jain philosophy by writing on the subjects of Pramāna, Naya, and Nikshepa.

One should study the Bhāsyās if one wants to have a complete picture of the full discussion on any particular subject that had been carried on till the date of their composition. Among the authors of the Bhāsyās, Samghadās-gani and Jinabhadra are the most famous. They belong to the seventh century.

The Churnis that are available to us belong to the seventh or the eighth century. Among the authors of the Churnis, Jindās Mahattar is famous.

The oldest Sanskrit commentaries on the Āgams are those written by Āchārya Haribhadra. He has been assigned to the periods between 757 V.S and 857 V.S. Haribhadra had mainly given the Sanskrit version of the Prākṛit Churnis.

After Haribhadra, Shilānk-suri wrote Sanskrit commentaries in the tenth century.

After Shilānk-suri, Santya-āchārya wrote the famous Sanskrit Brahāt-tikā commentary on the Uttarādhyayan -.

After him, the well-known commentator Abhaydev, who lived from 1072 to 1134 V.S., wrote Sanskrit commentaries on nine Āngas.

Here, we should mention the name of Maladhāri Hemchandra who was also a Sanskrit commentator. He was a scholar of the twelfth century.

However, among the authors of Sanskrit commentaries on the Āgams, Malayagiri holds the supreme position. He was a contemporary of Āchārya Hemchandra.

Other scholars then started writing Bālāvabodha commentaries in contemporary Apabhramsha, which is an old Gujarati language.

Dharmasimha Muni of the 18th century rejects the interpretation given in the old commentaries and gives his own interpretation. However, his interpretation fits in well with the tenets of his own sect (Loka Gachchha), which had arisen in opposition to idol worship.

08 Digambar Recognized Literature

The Digambar sect believes that there were 26 Āgam-sutras (12 Anga-pravishtha Āgams + 14 Anga-bāhya Āgams). However, they were gradually forgotten, starting from one hundred fifty years after Bhagawān Mahāvīr's Nirvana. Hence, Digambers do not recognize the existing Āgam-sutras (which are recognized by the Shvetāmbar sects) as authentic scriptures.

In the absence of authentic scriptures, Digambers follow two main texts, three commentaries on the main texts, and four Anuyogas, consisting of more than 20 texts, as the basis for their religious philosophy and practices. These scriptures were written by great Āchāryas (scholars) from 100 to 1000 AD. They have used the original Āgam Sutras as the basis for their work.

Shatakhand Āgam

The Shatakhand Āgam is also known as Mahā-kamma-payadi Pāhuda or Mahā-karma Prakriti Prābhut. Two Āchāryas, Pushpadanta and Bhutabali, wrote it around 160 AD. The second Purva Āgam, named Agrāyaniya, was used as the basis for this text. The text contains six volumes. Āchārya Virsen wrote two commentary texts, Dhavalā-tikā on the first five volumes and Mahā Dhavalā-tikā on the sixth volume of this scripture, around 780 AD.

Kashāya-pāhuda or Kashāya-prābhuta

Āchārya Gunadhara wrote the Kashāya-pāhuda. The fifth Purva Āgam, Jnān-pravād, was used as a basis for this scripture. Āchārya Virsen and his disciple, Jinsen, wrote a commentary text known as Jay Dhavalā-tikā around 780 AD.

List of Digambar texts

List of Digambar texts as they are used in absence of Original Scriptures:

Title	Description	Author[s]	Date
Shatakhand-āgam or Mahā-kamma-payadi Pāhuda or Mahā-karma Prakriti Prābhut	Original Sutra	Āchārya Pushpadanta and Bhutabali	160 AD
Kashāya-pāhuda or Kashāya-prābhuta	Original Sutra	Āchārya Gunadhara	
Dhavalā-tikā	Commentary on Shatakhand Āgam Vol. 1 to 5	Virsen	780 AD
Mahā-dhavalā-tikā	Commentary on Shatakhand Āgam Vol. 6	Virsen	780 A.D.
Jayadhavalā-tikā	Commentary on Kashāya-pāhuda	Virsen and Jinsen	780 A.D.

Four Anuyogas

1. Pratham Anuyoga / Dharma-kathā Anuyoga (Religious Stories):

This Anuyoga consists of the following texts, which contain religious stories, art, literature, history, poetry, and like literature.

Title	Author	Date
Padma Purān	Ravisen	650 AD

Harivamsa Purān	Jinsen II	783 AD
Ādi Purān	Jinsen II	783 AD
Uttar Purān	Gunabhadra	879 AD

2. Charan Anuyoga (Conduct):

This Anuyoga consists of the following texts, which contain principles of observances, conduct, behavior, and like literature.

Title	Author	Date
Mulāchār	Vattaura	600 A.D.
Trivarnāchār	Vattaura	600 A.D.
Ratna-karanda Shrāvākāchār	Samantabhadra	600 A.D.

3. Karan Anuyoga / Ganita Anuyoga (Mathematics):

This Anuyoga expounded the texts, which had mathematical viewpoints. It consists of the following texts, which contain geography, mathematics, astronomy, astrology, and like literature.

Title	Author	Date
Surya-prajnapiti	Unknown	
Chandra-prajnapiti	Unknown	
Jayadhavalā-tikā	Virsen/Jinsen	780 AD
Gommatsār	Nemichandra Siddhānt	1000 AD

4. Dravya Anuyoga (Philosophy):

This Anuyoga consists of the following texts, which contain philosophical doctrines, theories, metaphysics, Tattva-jñān, and like literature.

Title	Author	Date
Niyamasār	Kunda-Kunda	100 AD
Panchāstikāya	Kunda-Kunda	100 AD
Pravachansār	Kunda-Kunda	100 AD
Samaysār	Kunda-Kunda	100 AD
Tattvārtha-Sutra	Umāsvāti	200 AD
Commentary on Tattvārtha-Sutra	Samantabhadra	600 AD
Commentary on Tattvārtha-Sutra	Pujyapād	700 AD
Commentary on Tattvārtha-Sutra	Akalank	750 AD
Commentary on Tattvārtha-Sutra	Vidyanand	800 AD
Āpta-mimāṃsā	Samantabhadra	600 AD
Commentary on Āpta-mimāṃsā	Akalank	750 AD
Commentary on Āpta-mimāṃsā	Vidyanand	800 AD

09 Non-āgam Literature

Jains have tens of thousands of books which are not considered part of the Jain Āgams. These non-āgam literary works consist of commentary and explanation of Āgam literature and independent works compiled by ascetics and scholars. They are written in many languages such as Prakrit,

Sanskrit, Apabhramsha (old Gujarati), Old Marathi, Rajasthani, Gujarati, Hindi, Kannad, Tamil, German, and English.

Examples of a few Digambar non-āgam books are already discussed in the “Digambar Literature section. Some examples of a few Shvetāmbar non-āgam books are: Shri Tattvārtha Sutra, Shri Sanmati-tarka, Shri Pramāna-naya, Shri Syādvāda-ratnākara, Shri Vishesh-āvashyak-mahābhāṣya, Shri Tattvālokālankār, Shri Kamma-payadi, Shri Dharma-parikshā, Shri Dharma Sangrahani, Shri Yogadrashti-samuchchaya, Shri Yoga-shāstra, Shri Yogabindu, Shri Anekānta-Jayapatākā, Shri Shāstra-vārtā-samuchchaya, Shri Jnānsār, Shri Ādhyātma-sār, Shri Ādhyātma-ātma-parikshā, Shri Anyayoga-vyavachchhedikā, Shri Shānt-sudhāras, etc.

10 Some Sacred Books

All Jain sects unanimously consider Shri Tattvārtha-Sutra as the main Jain textbook today. In this section, we will give glimpses of Shri Tattvārtha-Sutra, Shri Uttarādhyayan Sutra (Shvetāmbar scripture), and Shri Samaysār (Digambar sacred book). These are the three main textbooks used today.

Uttarādhyayan-Sutra (Āgam Literature)

Uttarādhyayan-Sutra is one of the most important scriptural texts and is the third Mool Āgam-sutra. Traditionally, it is said to contain the last sermons of Bhagawān Mahāvīr. Many scholars presume that the current text seems to be a composite work of various dates. However, it is one of the earliest texts equivalent to the primary texts.

This text has various ways of narrating the Jain principles. They have been illustrated through parables, anecdotes, episodes and historical stories. It contains 36 chapters; nearly a third of them have historical stories and episodes. Some early chapters contain parables and different concepts of Jainism. The variety of methods applied in the text makes the book highly illustrative and interesting. There are many short and long commentaries on this text written since the ninth century AD. Its first English translation was published as early as in 1895; the text is now available with translations into many languages: German, English, Hindi, Gujarati, etc. With the help of these translations, any person can read, understand, and estimate the value of the book.

Let us now turn to the summary of the content of this important text. The book tells us that human life is rare and difficult to attain. However, it is human life itself which leads us to ultimate happiness. Hence, it is necessary to make the best use of the human life. One must try to enrich it with the highest values and enlightenment. It disposes people towards the ascetic life, which is a life of better internal happiness. The text tells us that there are four things which are rare:

Human life

Sermons of the Jinas

Right or rational vision

Right conduct of restraints

One must realize that Mahāvīr was the highest among the ascetics of his days. He had many followers with proper faith and understanding. He inspired many people to his path as a means of permanent outer and inner happiness. He also stressed the life of an ascetic, the path of detachment, where one would have to face 22 types of difficulties. One would have to bear many hardships of a physical and mental nature to transform oneself as a true ascetic.

Uttarādhyayan Sutra teaches us many points of ascetic life through the stories of Kapila, Nami, Mrugaputra, Sanjay, Rathanemi, Jay-ghosha, Vijay-ghosha, and many more. They suggest that ascetic life accrues from previous good Karma. One must think and act well all the time. A chapter tells us the story of an ascetic who is not given the due regard by high caste people. Later on, his sermons yield him credit. Mahāvīr says that asceticism can be cultivated without any restrictions of the caste and creed. This is the basis of universality of the Jain religion.

The text mentions that carelessness and indolence is not good. Too much attachment or indulgence is also bad. The ambitions and desires of the men are limitless, causing dissatisfaction and leading

to an unhappy life. One should cultivate the good qualities and get away from bad actions and thoughts

A good number of chapters describe the basic tenets of the Jain system. The practice of these tenets is the method of inner and outer purification. The Karma theory is the essence of the Jain system. The practice of equanimity (Sāmāyika) and meditation have also been described. The theory of Leshyā (state of mind and karmic stains) is explained as one of the most important psychological principles that reflect one's thought process.

Jainism is an action oriented religion. However, the sutra states that action bears results only when performed with meticulous care without lapses or omissions.

The last chapter gives details about the living and the non-living world. It deals with physics, chemistry, botany, and zoology. Nonviolence has been described in chapters dealing with the different qualities and vows of the ascetics.

Kalpa-sutra (Āgam Literature)

Traditionally, the most revered scripture for Shvetāmbaras is the Kalpa-sutra, read from the fourth to the eighth day of Paryushan. Kalpa means an activity which enhances religious knowledge, conduct, and self-control. This scripture, which gives rules for monastic life during rainy season, was originally the eighth chapter of the Anga-bāhya Āgam Dashā-shruta Skandha. The chapter has in fact been made into a separate book, to which are appended both a collective biography of the Tirthankars and a lineage of successors to the Ganadhars. Āchārya Bhadrabāhu composed these three chapters (1216 verses) in Ardha-Māgadhī language, collectively called Kalpa-sutra, in the 3rd century B.C. In 454 A. D., for the first time it was penned down on palm-leaves (Tādpatri) during Vallabhipur recension. Historically, it was recited only among Sādhus during Paryushan. However, the Kalpa-sutra has been recited in public for over 1500 years, ever since Devardhi-gani chanted it before King Dhruvsen of Vallabhi to relieve the king's grief over the death of his son. In 1879, a German scholar named Herman Jacobi translated and printed the Kalpa-sutra for the first time.

The Kalpa-sutra has a detailed and lively description of Bhagawān Mahāvīr's life, as well as narration of His previous 27 lives. The poetic depiction of the dreams of mother Trishalā, celebration of the birth of Tirthankar Mahāvīr, a few incidents of His childhood, procession for Dikshā, the calamities endured by Him during the monastic life, and Keval-jñān and Nirvana creates a vivid image in the listener's mind. The lives of Tirthankar Rishabhadev, Nemināth, and Pārshvanāth are also narrated in detail. On Samvatsari day, the entire scripture is read with great reverence.

Shri Samaysār (Non-āgam Literature)

Āchārya Shri Kunda-Kunda Swāmi wrote Shri Samaysār around 100 AD. About 800 years later, in the 10th century, Shri Amrita Chandra Āchārya wrote a critique on Samaysār called Ātmakhyāti. Shri Jaysen and Amratchandra Āchāryas also wrote critiques in Sanskrit. In this century, Shri Kānji-swāmi gave a detailed analysis on Samaysār in a lecture series in Gujarati, which is an easily understandable language for many laypeople. Samaysār has been translated into many languages including Sanskrit, Gujarati, Hindi, Kannad, English, etc. This text mainly explains the Jain philosophical doctrine of the soul. It explains all the 9 reals (Tattvas) from an absolute point of view. The text states that the soul's bondage is not due to Karma but to one's own weaknesses in self-effort (Purushārtha). Liberation of a soul will occur once he makes his own efforts; the scriptures and the enlightened preceptors are only there to guide the soul in the right direction. Shri Kunda-Kunda Swāmi said that from time immortal the soul has forgotten himself and his own true nature. He showed the uniqueness of soul from other substances and their modes, stressing the importance of right faith. The text maintains that right faith is the first step towards salvation. The vows, penance, worship, prayer, etc. of right conduct will follow right faith. It stresses that one must forgo wrong belief first to start religious progress. From an absolute point of view, the soul is pure, but from the practical point of view, Karmas are attached to the soul by principal cause - auxiliary cause relationship. The main attribute of the soul is knowledge, which can be experienced by any living being, and has been given great importance in this book.

This book has 415 aphorisms divided into 9 chapters. They are as follows:

Living and non-living

Agent and his action

Good deeds and bad deeds

Inflow of Karma

Stoppage of Karma

Shedding of Karma

Bondage

Liberation

Total and pure knowledge

If one can understand this text, which is mainly written from an absolute point of view, then his understanding of soul's true nature will widen. He will thereafter believe that ultimately the good deeds and bad deeds both are to be given up to obtain right faith and ultimately salvation. The ultimate goal is the purification of the soul to its own innate form. To achieve this goal, one has to use instruments of right conduct such as penance, vows, prayers, etc., which are not to be considered as total fulfillment.

Āchārya Kunda-Kunda

Not much is been known about his life. He was born in a small village named Korari in the District of Guntoor in Andhra Pradesh, India. He renounced the world and became a monk at the age of 11, and after 33 years of meditation and penance, at the age of 44, he was bestowed the honor of Āchārya. He wrote in Māgadhi and Prakrit languages. He lived to the age of 95, and transferred his Āchārya status to his disciple Umāsvāmi (Digambar tradition). Āchārya Jaysen wrote in his commentary of Samaysār that through his spiritual powers, he traveled through his Audārika-Sharira to Videha-Kshetra and listened to the sermons of Simandhar swami to enlighten his knowledge.

Tattvārtha Sutra (Non-āgam Literature)

Most of the original sacred literature of the Jains is written in the Ardha-Māgadhi language. This was the public language in those days. However, eventually times changed and Sanskrit became the royal and elite language. The Jain scholars also started writing their religious and other texts in Sanskrit. Tattvārtha Sutra is the first such Jain text in terse aphoristic form. It has two more names: Tattvārtha Adhigama sutra (manual for knowledge of true nature of things or realities) and Moksha Shāstra (tenets of salvation). However, it is popularly known as the Tattvārtha Sutra.

The name Tattvārtha Sutra consists of three Sanskrit words: Tattva (true nature), Artha (things or realities) and sutra (aphorisms of few words). It may, therefore, be called "Aphoristic Text on the true nature of realities," matching the content of the text.

There is no definite information about when this text was composed. However, it is agreed that it must have been composed during the age of elegant aphorisms. The early Christian centuries have almost every philosophical or religious system in the east putting their tenets in short and sweet form. Brahm-Sutra, Yoga-Sutra, Vaisheshika-Sutra, Nyāya-Sutra etc., represent aphoristic texts of different systems. Tattvārtha Sutra represents the aphoristic text of the Jain system. It must have been composed during 200-400 AD.

Āchārya Shri Umāsvāti's or Umāsvāmi's creation of the Tattvārtha Sutra is the most complete assembly of Jain scriptures accepted by all the sects. Not much is known about the details of his life. He was born in a Brahmin family in the village Nayogradhika. His father was Swati and his mother was Vatti. He renounced the world under Āchārya Ghoshnandi (Shvetāmbar tradition) or Āchārya Kund Kunda (Digambar tradition). According to the inscriptions found by the archeologists, he is said to be from either the early second century AD or late first century AD.

He is said to have been very learned in various Hindu, Vedic, and Buddhist philosophies along with having extensive knowledge of geography, astronomy, philosophy of soul and life, etc.

Historians called him the most knowledgeable person in the language of Sanskrit. Jain scholars recognized him to be the first one to write in Sanskrit.

There is a story about the origin of Tattvārtha sutra:

There was a learned scholar of the scriptures named Siddhaya. He once wrote on a piece of paper "faith, knowledge and conduct is the path to Moksha" and left his house for some reason. By chance that day, Āchārya Shri Umāsvāti took Āhār (alms) at his house and happened to see that written statement by the scholar Siddhaya and added the word "right" in the beginning of his statement to read "right faith, knowledge, conduct is the path to Moksha". When Siddhaya returned home he asked his mother who wrote this word before his sentence. After learning about Umāsvāti from his mother, he went to the Āchārya and asked about Moksha and ways to attain it. The answers to his questions were the basis for creation of Tattvārtha Sutra.

This text contains 344 or 357 aphorisms, separated into ten chapters of uneven length. The text's content related all major theoretical and practical aspects of the Jain system for the first time. It is a small text but describes all of the fundamental aspects of Jainism. Both spiritual and scientific Jain principles have been described in this text. It mentions that the object of a successful life is to attain ultimate, permanent inner happiness or salvation. This goal cannot be reached until we follow a threefold coordinated path of right faith, right knowledge, and right conduct. The path cannot be followed until we have the right knowledge about the realities of the world. The right knowledge could be obtained either by self-intuition or through listening, reading, and analyzing the scriptures with the help of the enlightened souls and spiritual teachers. The criteria could be satisfied only when one critically evaluates our information through different organs of knowledge and viewpoints. This is the same process we apply even today to get useful knowledge.

The text not only describes the methods of obtaining knowledge about the outer world, but it also describes how to attain knowledge about the inner world. This requires purification of the body, the mind, and speech through austerities and meditation. The text also gives the details of seven types of verbal and nonverbal viewpoints and the theory of manifold predications. These are the basics for obtaining right knowledge. With the right knowledge comes the right faith. With right faith and right knowledge to start with, the right conduct follows.

Umāsvāti must be given credit for arranging these elements in a proper order with respect to the process involved and the principles of human psychology. The earlier literature shows numerical and ordinal variations. Umāsvāti systematized the Jain system with a logical sequence.

There are infinite numbers of living beings in this universe and every living being wants to be happy. However, everyone's approach to attain happiness is not the same. The majority depend on material things to be happy. They try to satisfy their desires by external means. This type is a temporary happiness which is followed by unhappiness and more desires. Self-efforts (Purushārtha) are used to earn (Artha) to satisfy the desires. Our great Āchāryas have labeled these types of living beings as less developed. Then, there are those who depend on spiritual approaches (internal means) to be happy. These approaches are self-dependent and involve self-efforts to practice dharma to attain everlasting happiness (Moksha). These living beings are called more developed living beings.

Therefore, the subject of this canonical book is everlasting happiness (Moksha) and in the first Sutra (aphorism) of the first chapter – three essential components to attain everlasting happiness (Moksha) are introduced.

The first verse of the first chapter is

सम्यग्दर्शनज्ञानचारित्राणिमोक्षमार्गः
तत्त्वार्थसूत्र (1-1)

"Samyag-darshan-jñān-chāritrāṇi Moksha Mārgah".

This is Jainism in a nutshell. It means that right faith, right knowledge, and right conduct collectively are the path to liberation (Moksha). The next three verses mention the seven elements. The rest of the first chapter deals with the process of cognition and details about different types of knowledge. The details about right conduct are included in chapters eight and nine.

The second, third and fourth chapters deal with the soul (Jiva).

The second chapter deals with the soul (Jiva).

The third chapter deals with descriptions of hell, hellish beings, human beings, animals, and Jain geography.

The fourth chapter deals with heaven and heavenly beings.

The fifth chapter deals with the non-soul (Ajiva).

The sixth, seventh and eighth chapters deal with the various types of karma and their manifestations, as well as the inflow and bondage of karma (Bandha and Āsrava).

The ninth chapter describes the stoppage and shedding off the karma (Samvar and Nirjarā).

The tenth chapter is about the complete liberation of the soul or Moksha.

Saman Suttam (Non-āgam Literature)

The book Saman Suttam is a brief compilation of the essential principles of the Jain religion and philosophy. It was created in 1974 during the 2500th Nirvana anniversary of Lord Mahavir. The compilation is based on from various Shvetāmbar Jain Āgams, Digambar literature (Shāstras), and some ancient texts. It contains 756 Sutras or verses, in four main parts and 44 sub-sections. Its contents are meant to give the reader a general acquaintance with the doctrines of the Jain religion, its code of ethics and the process of gradual spiritual advancement of life, in a traditional but devotional manner.

11 Summary

The Jain literature, which was compiled by Ganadhars and Shruta-kevalis, is known as Āgam literature. These texts are the Holy Scriptures of the Jain religion. The Jain Āgams consisted of 1) 14 Purvas, 2) 12 Anga-pravishtha Āgams and 3) Anga-bāhya Āgams (34 for Shvetāmbar Murtipujak, 21 for Shvetāmbar Sthānakavāsi and 14 for Digambar).

All sects agree that the 14 Purvas and Drashtivāda, the 12th Anga-pravishtha Āgam, are extinct. Digambers believe that all Jain Āgams are extinct, whereas the Shvetāmbar sects accept the existing Jain Āgams as authentic teachings of Bhagawān Mahāvīr. However, Shvetāmbar Murtipujaks believe that there are 34 Anga-bāhya Āgams existing while Shvetāmbar Sthānakavāsis believe that there are 21 Anga-bāhya Āgams existing.

The composition of the scriptures has a specific purpose of showing the listener the path of everlasting happiness and liberation. The Āgam Sutras teach eternal truth about conduct, equanimity, universal affection, and friendship, and the eternal truths on thinking, namely, the principles of relativity and non-one-sidedness. It also teaches many spiritual attributes including great reverence for all forms of life, soul, Karma, universe, strict codes of asceticism, rules for householders, compassion, nonviolence, and non-possessiveness.

12 Names of Jain Āgam Literature

		Sanskrit Name	Prākṛit Name	Other Name
00 Purva01	1	Utpād-Purva		
00 Purva02	2	Agrāyaniya-Purva		
00 Purva03	3	Virya-pravād-Purva		

00 Purva04	4	Astināsti-pravād-Purva		
00 Purva05	5	Jnān-pravād-Purva		
00 Purva06	6	Satya-pravād-Purva		
00 Purva07	7	Ātma-pravād-Purva		
00 Purva08	8	Karma-pravād-Purva		
00 Purva09	9	Pratyākhyān-pravād-Purva		
00 Purva10	10	Vidyā-pravād-Purva	Vidyānuvād-Purva	
00 Purva11	11	Kalyān-pravād-Purva	Kalyānuvād-Purva	
00 Purva12	12	Prānavāy-Purva		
00 Purva13	13	Kriyā-vishāl-Purva		
00 Purva14	14	Loka-bindusār-Purva	Triloka-bindusār-Purva	
01 Anga-āgams: 1		Āchārāṅga-Sutra	Āyārāṅga-sutta	
01 Anga-āgams: 2		Sutra-krutāṅga	Suyagadāṅga-sutta	
01 Anga-āgams: 3		Sthānāṅga-Sutra	Thānāṅga-sutta	
01 Anga-āgams: 4		Samavāyāṅga-Sutra	Samavāo	
01 Anga-āgams: 5		Bhagavati-Sutra	Bhagavai-sutta	
01 Anga-āgams: 5		Vyākhyā-prajñapti	Viyāha-pannatti	Vakkha-pannatti
01 Anga-āgams: 6		Jnātā-dharma-kathāṅga	Nāyā-dhamma-kahā-sutta	Nāyasuya
01 Anga-āgams: 7		Upāsaka-dashāṅga	Uvāsaga-dasāṅga-sutta	Uvāsagadasāo
01 Anga-āgams: 8		Antakrit-dashāṅga	Antagadadasāo	
01 Anga-āgams: 9		Anuttaraopa-pātika-dashāṅga	Anuttarova-vāiya-dasāo	
01 Anga-āgams: 10		Prashna-vyākaraṇa	Panhā-vāgaranam	Panhā-vāgaranāim
01 Anga-āgams: 11		Vipāka-Sutra	Vivāga-suyam	
01 Anga-āgams: 12		Drashtivāda	Ditthivāya	
02 Upāṅga-āgams:	1	Aupapātika	Ovavāiyam	
02 Upāṅga-āgams:	2	Rāja-prashniya	Rāyā-pasena-ijja	Rāyappaseniya
02 Upāṅga-āgams:	3	Jivābhigama	Jivājivābhigama	
02 Upāṅga-āgams:	4	Prajñāpanā	Pannavanā	Panaivayāo
02 Upāṅga-āgams:	5	Surya-prajñapti	Sura-pannatti	Suriya-pannatti
02 Upāṅga-āgams:	6	Chandra-prajñapti	Chanda-pannatti	

02 Upānga- āgams:	7	Jambudvipa-prajnapiti	Jambuddiva-pannatti	
02 Upānga- āgams:	8	Nirayārvali	Nirayāvaliyānam	
02 Upānga- āgams:	9	Kalpā-vatansikā	Kappāvadamsiāo	Kappavadinsiāna m
02 Upānga- āgams:	10	Pushpikā	Pupphiāo	
02 Upānga- āgams:	11	Pushpa-chulikā	Pupphachuliāo	
02 Upānga- āgams:	12	Vrashnidashā	Vanhidasāo	
03 Chheda- sūtras	1	Nishitha	Nisiha	
03 Chheda- sūtras	2	Brahat-kalpa	Buhat-kappo	Kappa
03 Chheda- sūtras	3	Vyavahāra	Vavahāra	
03 Chheda- sūtras	4	Dashā-shruta-skandha	Āchāradashā	Dasāsuyakkhandh a
03 Chheda- sūtras	5	Pancha-kalpa	Panchakappa	Jiyakappa
03 Chheda- sūtras	6	Mahā-nishitha	Mahānisiha	
04 Mool-sūtras:	1	Āvashyaka-Sutra	Āvassaya	
04 Mool-sūtras:	2	Dasha-vaikālika-Sutra	Dasaveyāliya	
04 Mool-sūtras:	3	Uttarādhyayan-Sutra	Uttarajjhayana	
04 Mool-sūtras:	4	Ogha-niryukti	Ohanijjutti	
04 Mool-sūtras:	4	Pinda-niryukti	Pindanijjutti	
05 Chulikā- sūtras:	1	Nandisutra	Nandisuyam	
05 Chulikā- sūtras:	2	Anuyoga-dvāra	Anuogaddāra	
06 Prakirna- āgams:	1	Chatuh-sharana	Chausarana	
06 Prakirna- āgams:	2	Ātur-pratyākhyāna	Āura-pachchakkhāna	
06 Prakirna- āgams:	3	Bhakta-parijnā	Bhatta-parinnā	
06 Prakirna- āgams:	4	Sanstāraka	Santhāraga	
006 Prakirna-	5	Tandulavaitālika	Tandulaveyāliya	

ägams:

06 Prakirna- ägams:	6	Chandra-vedhyaka	Chandävijjhaya
06 Prakirna- ägams:	7	Devendra-stava	Devindatthaya
06 Prakirna- ägams:	8	Ganita-vidyā	Ganivijjā
06 Prakirna- ägams:	9	Mahā-pratyākhyāna	Mahā-pachchakkhāna
06 Prakirna- ägams:	10	Virastava	Viratthava

E03 – Jain Heroes

01 Great Āchāryas of Digambar and Shvetāmbar Traditions

Great writings by **Āchārya Kunda-Kunda**, which is about 2000 years old, are revered by all Digambaras as well as by many other Jains.

The Shatakhand Āgam by **Āchārya Pushpadanta and Bhutabali** is one of the most ancient (50-80AD) scriptures accepted by Digambaras.

The Tattvārtha-Sutra by **Umāsvāti or Umāsvāmi** is accepted by both major traditions, Shvetāmbar and Digambar.

Āchārya Siddhasen Diwākar lived during the time of King Vikramāditya and wrote about many aspects of Jainism. His Sanmati-Tarka is considered a masterly book and is enthusiastically studied by scholars even at present.

Sarvārtha Siddhi of **Pujyapād-swāmi**, in the 5th or 6th century, and Kashāya-Pāhuda of **Āchārya Gunadhara** are some of the major works written after the compilations of the Āgams, along with the Shad-darshan Samuchchaya and the Yoga Drashti Samuchchaya of **Āchārya Haribhadra-Suri**, in the 8th century.

By that time, idol worship was firmly established and many temples were set up. This situation necessitated the help of well-versed people for consecrating the idols and for performing various rituals. In the Shvetāmbar sect, this led to the rise of renegade monks known as Yatis. They used to stay in the temples and therefore came to be known as Chaityavāsīs. They lived in affluence and availed themselves of all the comforts of life. **Haribhadra-suri** was the first to criticize their excesses. However, the evil continued long after that.

Noteworthy works after this period are the Mahā-Purān of Digambar **Āchārya Jinsen** (770-850) and the Trishashti (63) Shalākā Purusha of **Hemchandra-āchārya** (1088-1173). Both these works are voluminous and deal with the lives of Tirthankars and other illustrious personalities.

During this time period, serious effort was made to curtail the excesses of Yatis in the 11th century by **Vardhamānsuri**. This effort was continued by his successors **Jineswar-suri and Jindatta-suri**. The latter, popularly known as **Dada Gurudev**, founded the Kharatar Gachchha (Purer Sect) in about 1150. The excesses of the Yatis, however, seemed to have survived even that onslaught.

Hirvijay-suri was the well-known Āchārya of the 16th century. He seems to have impressed even Mughal emperor Akbar, who issued a proclamation forbidding animal slaughter on certain days.

The next two well-known personages are **Yogi Ānandghanji and Upādhyāy Yashovijayaji**. The real name of the former was Lābhānandji, but since he remained absorbed in the nature of the soul, he is popularly known as Ānandghanji. He wrote many thought provoking Padas; the best known is his Ānandghanji Chovisi that contains devotional songs in admiration of all 24 Tirthankars. Upādhyāy Yashovijayaji was also a prolific writer. He wrote about almost every aspect of Jainism in Sanskrit, Prakrit, and old Gujarati.

02 Shrimad Rājchandra

Shrimad Rājchandra (1867-1901 A.D.), born to a Hindu father and a Jain mother, was extraordinary from his early life. At the age of seven, he remembered his past life (Jāti-smaran Jnān) and described his experience as a proof of reincarnation. He also believed that his deep understanding and detachment was because of his knowledge of last life. He had been writing poetry since the age of eight; at the age of 16 he wrote “Moksha-Mālā” describing the Jain way as the true way and as the path of detachment. At the age of 19, he displayed his ability to remember and answer 100 questions in an order called “Shatāvdhān” at Faramji Kavasji Institute in Bombay. At the age of 22 he married Zabakben and had four children.

He wrote some eight hundred letters which chronicle his spiritual development. A collection of these letters is the one sacred text known as “Vachanamrut” to the followers of Shrimad Rājchandra. He also wrote many small books like Bhāvanā-bodh, Sukh-sambandhi-vichar, and Namirāja.

For him, the spiritual goal was the experience of the self, and once this was achieved, then so was the spiritual deliverance.

In 1896, in one night he wrote a short verse (142 stanzas) treatise on his view of Jainism to his friend Sobhagbhai. This Ātmasiddhi-shāstra, ‘Attainment of the Soul,’ defined six principles central to true religion:

The soul exists, the soul is eternal, the soul is the doer of its actions, the soul is the experiencer of its actions, the state of liberation exists, and the means of gaining liberation exists.

He emphasized that he did not belong to any Gachchha or sect, but only to his soul. According to him, the nineteenth century decline of Jainism was due to excessive sectarianism and temple rituals. However, later in his short life, Shrimad Rājchandra accepted that idol worship is an aid to spiritual growth.

Many Jains see Shrimad Rājchandra as a great saint. His spiritual influence on Gandhi, and consequently on India and the world, through the dissemination of Ahimsa (non-violence) and other Jain principles, is incalculable. Unfortunately, he lived a very short life, but his work survives and is changing lives of many, through religious centers established by his followers.

03 Kānji-Swāmi

Shri Kanji Swāmi (1889-1980 A.D.), a Shvetāmbar Sthānakavāsi by birth, was initiated at a very early age as a Sthānakavāsi monk. At the age of 30, he studied “Samay-sār”. He gave discourses on “Samay-sār” and largely succeeded in popularizing the old sacred texts of the great Digambar Jain saint Āchārya Kunda-Kunda of South India.

He remained as a very renowned Sthānakavāsi monk till the age of 45, and then he decided to become a Digambar Shrāvaka. His greatest achievement is the revolution, to stimulate every householder for their ability to study most difficult of the Jain canons, especially the educated masses.

He is given credit for Pancha Kalyānaks (initiation ceremony of Tirthankar Murti) of about 95 temples. While interpreting Āchārya Kunda-Kunda’s writings, Kanji Swāmi explained the practical and absolute point of views to ordinary householders and gave more prominence to Nishchaya Naya (from Soul’s point), the absolute point of view, than to Vyavahār Naya, the practical point of view. The movement he started in 1934, stressing inward thought rather than external ritual, attracted followers who hold him in great reverence.

F01 Story – Tirthankars

- 01 - Bhagwän Mahävir
- 02 - Bhagwän Pärshvanäth
- 03 - Bhagwän Neminäth
- 04 - Bhagwän Mallinäth
- 05 - Bhagwän Ädinäth

01 - Bhagwān Mahāvīr

Previous Lives

The lives of Bhagawān Mahāvīr are counted from his life as Nayasār, when he attained self-realization (Samyaktva). The significant lives are Nayasār (life no.1), Marichi (life no. 3), Vishvabhūti (life no. 16), Triprushthā Vāsudev (life no. 18), Priyāmītra Chakravartī (life no. 23) and Nandan Muni (life no. 25).

In the life of Nandan Muni, he attained Tirthankar Nām-karma. At the end of that life he was born as a Deva. In the third life after Nandan Muni, he was born as Vardhamān Mahāvīr.

Birth and Childhood

About 2600 years ago, religion in India took a very ugly turn. The management of the original four classes of society, Brahmins, Kshatriyas, Vaishyas, and Shudras, had deteriorated. Brahmins were learned people and considered themselves to be very superior. The fate of Shudras, or untouchables, was terrible. They were required to serve the other castes, forever performing the most degrading tasks. They were not allowed to engage in other professions. The importance of sacrifice as a symbol of giving up and renouncing had been misconstrued and it had taken on a very violent form. Animal sacrifices were performed regularly. People believed that these sacrifices would please the Gods and, in return, their wishes would be fulfilled.

Under such social and religious conditions, Mahāvīr was born. It is believed that all Tirthankars are born in the Kshatriya (warrior) royal family because it provides an environment that helps the Tirthankar understand that there is no permanent happiness in material comfort.

Queen Trishalā, like the mother of any other Tirthankar, saw 14 (by Shvetambar tradition) objects in her dreams: lion, elephant, bull, Lakshmi, garland, full moon, sun, flag, vase, lotus lake, ocean, celestial plane, heap of jewels, and smokeless fire. According to Digambar tradition, she also saw a pair of fish and a lofty throne. When her husband, King Siddhārtha, asked the dream interpreters and scholars the meaning of the dreams, they proclaimed that Queen Trishalā would give birth to a Tirthankar.

While in the womb, Bhagwān Mahāvīr had once been very still so as not to disturb or provide any pain to his mother. Not feeling any movement, Queen Trishalā was very worried that something was wrong with the baby in the womb. Realizing how worried his mother was on his behalf, he decided not to take the religious vow of renunciation and leave his family as long his parents were alive.

Mahāvīr was born in the month of Chaitra on the 13th day of the waxing (increasing in size) cycle of the moon in 599 B.C. as per the Indian calendar. This day falls in the month of April and is celebrated as Mahāvīr Janma Kalyānak day. Bhagawān Mahāvīr had an older brother named Nandivardhan and a sister named Sudarshanā.

Soon after his birth, Indra (king of heavenly gods) took the baby Tirthankar to Mount Meru and performed the birth ceremony (Janma Abhisheka) with great rejoicing and celebration. After that he returned the baby to mother Trishalā's bedside.

There was great rejoicing in the country. Since the moment the Tirthankar's soul had been conceived, there was continued enhancement in the glory, wealth, health and fame of the kingdom, and respect and goodwill for the family. This is the reason the baby was named Vardhamān, which means ever-increasing prosperity.

There are numerous incidences of courage and forgiveness throughout Vardhamān's life as a child and an adult. One day prince Vardhamān, a young boy of eight, was playing with his friends on the outskirts of the city. At that very moment, Indra, the king of heaven, started praising the courage and fearlessness of prince Vardhamān. Another heavenly god challenged the statement, believing that fear is present in all humans. He decided to test Vardhamān's courage. He assumed the form of a frightening cobra and slithered near the children. All of the boys started screaming, but Mahāvīr stood there calmly and fearlessly. He gently caught the cobra with his hands and placed it in the grass on the side.

The god, who had failed to frighten prince Vardhamān in the form of a cobra, decided to test his bravery once more. Assuming the form of an ordinary child, he joined the group of children and suggested racing to a target tree. The winner was to piggyback ride on one of the losers and return to the base. The

heavenly god lost the game to prince Vardhamān and offered to carry him on his shoulders. However, as soon as he had the prince on his shoulders, the god assumed a gigantic form. Without any fear, Prince Vardhamān gave a mighty blow on his shoulder with clenched fists. The god could not withstand the blow and, assuming his original form, bowed to the prince and returned to heaven. Indra and all the other heavenly gods hailed the victory of prince Vardhamān and exclaimed that he was “Mahāvīr”, meaning “The Great Hero.”

When Vardhamān was nine years old, his parents thought that it was time to impart formal education upon him. They wanted him to learn martial arts befitting of a Kshatriya prince, so they decided to send him to school.

When Vardhamān went to school he offered his respects to the teacher just like an ordinary child. However, after teaching the first lesson, the teacher realized Vardhamān was more knowledgeable than he was. After this, Vardhamān’s schooling ended and he returned to the palace.

Renunciation

Preparation for Renunciation

As a youth, Prince Vardhamān lived a very simple and disciplined life. Although he wanted to renounce the world in search of eternal happiness, he had already decided not to leave the family while his parents were alive when in his mother’s womb.

At the age of 28, his parents passed away and he was now ready to take Dikshā. So, he requested permission from his older brother, Nandivardhan. Realizing that his younger brother was not an ordinary person, Nandivardhan requested him to postpone his decision for two years, as he was still grieving for their parents’ death.

Prince Vardhamān led a very simple life for one year. When he had exactly one more year of a householder’s life left, he began donating all of his belongings and wealth to the needy and to those that came to him. Every day he would donate many gold coins, jewels, precious stones, and clothes. This unique and unprecedented charity impressed upon the minds of the people that “Charity is a double blessing - it blesses those who give and as well those who receive”.

At the end of the year marked by generosity, Prince Vardhamān had attained perfect “Aparigrahatva”, freedom from attachments and possessions. He was now fully prepared for the life of a monk. His elder brother made elaborate preparations for the initiation and the country was filled with great excitement. Indra and other heavenly gods participated in the ceremony. Gold and silver pitchers were filled with water from various holy places. The prince was bathed with the holy waters, anointed with perfumed pastes, dressed in royal garments, and decked with precious ornaments. At an auspicious moment on the tenth day of the dark half of the month of Mārgashīrsh, Prince Vardhamān left the palace forever in a palanquin carried by Indra and the other gods.

Renunciation

After alighting from the palanquin, Prince Vardhamān removed all of his garments and ornaments and handed them over to Indra. He stood under an Ashok tree and took the solemn vow of renunciation in the presence of thousands of people. He then plucked all the hair on his head in four handfuls and the hair on his chin and lips in one handful, known as Panchamusthi loch. After solemnly reciting the words, “I bow down to all the liberated souls”, Mahāvīr accepted life-long renunciation. He took the five great vows of non-violence, truth, non-stealing, celibacy, and non-possession in order to avoid accumulating new karma and to annihilate past karmas. Right after initiation (Dikshā), Mahāvīr acquired the “Manah-Paryāya Jñān”, knowledge that allowed him to perceive the feelings and thoughts of all living beings.

Rejecting Indra’s Protection

Bhagawān Mahāvīr, an embodiment of perfect renunciation, detachment, and Ahimsā, once reached the outskirts of a village named Kurmāragrām. He motionlessly stood under a tree absorbed in deep meditation and observed the vow of silence. A cowherd approached Mahāvīr and asked him to look after his bullocks while he visited the village, to which Mahāvīr made no response. On his return, the cowherd found that the bullocks were missing. He asked Bhagawān Mahāvīr about them but received no reply as Mahāvīr was still observing the vow of silence. The cowherd searched for his

bullocks throughout the night, but failed to locate them. In the morning he returned to the same spot and found the bullocks seated by the side of the standing saint. Thinking that Bhagawān Mahāvīr was a thief in disguise, he became furious and rushed towards Mahāvīr, intending to thrash him with his whip. However, Indra himself appeared and explained to him that the saint is not an ordinary wandering mendicant, but prince Vardhamān, son of king Siddhārtha, who had recently accepted initiation.

Indra asked Mahāvīr if he could provide protection for future incidents like this. Mahāvīr replied in all humility that an ascetic on a spiritual path reaches his goal of purity with the help of his own practice, courage, and discipline. It is without the help of heavenly gods or humans that one should shed all of his karma to attain liberation. On hearing this, Indra bowed with reverence and departed.

Afflictions by Sulpāni

When the wandering Bhagawān Mahāvīr came to a village called Asthikagrām, he wanted to spend the night in the temple dedicated to a demon (Yaksha) called Sulpāni. The villagers warned him that the wicked Yaksha would torture to death any traveler who were to spend the night in the shrine, but Mahāvīr was not swayed and insisted on staying there overnight. The Yaksha became enraged and furious, thinking that this was a challenge to his powers. He therefore tried to frighten Bhagawān Mahāvīr by assuming various forms of a ghost, an elephant, a cobra, and a lion, but did not succeed. He then tried piercing his eyes, ears, nose, head, nails, and back. Even this extreme agony failed to pierce the serenity of Bhagawān's composure.

At this failure, Sulpāni was drained of all his demonic energy, and a divine spiritual light illuminated him. Slowly his anger subsided, fear dissolved, and a feeling of goodwill took over. He touched Mahāvīr's feet and humbly begged Mahāvīr's pardon.

Chandkaushik

Leaving Asthikagrām, Mahāvīr proceeded in the direction of Shvetāmbikā town. The trail to this town passed through a dense and desolate forest. When some shepherds saw Mahāvīr entering the forest, they warned him about the black cobra with a venomous gaze living on the trail. The cobra's hissing and gaze were known to burn plants and trees and cause flying birds and standing humans to drop dead. As a result, no one crossed the forest where the cobra lived. By his divine knowledge, Bhagawān Mahāvīr knew of the situation. In order to enlighten the cobra with his universal love, he entered the forest and stood motionless in meditation near the place where the cobra resided. The proud king-cobra rushed out of its hole, hissing and gazing at Bhagawān Mahāvīr. However, Mahāvīr stood motionless and unperturbed. This made Chandkaushik even angrier and he blew poisonous venom towards Lord Mahāvīr three times. The venom neither affected Lord Mahāvīr nor disturbed his meditation. Blind with rage, the cobra sank his fangs into Mahāvīr's toe and injected of all his venom, but instead of blood, a milk-like substance started flowing from his toe. Bhagawān Mahāvīr cast a gentle glance of compassion and said, "Oh Chandkaushik, be enlightened and attain peace of mind. Do not inject the venom of anger in your life."

When the cobra met Mahāvīr's gaze, he felt as if a wave of peace and tranquility had engulfed his inner self. The cobra started contemplating and visualized his past lives (Jātismaran jñān) and realized that he had suffered excruciating pain and degradation due to extreme anger and acute attachment during his previous two births. He was full of repentance. He vowed not to look at anyone for the rest of his life, nor eat or drink anything. He decided to lie still and atone for all his sins committed during the last three births and improve his future.

Chandkaushik peacefully retreated to his hole with his head inside while a portion of his body remained outside the hole. After a while, when the people heard that Chandkaushik was no longer harmful to anyone, they came to see him out of curiosity. They saw him lying quietly, and some started worshipping him by offering milk and food, while others were still furious because he had killed their loved ones. They threw stones and beat him with wooden sticks. The blood, milk, and food attracted ants, but Chandkaushik willingly suffered the biting and beating and remained at peace with no trace of anger. He died after a few days. The self-restraint and control of his feelings destroyed many of his bad karmas. Therefore, at the end of his life, he was born in heaven.

Chandanbālā

During the twelfth year after initiation, Bhagawān Mahāvīr entered the city of Kaushāmbi after a long penance. He had decided to accept alms only after satisfying the following unspoken conditions: he would accept an urad preparation from the corner of a winnowing basket given by a person with one leg on the threshold and the other outside. She had to be a princess turned into a slave with a shaven head and legs bound by chains. She must be a chaste woman performing the penance of Attam (three days of fasting) and should serve him with tears in her eyes. Five months and twenty-five days elapsed, but no donor fulfilled these conditions. One day, he came upon Chandanbālā, a princess sold as a slave, shackled and shaved by the jealous wife of a rich merchant. She fulfilled all the conditions so Bhagawān Mahāvīr accepted the alms.

The full Chandanbala story can be found later into the Story Section.

The Last Calamity: Nails in His Ears

Once, in his thirteenth year of contemplation, on the outskirts of the village Chammani, Bhagwān Mahāvīr was standing while absorbed in deep meditation.

A cowherd left his oxen near him and asked him to keep an eye on them. When he returned, he did not find the cattle and so he inquired about the missing cattle. When he received no reply to his persistent queries, he became furious and plugged hard grass pegs in the ears of Bhagawān Mahāvīr. Mahāvīr bore all of the pain patiently. From there, Bhagawān Mahāvīr went to Pāvā.

While going for alms, he entered the house of a rich merchant named Siddhārtha, who was sitting in the company of an eminent physician named Kharak. The physician immediately realized from the facial expression of Bhagawān Mahāvīr that he was suffering from some acute pain. With great difficulty Mahāvīr was persuaded to undergo an operation. He was made to sit in a basin filled with oil, given a massage and then the pegs were removed by means of medicated pincers. The pain was so excruciating that even Bhagawān Mahāvīr cried out in agony. Afterwards, as the doctor dressed the wound, Mahāvīr continued to remain calmly and quietly in deep meditation.

The full Last Calamity story can be found later in the Story Section.

Keval-jñān and Nirvana

Mahāvīr-swāmi practiced severe austerities and deep meditation for a period of twelve and a half years. During this period, he resided in parks, forests, and deserted places and observed fasts lasting from a single day up to six months. Having beared all of the obstacles and tortures patiently and bravely, he had now reached the highest stage of meditation. He reached the village Jambhikā and stayed on the banks of the river Rujuvālukā. At that time, he was observing a fast of two days. In order to annihilate the lingering remnants of the destructive karma, Bhagawān Mahāvīr sat down in the “cow-milking” posture. His mind was absorbed in the highest type of meditation, and by destroying all his ghāti karmas completely, he attained absolute knowledge on the tenth day of the bright half of the month of Vaisakha. He became omniscient, comprehending and visualizing everything in the whole universe. Free from all ghāti karma, he became an Arihanta.

The thrones of Indra and the other heavenly gods trembled the moment Bhagawān Mahāvīr attained omniscience. Immediately, hosts of gods thronged there to celebrate the fourth Kalyānak, or auspicious occasion.

They constructed a divine assembly hall known as a samavasaran for Bhagawān Mahāvīr's first sermon. He delivered the first sermon at night when only the gods were present. Then, Bhagawān Mahāvīr traveled to Pāvāpuri and stayed in the garden named Mahāsen. Here, the gods constructed another samavasaran hall. Sitting under the Ashok tree, Mahāvīr delivered a sermon in the Ardha-Māgadhi language.

Eleven Learned Brahmins Initiated as Ganadhars

Bhagawān Mahāvīr, endowed with many Atishaya or distinguished attributes, delivered a soul-stirring and heartfelt sermon in the assembly of gods, human beings, and animals. Even though a great sacrifice was in progress simultaneously in another part of the city, huge crowds were seen going in the opposite direction towards the samavasaran. Indrabhuti of Gautam Gotra, the chief priest at the

sacrifice, inquired where they were going and was told about Bhagawān Mahāvīr's samavasaran. Upon hearing that it was attracting more people, his vanity was hurt and he decided to put to test the so-called omniscience of the saint. Therefore, he decided to visit the samavasaran accompanied by his disciples.

Mahāvīr called him by his name and, without being asked, resolved his doubts about the soul, upon which Gautam along with his 500 disciples accepted monk hood. Hearing this, the remaining ten learned scholars at the sacrifice came to the samavasaran and, upon having their secret doubts resolved, accepted initiation with 4400 disciples. In this way, Mahāvīr established the four-fold Sangh and preached the path to liberation. Eleven learned Brahmins became his principle disciples, known as Ganadhars.

Bhagawān Mahāvīr's Last Sermon at Pāvāpuri and Liberation

During the thirty years of his life as a Tirthankar, Bhagawān Mahāvīr preached his gospel of Ahimsā to millions of people and initiated thousands of disciples into monkhood. At the age of seventy-two, he came to Pāvāpuri to spend his final monsoon season, in the year 527 BC. In the month of Ashwin he observed a two-day fast, taking neither food nor water. Sitting in the lotus posture on a golden lotus, he delivered his last and longest sermon which lasted for forty-eight hours before the four-fold Sangh. (This sermon was later compiled in the Jain scriptures and is known as Uttarādhyayan Sutra.)

In the early morning of the new-moon night, Bhagawān Mahāvīr's remaining four types of non-destructive karma were destroyed. And thus, with all the eight karma completely annihilated, his soul soared high, reached the pinnacle of Loka and went to the permanent abode of Siddhas, never to return again. And thus Bhagawān Mahāvīr achieved the highest goal: liberation.

Funeral Rites performed by Heavenly Gods and Human Beings

At the time of Bhagawān Mahāvīr's nirvana, all the eighteen rulers of the various states were present. When the light of his knowledge was extinguished from the world, they lighted numerous earthen lamps, beginning the tradition of the Festival of Lights known as Deepāvali or Diwali. Upon Bhagawān Mahāvīr's achieving the fifth Kalyānak, Indra and the other gods flew down to earth to celebrate. They bathed his body with holy waters, applied sandal paste, dressed the body in rich garments and adorned it with a crown and other ornaments. He was carried in a palanquin; millions joined the procession to pay their last homage. There was solemn music accompanied on musical instruments. The palanquin was placed on a pyre of fragrant sandalwood; after the final prayers were offered, the fire was lit. Later, perfumed water was sprinkled to extinguish the fire and the gods carried the molars and the bones to heaven.

Teachings

Bhagawān Mahāvīr's sermons were compiled orally by his immediate disciples in the form of sutras in 12 books. These books are called Anga Āgam Sutras. Later, several learned Āchāryas (Shruta Kevali monks) compiled many more books to further explain the Anga Āgam Sutras. All these books are called gams or Āgam Sutras and are considered as the scriptures of Jain religion. These Āgam Sutras were passed on orally to future generations of ascetics, although over the course of time, some of the Āgam Sutras were lost. Approximately one thousand years later, the memorized Āgam Sutras were organized and recorded on tādpatris (palm leaves used as paper to preserve records for future references).

Moral:

In each incident of difficulty, we see the conquest of Mahāvīr's soul and mind over his physical pain and suffering. His meditation and penance purified his soul. It helped him to separate himself from perishable and mortal worldly things, and concentrate on the liberation of his immortal soul.

Highlights:

- Previous lives: Nayasär (birth no.1, attainment of Samyaktva), Marichi (birth no. 3), Vishvabhuti (birth no. 16), Triprushtha Väsudev (birth no. 18), Priyamitra Chakravarti (birth no. 23) and Nandan Muni (birth no. 25, attainment of Tirthankar Näm-karma, three lives before birth as Mahävir).
- Born to King Siddhärtha and Queen Trishalä, who saw 14 or 16 dreams, in 599 BC
- Brother Nandivardhan, sister Sudarshana
- Incidents of courage and meditation: Cobra in childhood, cowherd, demon Sulpäni, Chandkaushik, nails in the ears
- Important associated names: Chandanbälä, 11 Ganadhars (Gautam Swami)
- Teachings: Agam Sutras (12 Anga)
- Achievement of nirvana at Päväpuri; Diwali

02 - Bhagwän Pärshvanäth

About 3000 years ago, King Ashvasen was ruling over the Kingdom of Väränasi, also known as Banäras, situated on the banks of the holy River Gangä. He was a benevolent and a popular ruler and lived peacefully with his queen, Vämädevi. On the 10th day of the dark half of the month of Märgashirsh (which usually falls in December), Queen Vämädevi gave birth to a son. In memory of observing a passing snake during her pregnancy, her newborn son was named Pärshva-kumär, because in the Sanskrit language 'Pärshva' means "nearby or in the vicinity".

Pärshva grew up in the midst of wealth and happiness and became a very attractive young man known for his courtesy, bravery, and valor. Many kings were eager to have their daughters marry him, and eventually Prince Pärshva-kumär was married to Prabhävati, a princess from a neighboring kingdom. The wedding ceremony was performed with much splendor and Pärshva-kumär enjoyed a blissful married life with Prabhävati.

In the vicinity, there lived a mendicant named Kamath. During his childhood he had lost his parents and was raised as an orphan. Disgusted with his miserable life he became a mendicant. As a mendicant, he had no material possessions and lived on the charity of others. He practiced severe penance and performed rituals called Panchägni (five fires). When he came to Väränasi to perform the ritual, many people were impressed by his penance and therefore worshipped him.

When Pärshva-kumär heard about Kamath's ritual, he realized the violence towards living beings involved in a fire. He came to Kamath and tried to dissuade him from lighting the sacrificial fire. Kamath denied that any life could be endangered by his ritual. However, by extra-sensory perception, Pärshva-kumär sensed a snake trapped inside one of the burning logs. He asked his men to remove the log and carefully chop it open. To everyone's surprise, a half-burnt snake came out of the burning piece of wood. The snake was so badly burnt that he could not be saved. Pärshva-kumär recited the Namaskär-mantra for the benefit of the dying snake. After death, the snake was reborn as Dharanendra, the king of gods of the Nag kumärs (gods or angels that look like snakes) in heaven.

At this event, instead of feeling remorse or pity for the snake, Kamath was very annoyed by the interference of Pärshva-kumär. Since he was powerless at that time, Kamath resolved to seek revenge. He began observing an even more severe penance and, at the end of his life, he was reborn in heaven as Meghamäli, the god of rain.

Observing the miseries that living beings had to experience in their worldly lives, Pärshva-kumär developed a high degree of detachment towards worldly possessions and relationships. At the age of 30, he renounced all his possessions and family and became a monk. Eventually, he was known as Pärshvanäth. He spent most of his time meditating in search of the ultimate truth.

Once, while Pärshvanäth was in meditation, Meghamäli saw him from heaven. He recalled how Pärshva-kumär had interfered in his fire ritual in his earlier life and saw his chance for revenge. Using his supernatural powers, he brought forth all kinds of fierce animals such as elephants, lions, leopards, and snakes to attack monk Pärshvanäth. However, Pärshvanäth, immersed in deep meditation, remained peaceful and untouched. Meghamäli tried a new tactic and brought forth heavy rains. The rainwater touched the feet of Pärshvanäth and started accumulating. The water rose up to his knees, then to his waist, and in no time it reached his neck, but Pärshvanäth remained focused in meditation.

Dharanendra noticed the situation and realized that Pärshvanäth, his benefactor from his last life, was going to drown in the rising floodwater. Immediately, Dharanendra descended and created a lotus-form with his tail so that Pärshvanäth would float on the water (it also said that Dharanendra placed a quick growing lotus flower below Pärshvanäth's feet to make him float on the water). He then spread his fangs over the head and sides of Pärshvanäth in order to protect him from the pouring rain. Dharanendra then severely reprimanded Meghamäli for his wretched actions and asked him to stop the rain. All of Meghamäli's efforts to harass Pärshvanäth had been in vain. He was disappointed, but then realized that he was unnecessarily creating trouble for the merciful Lord. He withdrew all his supernatural powers and fell at Pärshvanäth's feet with a sense of deep remorse, sincerely begging the Lord to forgive him for his evil acts.

During that period of distress, Pārshvanāth had been deep in meditation. He had not been aware of Meghamāli's attacks or Dharanendra's protection. Pārshvanāth had developed perfect equanimity, so he did not have any special affection for Dharanendra for the protection he had extended or hatred for Meghamāli for the distress he had caused. He continued developing a higher purity of consciousness after this, ultimately attaining omniscience on the 84th day of his renunciation (the 4th day of the dark half of the month of Falgun, usually falling in April).

After attaining omniscience, Pārshvanāth began preaching the true religion. He reinstated the Tirtha or religious four-fold order and became the 23rd Tirthankar of the Jain religion. He had ten Ganadhars, or principal disciples, and eventually his parents and his wife, Prabhāvatī, renounced the world and became his disciples as well. Thereafter, he lived long enough to spread the true religion before attaining nirvana at the age of 100 at Sametshikhar, a hill in the state of Bihar and a famous Jain pilgrimage site.

Moral:

Pārshva-kumār demonstrated a very keen sense of nonviolence and detachment from all material possessions and from relationships with people. These are the qualities essential for attaining self-realization. He showed us that one should be detached and impartial regardless of whether a person is our well-wisher or enemy. We may not always know and understand the reason why a person behaves in a strange way towards us; it may be because of our karmas from a past life.

Highlights:

- Parshvanath's parents: Ashvasen and Vāmādevi
- Wife: Prabhāvatī
- Mendicant performing fire ritual: Kamath (reborn as Meghamāli, god of rain)
- Snake found in log; reborn as Dharanendra, god/king of Nag kumārs

03 - Bhagwän Neminäth

A long time ago, the Yädava clan settled on the banks of the River Yamunä in India. The major centers of the Yädava community were Mathurä and Sauripura, located in the present-day state of Uttar Pradesh. When the Yädava king Samudravijay ruled over Sauripura with his wife, Shivädevi, they had a son, Lord Neminäth, and named him Nemkumär. Because his mother dreamt of a series of black jewels, called Arista when he was in her womb, he is also known as Aristanemi.

King Väsudev, the younger brother of King Samudravijay, was the king of Mathurä. He had two queens; Queen Rohini, who had a son named Balräam (Padma), and Queen Devaki, who had a son named Shri Krishna. Both Balräam and Shri Krishna were the ninth Baldev and Väsudev as per Jain tradition. Shri Krishna is also the incarnation of Lord Vishnu (God) in Hindu religion.

During this time, hunting was a favored sport and gambling was considered a respectable activity. Religious ceremonies included animal sacrifice, and the non-vegetarian diet was very popular. Meanwhile, the whole area of central India had been disturbed due to the prevailing conspiracies among various kingdoms. King Kamsa and the oppressive king Jaräsangh of Magadha, a Prativäsudev by the Jain tradition, instigated the worst problems.

In order to protect the people, various kings of the Yädava clan, including Samudravijay, Väsudev, Ugrasen, and Shri Krishna, migrated from Mathurä and Sauripura to the West Coast of Gujarat, India. Shri Krishna constructed the large and beautiful town of Dvärkä on the seacoast near the Raivatak (Girnar) Mountain. Its grand architecture and strong fortification made it heavenly, beautiful, and unconquerable.

Ugrasen became the king of Junagadh, situated on the other side of the foothills of Mount Girnar. By his wife Dhärini, he had a daughter named Räjimati or Räjul. She was a beautiful and graceful young girl and many princes were eager to marry her. However, when she came to know of Nemkumär, she became captivated and desired to marry him. King Ugrasen sent a request to Nemkumär of engagement to Räjul. After considerable effort, friends and family persuaded Nemkumär to become engaged to Räjul. Everyone was happy, thinking that Nem and Räjul would make an ideal couple. The two were engaged and an auspicious day was fixed for their wedding ceremony.

For King Ugrasen, the wedding of his beloved daughter was a once-in-a-lifetime occasion and so he made elaborate wedding arrangements. On the wedding day, Nemkumär mounted his chariot, specially decorated for the wedding, and a large number of people joined to witness the gorgeous wedding ceremony. However, as the procession was approaching its destination, Nemkumär heard the sobbing sounds of animals. Moreover, on the side of the road, he saw large fenced areas and cages full of wailing animals and birds.

Filled with sympathy and compassion, Nemkumär asked the charioteer why those animals and birds were being kept in bondage. The charioteer informed him that the wailing sound was coming from the birds and animals that were to be slaughtered for the wedding dinner. Upon hearing this, Nemkumär could not bear the idea of violence being caused on the account of his wedding. He asked the charioteer to free all the animals and birds and started thinking about how to prevent such violence. "Can there be a way of life that would extend peace and security to every living being?" he asked himself. As he thought deep into the matter, it was clear to him that he should explore a way of life that promoted the well-being of all. He realized that after marriage, he might get too involved in worldly life and it would be hard for him to embark upon such an exploration. Since the present seemed like the right time for him to explore the truth that would lead to the happiness of every living being, he decided not to get married.

Everyone on the bridegroom's side was taken aback by his decision. His friends and close relatives tried to dissuade him, but he calmly explained that his mission was to explore freedom from misery for all living beings. He further explained, "As these animals were prisoners in their cages, we all are prisoners in the cages of karma which are much stronger than these fences. The feeling of joy is evident in the animals released from the cages. Happiness is in freedom, not in bondage. I want to find the path to breaking this bondage of karma and embrace eternal bliss. Please do not stop me." Then, he asked the charioteer to turn back.

After returning to his kingdom, Nemkumār spent a year donating all his belongings to the poor and the needy. At the end of the year, he left his royal palace and went to the nearby Raivata garden. Under an Ashok tree, he took off all his ornaments and royal dress and pulled out five fistfuls of hair, becoming an ascetic along with one thousand others. Shri Krishna, deeply touched, blessed his cousin and wished him success in his mission.

Monk Nemkumār first went to Mount Girnar and entered intense meditation. As he stood motionless, trying to find the cause of all unhappiness, he realized that ignorance of the true nature of the Self led to wrong perception, and consequent wrong actions resulted in all sorts of misery and pain. He therefore dwelled deep on the Self.

After spending fifty-four days in deep spiritual meditation at Mount Girnar, Nemināth destroyed all his Ghāti karmas, which were obscuring the true nature and power of the soul. He attained Keval-jñān and became an omniscient. He established the four-fold religious order (Chaturvidha Sangh or Tirth) and became the twenty-second Tirthankar of the Jain religion. Thereafter, he lived a long life preaching the path of liberation to the common people.

Back at the time when Nemināth was deciding to renounce his worldly life, Rājul was being adorned by her girlfriends. She was eagerly waiting for the arrival of Nemkumār as the bridegroom when they heard the news that he had turned back. No one could understand his decision. Rājul was in utter grief. Her friends tried to console her in that hour of crisis. Some of them started cursing Nemkumār for putting their beloved friend in such a miserable condition, while others advised her to forget the unpredictable Nemkumār and look for another suitable match. However, in her heart, Rājul had accepted Nemkumār as her husband and she could not even think of any other person taking his place. She did not like anyone cursing Nemkumār or speaking poorly of him.

She also had some spiritual orientation. When she came to know of the reason for his renouncement, she was able to overcome her grief. She realized that Nemkumār had left for a commendable purpose. Appreciating his mission, she thought that the best path for her was to follow his footsteps. She absorbed herself in religious practices.

When Rājul heard that Nemināth had become an omniscient she went to the Samavasaran along with many of her friends and took Dikshā. She absorbed herself in meditation and penance and spent the rest of her life as the head of the order of the nuns. In the end, after destroying all her karmas, she attained liberation.

Moral:

Compassion towards animals is the hallmark of Bhagawān Nemināth's life story. Witnessing the killing and torture of animals on his account ignited his passion to search for a path that freed all from misery. Princess Rājul's story shows that she did not reproach him for his actions but followed him on his search for truth. One should never reproach another for right actions.

Highlights:

- Neminath's parents: Samudravijay and Shivadevi
- Alternate names: Aristanemi
- Birthplace: Sauripura
- Witnessed cruelty to animals for his wedding and did not get married; decided to search for a path leading to freedom from misery
- Princess Rajul took Diksha after him

04 - Bhagwän Mallinäth

A long time ago, King Mahäbal ruled over the city of Veetshoka in the Mahävideha region of Jambudweep. King Mahäbal had six very close childhood friends. The seven of them were so close that they did everything together. None of them would do anything without seeking the advice of the others.

One day, a well-known Ächärya named Dharmaghosh-suri came to Veetshoka. King Mahäbal and his friends went to listen to his sermon and were very impressed. Mahäbal realized that extreme misery and pain exists in living a worldly life, so he decided to renounce worldly life. Upon sharing his intentions with his friends, they agreed to do the same. His friends also renounced their worldly lives along with him. King Mahäbal and his six friends became monks and disciples of Dharmaghosh-suri.

As monks, these seven friends observed austerities and restraints together. Unbeknown to his friends however, Mahäbal sought more than just freedom from the pains of worldly life. He had an intense desire to free every living being from suffering and to guide them all towards liberation. To achieve his objective, Mahäbal secretly observed longer austerities. Because of this intense penance and strong motivation, Mahäbal acquired Tirthankar-Näm-Karma. At the same time, because of this secrecy, he acquired the karma that he would be born as a female in the future according to Shvetambar tradition.

All seven friends continued to observe increasingly difficult austerities throughout their lives. At the end of their lives, they all attained a heavenly abode. After completing their heavenly life spans, Mahäbal and his six friends were born as human beings in different places.

During this time King Kumbha was ruling over the city of Mithilä, India. He had a queen named Prabhävatī. While she was pregnant, she saw 14 (16 by the Digambar tradition) pious dreams indicating the arrival of a Tirthankar soul. Since Mahäbal had earned the Tirthankar-Näm-Karma and a female gender, his soul descended into the womb of Prabhävatī and was born as Princess Malli. (The Digambar tradition believes that Tirthankar Mallinäth was male and rejects the acquisition of female gender Karma). A few years later, Queen Prabhävatī had a son named Malladin.

The six friends of Mahäbal were reborn as princes in different kingdoms. They eventually became powerful kings of the cities of Hastinäpur, Ayodhyä, Champä, Käshi, Kämpilypur, and Shrävasti. All of these cities were located in the present states of Uttar Pradesh and Bihar.

King Kumbha and Queen Prabhävatī lovingly raised their children Malli and Malladin. Princess Malli was exceedingly charming and beautiful and grew up to be a very attractive girl. Malladin respected his elder sister. King Kumbha wanted to give them the best education and therefore entrusted their training to highly respected teachers who taught them all the required arts and crafts. Princess Malli mastered all the fine arts and became a talented and accomplished princess. Malladin learned all the martial arts and became a bold and brave youth.

At one point, King Kumbha decided to establish an art gallery in Mithilä. A marvelous building was constructed for this purpose and all of the well-known artists were invited to make their artistic contribution to the gallery. One artist from Hastinäpur possessed a special power to prepare an accurate portrait of anyone by merely seeing one part of his or her body. He once happened to see the toe of princess Malli and from that, he drew an accurate portrait of princess Malli on the wall. Even the smallest details were accurately portrayed. It was so lifelike that when prince Malladin came to see the gallery and looked at the portrait, he felt as if his sister were standing there and actually folded his hands as a token of respect.

When he realized that it was merely a portrait, he was puzzled as to how the artist had obtained such minute details of his sister's body. He was told of the special power and the talent that the artist possessed. Although he recognized the rarity of this accomplishment, the prince also foresaw the dangers of such a talent. He therefore wanted to prevent the use of that special power. The artist was asked to abandon his art in return for a suitable reward. The artist refused and insisted upon his freedom of artistic expression. In order to prevent the misuse of the artist's talents, the prince ordered that the thumb of the artist be cut off; the artist decided immediately to take revenge.

The angry artist returned to Hastinäpur without one thumb. He found another artist who could draw a portrait of princess Malli according to his instructions. In time he prepared an even more attractive portrait of Malli and presented it to the king of Hastinäpur (who was Malli's close friend in a previous life). The

king was very impressed by the portrait, fell in love with Malli, and decided to make princess Malli his wife. He sent a marriage proposal to King Kumbha of Mithilā.

In the same manner the kings of Ayodhyā, Champā, Kāshi, Kāmpilypur and Shrāvasti also learned of the exceptional beauty of princess Malli and sent marriage proposals. After considering these proposals, King Kumbha did not find any of them suitable for Malli and rejected them all. This angered the six kings, who decided to conquer the city of Mithilā together in order to get princess Malli. King Kumbha faced them with all his might but he could not withstand the combined strength of the invading forces. He retreated back to his kingdom and closed the gates of the city. The invading forces then laid siege on Mithilā, but the city would not be able to withstand the siege for long.

When princess Malli came to know of the situation, she contemplated on the issue. Gifted with an enlightened mind, she realized that the root cause of the problem lay in her earlier life. She recalled her life as King Mahābal and realized that due to their deep affection for her in their previous lives, all six of the kings even now desired to be near her. Malli decided that since she was the cause of the problem, she herself should find a solution. She requested her father not to worry and to leave everything to her.

Upon remembering that the palace had a hall with six doors, Malli came up with a plan. Behind each door she arranged beautifully furnished rooms. The doors of the hall were fitted with a fine screen through which people sitting in the rooms could look into but not see what was happening in the other five rooms. Malli commissioned a statue of herself so lifelike that anyone looking at the statue would believe that it was the princess herself. The statue was hollow with a hole at the top which could be covered tightly. The statue was placed in the middle of the hall and a maidservant was asked to put a morsel of food twice a day within its cavity and then close its top immediately.

Then, Malli requested her father to send invitations to all six kings to come to the hall to meet her. The plan was to invite them to the hall in the evening and have them wait in the room assigned to them. At the appropriate time, all of the kings came and occupied their respective rooms. As they glanced through the screen, they immediately noticed the beautiful statue of Malli. Each of them thought it was Princess Malli herself and anxiously waited to go inside. They also noticed that Malli was far more beautiful than they had expected and fell even more deeply in love with her.

As they were waiting, princess Malli entered the hall through a secret tunnel and, standing behind the statue, opened the top of the cavity. The food that had been put in the statue had rotted and emitted a foul odor. The smell was so obnoxious that the kings had to cover their nose. Thereupon the real Malli presented herself and asked why they could not stand the smell of the person whom they loved so much. They admitted that they could not bear the foul odor.

Malli then explained that the food she ate was the same food in the statue. The food in her body did not stink because her soul prevented the rotting. However, when her soul would leave the body, her body too would start to decay. It is the nature of the body to degenerate, decay, and disintegrate. Malli asked the kings, "What is the purpose of being attached to a body when it is destined to rot eventually? Is it not worthwhile to pursue something that will last forever?"

As the kings stood there in amazement, she explained that in their past lives they were seven very close friends who had done everything together. Upon hearing this, the kings recalled their past lives and what they had renounced. The seven of them now felt an acute sense of detachment for the short-lived worldly life. They all decided to renounce the world in order to enhance the spiritual pursuit that they had left undone in the earlier life.

Very elaborate arrangements were made for the renunciation ceremony of Princess Malli. She gave up everything and adopted self-initiation at a place known as Sahasrāmraṇ. She destroyed all of her destructive Karma (Ghāti Karmas that affect the nature and quality of the soul) in a very short time and attained Keval-jñān (omniscience) on the very same day, becoming the 19th Tirthankar of the Jain religion. Thereafter she traveled throughout the country for a long time to show the path of liberation to others. Ultimately, she attained liberation on Mount Sametshikhar.

The Shvetāmbar tradition believes that Tirthankar Mallināth was a female and the other 23 Tirthankars were male. Idols of Tirthankars represent the qualities of the Arihantas and not their physical body.

Hence, the physical appearance of the idols of all the Tirthankars is the same without any indication of male or female gender.

Moral:

This body is a mere vessel that holds the soul. Upon death, the soul simply moves to another body unless one attains liberation from the cycle of birth and death. One needs to realize that this veil of skin and flesh is mortal. Physical beauty is deceptive and temporary. Princess Malli made this point through the statue and the rotten food. The importance of our human life is that it is a means of attaining liberation from the cycle of birth and death. One needs to rise above the physical aspects of life and use this life to progress spiritually so that the soul can attain liberation.

Highlights:

- Last life King Mahābal, with 6 close friends
- Born to King Kumbha and Queen Prabhāvati; brother Malladin
- Six friends reborn as kings who desired to marry her; showed them temporal quality of worldly life through statue with food inside.

05 - Bhagwän Ädinäth

Time is infinite. The Jain time cycle has no beginning or end. It continuously migrates from periods of progress to periods of decline. According to Jain tradition, a period of progress, known as an Utsarpini or an ascending order, is marked with all-around improvements, including longer lifespan, greater prosperity, and overall happiness. On the other hand, a period of decline, known as an Avasarpini or a descending order, is marked with all-around deterioration and decline such as a shorter life span and general gloom. These two periods together make one time cycle.

Each Utsarpini and Avasarpini is divided into six eras called Ärä, meaning the spokes of a wheel. We are currently in the fifth Ärä of the Avasarpini period. It is also known as Dusham or Dukham (Unhappy) Ärä. Hindu tradition calls it Kaliyuga.

Until the end of the third Ärä of the current Avasarpini, people lead a natural and simple life. The population was small and Nature provided all the necessities for human beings; trees provided shelter and enough leaves and bark for covering their bodies. With the help of the branches, they could erect huts for protection from rain and extreme weather. When they felt hungry, they could pick their food from the trees and bushes. There was enough flowing water for cleaning their bodies and quenching their thirst. As such, there was no struggle for existence or rivalry for survival, and people spent their lives in peace.

The people lived in tribes, each of which had a leader known as a Kulkar or king. Towards the end of the third Ärä, there lived a Kulkar named Nābhiräyā who peacefully managed his community. In due course, his beautiful wife, Queen Marudevī, gave birth to Rishabh.

The world's conditions started changing after Rishabh was born. There was an increase in population and nature no longer remained as bountiful as it used to be. This gave rise to a struggle for the acquisition and accumulation of the necessities of life; the emotions of jealousy and envy arose. Nābhiräyā, as the leader of the community, tried to restrain the struggle to the utmost possible extent. As Rishabh grew up to be a bold, intelligent, and enthusiastic young man, Nābhiräyā entrusted the management of the kingdom to him.

Rishabh was a visionary, a thinker, and an inventor. He foresaw that the struggle for survival would become worse unless some system of producing the necessities of life was created. He realized that people could make an effort to obtain what they need from nature instead of relying exclusively on natural bounties. He therefore evolved the art of crop cultivation and taught people how to grow food and fiber. Thus, he ushered in what we call the age of material civilization. To make the lives of people more comfortable, he taught them how to make utensils, cook food, build houses, make clothes, cultivate land, and raise animals like cows and horses. He also developed different arts and crafts to make a variety of articles from wood, metal, and stone. Due to his efforts, the first city, named Vinita and later known as Ayodhya, came into existence.

Rishabh sanctified the system of marriage and institutionalized family life, having married Sumangalā, as well as a woman named Sunandā who had lost her husband. Thus, a social order was evolved and Rishabh, as the first acknowledged ruler in human society, came to be known as King Rishabhdev. During his long rule, he laid down equitable rules and regulations for ensuring peace and safety within his realm, gaining the love of his kingdom's people.

Rishabhdev had 100 sons; the eldest two were called Bharat and Bāhubali. He also had two daughters, Brāhmi and Sundari. These four children were experts in different arts and crafts. Bharat became a brave warrior and a capable ruler. Jain literature indicates that India was named "Bhārat" after him. Bāhubali, true to his name (Bāhu means arm and Bali means mighty), was known for his exceptional arm strength. Brāhmi evolved the art of writing and developed the Brāhmi script in which most of the scriptures were written. Her sister, Sundari, cultivated an exceptional talent in mathematics.

Rishabhdev was proud and happy of his achievements and felt content with his ruler ship. However, one day an incident occurred that changed his way of thinking. As he was watching a dance, the dancer suddenly collapsed and died. Rishabhdev was very disturbed by the sudden death and began pondering

the death of the dancer. He soon realized that every phenomenon and every situation in the universe undergoes changes—no situation remains permanent.

Upon this realization, Rishabhdev decided to renounce worldly life in search of lasting happiness. He gave Bharat the city of Vinita, entrusted the city of Taxshilā to Bāhubali, and distributed the other parts of his vast kingdom to the remaining 98 sons. He then renounced all of his possessions and became a monk in search of the ultimate truth. Four thousand of his associates and followers joined him in renouncing worldly life.

As a monk, Rishabhdev traveled from place to place. He remained in a state of continuous meditation, not thinking of food or water. However, his deep meditation meant that he could not guide his followers on how they should live their life as monks. His followers were unable to fast like him, but they did not want to go back. They became confused as to how to behave and decided to live on fruits and vegetables obtained from the nearby jungles.

After some time, Rishabhdev could see their miserable condition. Jain monks are not supposed to pick any fruits and vegetables from trees by themselves, but instead go to laypeople's houses for alms. He therefore decided to demonstrate the way a monk was supposed to live. He started going from house to house for alms in silence. However, people did not know what to offer Rishabhdev, their once beloved king. They offered him ornaments, their homes, and other valuable items, but no one thought of offering food. As a result, Rishabhdev had to continue fasting day after day.

After fasting in this way for 400 days (thirteen months and nine days), Rishabhdev passed by a sugarcane farm located near the town of Hastināpur. The farm belonged to his great grandson, Shreyāns, who chose to offer Rishabhdev sugarcane juice. Thus, Rishabhdev finally ended his long fast on the third day of the bright half of the month of Vaisakha. Known as Akshaya Tritiya, this day usually falls in the month of May. In commemoration of Rishabhdev's fast, people observe a similar austerity known as Varsitapa. As it is not possible for people to fast for 400 days, they fast on alternate days, and after 400 days they break their fast with sugarcane juice on Akshaya Tritiya (Akhātrij) day.

After years of rigorous austerities and the search for truth, Rishabhdev attained Keval-jnān, or omniscience, on the 11th day of the dark half of Falgun (which usually falls in March). In order to guide people towards the right path, he established the fourfold religious order comprised of monks (Sādhus), nuns (Sādhvis), laymen (Shrāvaks), and laywomen (Shrāvikās). In this order, known as the Jain Sangh, Rishabhdev, the son of King Bharat, became the head of the monks and Brāhmi and Sundari headed the order of nuns. As a founder of the religious order known as "Tirtha," Rishabhdev was the first Tirthankar of the current Avasarpini part of the time cycle. He is also known as Ādināth (Ādi means the first or the beginning and Nāth means the Lord). After having founded the religious order, Rishabhdev lived long and taught the truth about everlasting happiness.

Moral:

Along with the rules of ascetic life, Bhagawān Rishabhdev taught the noble and moral ways of a householder's life. The popular Jain austerity, Varsitapa commemorates his 400 days of fasting; based on the example of the Dāna Dharma (donation) of Shreyāns, offering pure food to a Sādhu is considered one of the noblest acts for a layperson, so that even if we cannot follow the ascetic life, we can show our reverence for those further on the path to liberation in this way.

Highlights:

- Son of King Nābhīrāyā and Queen Marudevi
- Born at end of third Ārā; first Tirthankar of current Avasarpini
- 100 sons, eldest Bharat and Bāhubali; two daughters, Brāhmi (script) and Sundari (mathematics)
- Shreyāns' offering of sugarcane juice; Varsitapa
- Four-fold Jain sangh. Nirvana at Mount Ashtapad

F02 Story - Ganadhars and Ächäryas

- 01 - Gautam-swämi
- 02 - Ganadhar Sudharmä-swämi
- 03 - Kevali Jambuswämi
- 04 - Ächärya Sthulibhadra
- 05 - Ächärya Kunda-kunda
- 06 - Ächärya Haribhadra-Suri
- 07 - Ächärya Hemchandra

01 - Gautam-swāmi

In 607 B.C., in a village named Gobar in the state of Magadha, lived a Brahmin couple named Vasubhuti and Prithvi Gautam. They had three sons: Indrabhuti, Agnibhuti and Vāyubhuti. All three sons were well versed in the Hindu scriptures (Vedas) and were experts in the performance of Hindu rituals. They were great scholars at an early age, and each one of them had 500 disciples.

Somil's Yajna

Once, in the nearby city of Apāpā, a Brahmin named Somil had organized a Yajna (sacrificial ceremony). About 4, 400 Brahmins gathered for the occasion. Out of the eleven most popular scholars, Indrabhuti Gautam stood out as the head priest conducting the ceremony.

The whole town was excited by this event in which they planned to sacrifice sheep and goats. As Indrabhuti was about to begin his ritual, they noticed many celestial beings from heaven descending towards the sacrificial site. Thinking that this would make the sacrificial ceremony the most famous in history, Indrabhuti inwardly rejoiced, telling the people, "Look at the sky. Even the celestial beings are descending from heaven to bless us." Everyone eagerly looked up at the sky and awaited their arrival.

To everyone's surprise, the celestial beings did not stop at their site. Instead, they continued past the site and headed towards the nearby Mahāsen forest. Indrabhuti soon learned that the celestial beings were not coming for the yajna, but were going to pay homage to Bhagawān Mahāvīr, who had just attained Keval-jñān and was about to deliver his first sermon in the language of Ardha Māgadhi or Prākṛit.

Indrabhuti was furious that the celestial beings would not pay their respects to his sacrificial rite. He angrily thought to himself, "Who is this Mahāvīr? He does not even use the rich Sanskrit language to deliver his sermon, but speaks the common people's language of Ardha Māgadhi." He decided to debate with Mahāvīr in order to prove to the celestial beings that he was more knowledgeable than Mahāvīr, and so he left the ritual with his 500 disciples to debate with Mahāvīr.

Even though they had never met before, Mahāvīr immediately welcomed Indrabhuti by his name. At first, Indrabhuti was caught off guard, but then he thought, "Why shouldn't Mahāvīr know my name? I am Indrabhuti Gautam, the famous scholar." However, it was really Bhagawān Mahāvīr's omniscience (unbounded knowledge) that allowed him to recognize the Brahmin and know all of his thoughts. Mahāvīr knew that Indrabhuti had come to debate with him. He also realized that Indrabhuti had doubts about the existence of the soul, or Ātmā.

Mahāvīr asked, "Indrabhuti, do you doubt the existence of soul?" Then he explained that the soul exists and is eternal. He provided the proper interpretation of the Hindu scriptures (Vedas) and convinced Indrabhuti that the soul does exist. Indrabhuti was shocked and surprised that Mahāvīr had known his doubts about the existence of the soul and the proper interpretation of his scriptures. Upon realizing how incomplete his knowledge had been, he felt awakened and refreshed and became Mahāvīr's first and chief disciple at the age of 50. From then on, he was called Gautam-swāmi, as he came from the Gautam family.

Meanwhile, Somil and the other ten scholars were at the rite waiting to greet the expected winner of the debate, Indrabhuti Gautam. However, they were stunned to learn that Indrabhuti had become a disciple of Mahāvīr. The other ten Brahmin scholars, with their disciples, immediately set out to debate with Mahāvīr and became his disciples, too. Dejected and abandoned, Somil cancelled the ceremony and set all the animals free. These eleven learned scholars became the main disciples of Lord Mahāvīr and are known as the eleven Ganadhars.

This event occurred when Mahāvīr was 42 years old and had just attained omniscience. Mahāvīr lived for another 30 years. During that period, he continued to travel to different parts of the country in order to spread the message of compassion and explain the path of liberation.

Ānand Shrāvāk's Clairvoyance Knowledge

Gautam-swāmi was living his life as a Jain monk, observing all the austerities and following the five great vows. Once, while returning from Gochari (getting food or alms), he learned that many people were going to pay homage to Ānand Shrāvāk (a Jain layman). He also learned that Ānand Shrāvāk had attained clairvoyance knowledge, also known as Avadhi-jñān, by performing severe penance and austerities. Since Ānand Shrāvāk was one of Mahāvīr's followers, Gautam-swāmi decided to visit him.

When Ānand saw Gautam-swāmi approaching his house, he was very happy. Though weak from his austerities, he got up and welcomed Gautam-swāmi, who inquired about Ānand's health and asked about his special knowledge. Ānand respectfully replied to Gautam-swāmi, "Reverend Guru, I have attained Avadhi-jñān. With this knowledge, I can see as high as the first heaven and as low as the first hell." Gautam-swāmi explained to Ānand, "A layman (Shrāvāk) can attain Avadhi-jñān, but not to this magnitude. You need to do Prāyashchitta (atonement) for believing you can do this." Ānand was puzzled. He knew that he was correct but his guru questioned his truthfulness and told him to repent for it. He therefore politely asked Gautam-swāmi, "Does one need to repent for speaking the truth?" Gautam-swāmi was equally puzzled and replied, "No one has to repent for speaking the truth." Thinking that he would confirm this with Bhagawān Mahāvīr, Gautam-swāmi left Ānand.

Gautam-swāmi returned to Bhagawān Mahāvīr and asked about Ānand's clairvoyance knowledge. Mahāvīr replied, "Gautam, Ānand was telling the truth. He can see as high as the first heaven and as low as the first hell. Rarely can a layman attain such a level of Avadhi-jñān. You should repent for your mistake of doubting him." Gautam-swāmi set aside his alms and immediately returned to Ānand and asked for his forgiveness.

Offering Food to 1500 Hermits

On another occasion, Gautam-swāmi went to a temple on Mount Ashtāpad to pay homage to the 24 Tirthankars. The mountain was very difficult to climb. At the foothill of the mountain, fifteen hundred hermits were trying to climb the mountain but were unsuccessful. Upon seeing Gautam-swāmi complete this difficult journey, they were very impressed and decided to be his disciples then and there. Gautam-swāmi preached to them about true religion and the correct ways of penance and accepted them as his disciples. All fifteen hundred hermits became Jain monks.

Gautam-swāmi realized that they were hungry and offered them kheer (rice pudding) from a small Pātra (bowl). They began to wonder how Gautam-swāmi would feed all of them, but Gautam-swāmi requested all the hermits to sit down. Since he possessed a special power called Akshin-mahānasi Labdhi (non-diminishing power), he served everyone kheer from his small bowl. While serving kheer, he kept his thumb in the bowl, invoking the power. To everyone's surprise, the kheer in this small pātra was able to serve all of them well.

Gautam-Swāmi's Keval-Jñān

As time passed, all the disciples of Gautam-swāmi attained Keval-jñān, the ultimate knowledge. However, Gautam-swāmi was still unable to attain it. He became worried that he might not attain Keval-jñān in this life. One day, Gautam-swāmi asked Lord Mahāvīr, "Ten other scholars joined me on the day that I accepted Dikshā and all eleven of us became your disciples. Nine of them have attained Keval-jñān. All of my disciples have attained Keval-jñān. Why am I so unlucky that I am not able to attain Keval-jñān?" Lord Mahāvīr replied, "Gautam, it is because you have too much affection for me. In order to attain Keval-jñān you must overcome all types of attachment, including attachment to your beloved Guru. Until you give up your attachment towards me, it will not be possible for you to attain Keval-jñān."

On the day that Lord Mahāvīr was going to attain nirvana (liberation), he sent Gautam-swāmi to a nearby village to preach to a man named Devsharma. On his way back, Gautam-swāmi learned that Lord Mahāvīr had attained nirvana. He lapsed into a state of shock and sorrow, "Lord Mahāvīr knew that this was his last day on Earth. Why did he send me away?" Gautam-swāmi could not stop his tears. He also thought, "I could not attain Keval-jñān while Mahāvīr was alive. Now there is no hope

of attaining Keval-jñān because he is gone forever.” However, within a few minutes he realized his error and began thinking, “No one can live forever. No relationship is permanent. Why am I so attached to Lord Mahāvīr?” He realized that he was wrong and gave up his attachment towards Mahāvīr. During this deep thinking, he destroyed his ghāti karmas and immediately attained keval-jñān at the age of eighty. He attained nirvana at the age of ninety-two in 515 B.C.

Lord Mahāvīr attained nirvana on the last day of the Jain and Hindu calendar, known as Deepāvali or Diwali. Gautam-swāmi attained Keval-jñān on the first day of the New Year.

Moral:

Gautam-swāmi was a Brahmin by birth and a very well learned Pundit. When he met Bhagwān Mahāvīr and realized that Mahāvīr was far more knowledgeable and spiritually advanced than him, he let go of his ego and became his disciple.

Mahāvīr valued truth and would never conceal the mistake of his disciple to protect his own image. At the same time, Gautam-swāmi did not have ego that would prevent him from going and asking for forgiveness for his acts towards others.

However, because of his attachment for Mahāvīr-swāmi, he took a long time to achieve omniscience even though many other disciples had attained it much earlier. In Jainism, attachment to any individual is considered a passion. To attain omniscience, one must get rid of all passions. When Gautam-swāmi realized this and became detached, he attained keval-jñān.

Highlights:

- Parents of Gautam-swami: Vasubhuti and Prithvi Gautam
- 2 brothers of Gautam-swami – Agnibhuti and Vāyubhuti
- Original name: Indrabhuti Gautam
- Foremost Ganadhar (chief disciple) out of 11 of Bhagwan Mahāvīr
- Anand Shravak’s Avadhi-jñān
- Mahavir Swami’s nirvana on Diwali; Gautam Swami’s Keval-jñān on New Year’s Day

02 - Ganadhar Sudharmā-swāmi

Gautam Swami was not Bhagwan Mahavir's only ganadhar; in fact, there were eleven ganadhars. When Bhagawān Mahāvīr attained nirvana, only two of the eleven ganadhars were still living: the first ganadhar, Gautam-swāmi, and the fifth ganadhar, Sudharmā-swāmi.

Of the two, Gautam-swāmi attained keval-jñān the day after Mahāvīr's nirvana. It is a Jain tradition that a Kevali monk or nun remains in a meditative state for the rest of his/her life and does not provide a leadership role to other monks. Hence, Sudharmā-swāmi then became the leader of all of the ascetics and the entire Jain community.

Sudharmā-swāmi was the son of a learned Brahmin named Dhammil and his wife Bhaddilā. They lived in a village called Kollag, now known as Kollua, in the state of Bihar. Dhammil and Bhaddilā had both been longing for a child, and Bhaddilā worshipped goddess Saraswati (goddess of knowledge) faithfully. It is said that the goddess, pleased by her devotion, blessed Bhaddilā by promising her a highly accomplished son. Soon after that, Bhaddilā became pregnant, and in due course gave birth to a son named Sudharmā. He was born in 607 BC, making him 8 years older than Lord Mahāvīr.

Sudharmā grew up under the loving care of his parents. At an appropriate age, he went to a well-known Āshram (boarding school), where he diligently studied the Vedas, Upanishads, and all other Hindu (Brahmanical) pieces of literature. By the time he returned from school, he was famous and well respected as a learned Brahmin Pundit. He then started his own school, which became a center of great learning. Over 500 pupils from all over the country came to study under his tutelage.

As a well-known Brahmin scholar, Sudharmā was invited to the same yajna conducted by Somil that Indrabhuti was to preside over. After Indrabhuti left to debate with Mahavir, his brothers and other eminent attendees left as well, one by one becoming Mahavir's disciples. Soon, it was Sudharmā's turn. Sudharmā believed that every living being would reincarnate into its own species. In other words, human beings would be reborn only as human beings. His theory was based on the analogy of plant life. An apple tree produced seeds from which only other apple trees could grow, so living beings should only reincarnate into the same species.

Bhagawān Mahāvīr welcomed him too and understood his thoughts. He calmly and patiently explained to Sudharmā that human beings could be reincarnated as humans or heavenly beings or even as animals depending upon their karma. He addressed all of Sudharmā's doubts and explained to him the theory of karma. Sudharmā saw the wisdom of Bhagawān Mahāvīr's words and was convinced with the explanation, and he too became a disciple of Bhagawān Mahāvīr along with his five hundred disciples. As a ganadhar of Bhagawān Mahāvīr, he came to be known as Sudharmā-swāmi.

In the following years, Sudharma swāmi always sat in front of Mahavir during his discourses and carefully listened to what Bhagawān Mahāvīr had to say. This enabled him to compose Mahāvīr's teachings in the form of Jain scriptures known as Āgams.

After Mahāvīr's nirvana in 527 BC, the leadership of the Jain order was left to Sudharmā-swāmi. During the next 12 years in which he remained at the helm, he efficiently managed the Jain order set up by Bhagawān Mahāvīr and spread his message far and wide.

Shvetāmbar tradition believes that during this period of his stewardship, Sudharmā-swāmi organized Bhagawān Mahāvīr's teachings into 12 scriptures, known as the 12 Anga Āgams. These original scriptures (Āgams), are collectively known as Dwādshāngi. Dwādasha means 12, and Anga means limb (part). Many of the Āgams are composed in the form of questions asked by Jambu-swāmi (Sudharmā-swāmi's disciple) and replies given by Sudharmā-swāmi, representative of Bhagawān Mahāvīr's words. Sudharmā-swāmi attained omniscience in 515 B.C. and attained nirvana in 507 B.C. at the age of 100. After attaining omniscience, the religious order was entrusted to his principal disciple, Jambuswāmi.

Moral:

Jainism has deep roots and we practice it based on the scriptures that have been passed down for many generations. The scriptures known as Āgams, compiled by the ganadhars, comprise of

the preachings of Mahāvīr-swāmi. We do not have the benefit of the presence of such great monks as Gautam-swāmi and Sudharmā-swāmi in this era, but we do have the benefit of learning those principles from the scriptures. Thus, we should take advantage of the scriptures that have been passed down through many generations.

Highlights:

- At Mahavir's nirvana, he became the head of the Jain order and later achieved Keval-jnan
- Organized Anga Agams by Shvetambar tradition
- Disciple: Jambuswami

03 - Kevali Jambuswāmi

During the time of Mahavir-swami, there lived a wealthy merchant named Rushabhadatt in the city of Rājgrihi. In 542 B.C., his wife, Dhārini, gave birth to a very handsome son whom they named Jambu. He grew up to be a very bright and intelligent young man well-liked by everyone. When he became older, many families were eager to have their daughters marry him. It was a normal practice in those days for a man to have more than one wife, so his parents selected 8 girls from reputed families. Jambu was duly engaged to all of them. It was a joyous time for all.

One day, Mahavir-swami's ganadhar, Sudharmā-swāmi, came to Rājgrihi to deliver a sermon, and Jambu attended the assembly. The sermon encouraged him to develop a very high sense of detachment towards worldly objects and family members, and he decided to renounce his worldly life. However, Jambu's parents were dismayed to hear of his intentions to renounce the world at such a young age. The parents of the eight girls who were engaged to Jambu were also very worried that no one else would marry their daughters because of their engagement to Jambu.

They all tried to convince Jambu to relinquish his plans of becoming a monk, telling him that the rigors of an ascetic life would pose a challenge for him and that he did not realize what he was sacrificing. They advised him to live a comfortable family life, reminding him of his obligations towards them and his future wives. Jambu patiently listened to them, but he remained firm in his decision.

Finally, the parents made one last effort to persuade him. Thinking that Jambu would change his mind after being married, they requested that he get married before they gave their blessing for his renunciation. Jambu agreed to get married with one condition: he would become an ascetic the day after his marriage. His parents agreed to this condition since they thought he would fall in love with the girls once he was married and would give up the idea of renouncing the world.

The wedding took place on a grand scale. Jambu's parents and those of the girls vied with each other to best show their prosperity. Highly distinguished guests graced the occasion. The jewelry and other precious gifts showered upon the newlyweds were the envy of everyone in attendance. Rājgrihi had rarely witnessed such pomp and splendor. Everyone congratulated Jambu for marrying such beautiful and glamorous wives and wished him perfect happiness.

Jambu spent that night in an elegantly decorated bedroom with his wives. However, he was unaffected by the glamour of the wedding and the beauty of his wives. He had firmly decided to renounce the world the next day and wanted to make use of the night to orient his wives for spiritual pursuit, so he began explaining the transitory nature of life and the miserable nature of worldly relationships.

While Jambu was engrossed in a discussion with his wives, a famous burglar named Prabhav and his 500 followers entered his palace. Once the prince of Vindhya, a neighboring city, Prabhav had a disagreement with his parents and left his palace, becoming a thief and a leader of 500 devout followers. Prabhav had acquired special skills that were very useful for his current profession. He could put anyone into a deep sleep and could break any lock.

Upon hearing of Jambu's wedding, Prabhav had come to town to steal the fabulous treasures accumulated. He used his skills to put everyone in the palace into a deep sleep and opened the locks. Then, he and his 500 followers quickly entered the palace to steal the wedding treasures. But as Prabhav approached Jambu's suite, he heard Jambu talking to his wives. Somehow, his power did not affect them! He came closer to the door in an effort to listen closely. To his utter astonishment, Jambu was talking about renunciation and the misery associated with worldly life. His words were so powerful that Prabhav became interested and continued listening.

He pondered over the irony of how hard he worked to steal wealth, while the owner of such wealth was planning to renounce everything. Jambu continued to preach to his wives, and Prabhav quietly listened to the conversation. His men finished stealing from the rest of the palace and urged Prabhav to finish the job of stealing the jewelry located in Jambu's bedroom so they could leave before the guards discovered them.

By now, Prabhav had lost his desire for wealth, had developed a disdain for the life of a burglar, and was ready to change. He told his followers that he had decided to give up burglary. They were free to go on their own. However, they said that they would not go anywhere without him. If he gave up robbing and stealing, they would also give it up.

When Jambu finished the religious discussion with his wives, all eight of his wives were ready to renounce the world. At this time, Prabhav came inside and said that he had come there to steal, but had decided to renounce everything after listening to Jambu's talk with his wives. He and his 500 followers made up their mind to become Jambu's disciples.

The next morning, the citizens of Rājgrihi awoke to some surprising news. Jambu, his eight wives, the famous thief Prabhav, and his 500 followers were ready to renounce their worldly lives that day. Jambu's parents were at first saddened and disappointed that their wish had not materialized, but they quickly realized the importance of Jambu's message and decided to join him. Hearing the news and understanding the message, the parents of the eight brides also renounced the world. A spectacular procession followed Jambu on his way to see Sudharmā-swāmi. Jambu bowed to Sudharmā-swāmi and became his disciple. Prabhav and his colleagues became Jambu's disciples as well.

Jambuswāmi studied the entire teachings of Lord Mahāvīr. Most of the original Jain scriptures (12 Anga Āgams) are composed in the form of dialogues between Sudharma-swāmi and Jambuswāmi. Jambuswāmi became the head of the religious order when Sudharmā-swāmi attained omniscience. He remained the head of the Jain order for 44 years and then attained Keval-jñān. He was the last omniscient (Kevali) of the current time cycle. He attained nirvana at the age of 80.

Moral:

Jambuswāmi firmly believed in renouncing the worldly life from the moment he listened to the sermon of Sudharmā-swāmi. In fact, his thoughts were so convincing that he ultimately led hundreds of others to follow him in their pursuit of liberation through the disciplined life of an ascetic. He realized that material happiness and enjoyment of physical beauty is all superficial and temporary. Also noteworthy was the burglar's decision to change his life from that of immorality to that of purity. The key is to focus on purifying the soul and helping others do the same.

Highlights:

- Jambuswami + 8 wives, thief Prabhav + 500 followers, Jambuswami's parents (2) + his wives' parents (16), all renounced worldly life after Jambu's wedding
- Sudharma-swami's disciple, head of Jain order after Sudharma-swami attained keval-jnan
- Jambuswami was the last kevali of the current time cycle

04 - Āchārya Sthulibhadra

The kingdom of Magadha, in the state of Bihar, possessed a long and rich history. During Mahāvīr's time, it was ruled by King Shrenik of the Shishunāg dynasty. This dynasty ended with the death of Shrenik's great-grandson Udayi. Magadha then passed into the hands of the Nanda dynasty. Nine generations later, Dhanānand ascended the throne. This was around 300 BC, about 200 years after Lord Mahāvīr's nirvana.

The greedy Dhanānand was far from being a just and noble ruler. He had heard a legend about hidden treasure that belonged to one of his predecessors and was desperate to get his hands on it. Unfortunately, he had no idea where this treasure was hidden. However, he knew that the old Prime Minister Shaktāl, who had served his father, had knowledge of the treasure's whereabouts. Dhanānand therefore tried everything he could to get the information from the prime minister and locate the treasure, but Shaktāl refused to provide any information about the whereabouts of this treasure. The king therefore forced him to retire and the administration was entrusted to the other ministers.

Shaktāl was a wise, highly respected person in the kingdom. Many scholars and high ranking officials admired him and were eager to consult him on important matters. However, they avoided communicating with him because they feared that the king would not approve of this.

Shaktāl had seven daughters and two sons, Sthulibhadra and Shriyāk. Sthulibhadra was smart, brilliant, and handsome, but unambitious. From a very young age, Sthulibhadra had watched the performance of a beautiful dancer named Koshā in Patliputra, the capital city of Magadha. Eventually, they fell in love with each other. Though his family disapproved, Sthulibhadra was deeply in love and left home at the young age of 18 to live with Koshā. He was infatuated with her and abandoned all interest in his career and other family members. King Dhanānand had intended to appoint him to a high position in the court, but Sthulibhadra declined the offer. The king therefore appointed his younger brother, Shriyāk, to the position.

As time passed, things began to look grim for Dhanānand's reign. The citizens of Magadha witnessed major political upheavals and turmoil. People felt dissatisfied with the current regime and looked for the end of the Nanda dynasty. King Dhanānand felt insecure and was suspicious of all his ministers and advisors, including Shriyāk and his father Shaktāl.

Aware that the king was very suspicious of him, Shaktāl became worried about the political future of his younger son. Shaktāl therefore decided to sacrifice his life in order to provide proof of Shriyāk's loyalty to the king. He requested his son, Shriyāk, to kill him in the presence of the king and other ministers. This way, the king would have proof that Shriyāk was a very loyal minister. Prior to the execution, he explained to Shriyāk that he would swallow some poison so that Shriyāk would not truly (morally and religiously) be responsible for his father's death. Meanwhile, the king would feel that Shriyāk was very loyal to him because he had seemingly killed his own father for the king. Thus, Shaktāl died seemingly at the hands of his own son in order to prove his son's loyalty.

When Sthulibhadra learned about that tragic event, he was taken aback. By that time, he had spent twelve years with Koshā and had never cared for anyone else. His father's death opened his eyes, and he started reflecting on his past. "Twelve long years of my youthful life! What did I get during this long period?" Sthulibhadra realized that in his youth he had not acquired anything that would endure. The tragic death of his father brought home the reality that all life comes to an end. "Is there no way to escape death?" he asked himself. "What is the nature of life after all? Who am I, and what is my mission in life?"

Thinking deep into these questions, he realized that the body and all worldly aspects are transitory, and physical pleasures do not lead to lasting happiness. He looked at his image in the mirror and noticed the unmistakable marks of a lustful life. Having realized that he was wasting his youth, he decided to search for lasting happiness. He left Koshā and went straight to Āchārya Sambhutivijay, the sixth successor to Lord Mahāvīr. Surrendering himself to the Āchārya, he said that he was sick of his lustful lifestyle and wanted to do something worthwhile with his life. The Āchārya considered his request carefully. Here was a young man of thirty who seemed to have lost the vigor of youth. The lustful life he had led had taken a

toll on his body, but the brightness inherited from his illustrious father still glowed on his face. Seeing Sthulibhadra's determined and humble state, the learned Āchārya saw in him a great future for the religious order and accepted him as his pupil.

Sthulibhadra quickly adjusted to the new pattern of his life. The ambition that he had lacked in his youth soon emerged in his adulthood. Keen to make up for lost years, he devoted all of his energy to spiritual upliftment. He worked diligently, and in no time gained the confidence of his guru. He had successfully overcome his senses of attachment and lustfulness and gained control over his inner enemies. It was time for his faith to be tested.

The monsoon season was approaching and the monks had to settle in one place during the rainy season, which generally lasted four months in the Indian climate. Sthulibhadra and three other sādhus who had attained a high level of equanimity wanted to test their faith and determination by spending this time under the most adverse conditions. Each one chose the most adverse conditions for themselves. One of them requested permission from his Āchārya to stay at the entrance of a lion's den. Another wanted to spend the time near a snake's hole. The third wanted to spend the four months on top of an open well. The Āchārya knew that they were capable of withstanding these hardships and permitted them to do this. However, Sthulibhadra humbly asked to spend the monsoon in the picture gallery of the residence of Koshā. The Āchārya knew how difficult this test would be for Sthulibhadra, but he also knew Sthulibhadra's determination and felt that spiritually, the monk would not progress any further without passing this test. Therefore, he permitted Sthulibhadra to spend the monsoon at Koshā's house.

Sthulibhadra approached Koshā and asked her for permission to stay in the picture gallery during the monsoon season. Koshā was surprised to see him. He had left her in such an ambivalent state that she had not been sure if she would ever see him again. At this time, she was missing him and was happy to see him again, not knowing the true purpose of his return. For that monsoon season, they each had different goals. Koshā endeavored to win him back into her life, using all of her seductive skills. She felt that having him live in her picture gallery was to her advantage. In contrast, Sthulibhadra's goal was to overcome the strong temptation of Koshā's beauty. Who would win? Sthulibhadra's strong faith and determination served him well during this test. He focused his mind on spiritual meditation, contemplating the transitory nature of life and the need to break away from the cycle of birth and death. Ultimately, Koshā realized the wastefulness of her life and became his disciple, and Sthulibhadra emerged spiritually stronger from this experience.

At the end of the monsoon, all the monks returned and described their experience. The first three monks described their success and they were congratulated. But when Sthulibhadra reported the success of his test, the Āchārya actually rose from his seat in all praise and hailed Sthulibhadra for performing a formidable task. The other monks became jealous. Why was Sthulibhadra's feat so much more impressive than theirs? After all, they had endured physical hardships while he had spent the monsoon in comfort and security. The Āchārya explained that it was an impossible feat for anyone else. The first monk then boasted that he could easily accomplish the same task the following monsoon. The Āchārya tried to dissuade him from his intent, knowing that it was beyond his capability. The monk, wanting to prove his spiritual strength to the Āchārya, persisted and was reluctantly given permission for the next monsoon season.

The next monsoon, the monk went to Koshā's place. The immodest pictures in the gallery were enough to excite him. When he saw the glamorous Koshā, his remaining resistance melted away and he begged for her love. After seeing the pious life of Sthulibhadra, Koshā had learned the value of an ascetic life. In order to teach the monk a lesson, she agreed to love him only if he gave her a diamond-studded garment from Nepal, a town 250 miles north of Patliputra. The monk was so infatuated that he left immediately for Nepal, forgetting that monks were not supposed to travel during the monsoon. With considerable difficulty, he procured the garment and returned to Patliputra, confident of receiving Koshā's love. Koshā accepted the beautiful garment, wiped her feet on it and threw it away in the trash.

The monk was stunned. He asked, "Are you crazy, Koshā? Why are you throwing away the precious gift that I have brought for you with so much difficulty?" Koshā replied, "Why are you throwing away the precious life of monkhood that you have acquired with so much effort?" The humbled monk realized his

foolishness and returned to his Āchārya to report his miserable failure. From that day onwards, there was immense respect for Sthulibhadra throughout the community.

Sthulibhadra played a major role in later years in preserving the oldest Jain scriptures, known as the twelve Anga Āgams and the fourteen Purvas. Jain history indicates that Āchārya Bhadrabāhu, the successor of Āchārya Sambhutivijay as the head of the religious order, was the last monk to have complete knowledge of all the Jain scriptures. Both Āchārya Sambhutivijay and Āchārya Bhadrabāhu had been the disciples of Āchārya Yashobhadra.

In those days, the Jain scriptures were memorized and passed down orally from guru to disciple. They were not documented in any form. Under the leadership of Āchārya Bhadrabāhu, Sthulibhadra thoroughly studied eleven of the twelve Anga Āgams. However, an extended famine prevented Sthulibhadra from studying the twelfth Anga Āgam, known as Drashtivād, which contained the 14 purvas. During the famine, Āchārya Bhadrabāhu-swāmi migrated south with 12, 000 disciples. Āchārya Sthulibhadra succeeded him as the leader of the monks who stayed behind in Patliputra. The hardships of the famine made it difficult for the monks to observe their code of conduct properly. In addition, many of the monks' memories failed them and many parts of the Anga Āgams were forgotten.

The famine lasted for twelve years. After the famine, Sthulibhadra decided to recompile the Jain scriptures. A convention was held in Patliputra under the leadership of Sthulibhadra. Eleven of the twelve Anga Āgams were orally recompiled at the convention, but none of the monks at the convention could remember the twelfth Anga Āgam and its 14 purvas. Only Āchārya Bhadrabāhu swāmi had this knowledge; he had left southern India and was now in the mountains of Nepal to practice a special penance and meditation. The Jain sangh therefore requested Sthulibhadra and some other learned monks to go to Āchārya Bhadrabāhu-swāmi and learn the twelfth Āgam. Several monks undertook the long journey, but only Sthulibhadra reached Nepal. He began to learn the twelfth Anga Āgam and its 14 purvas under Āchārya Bhadrabāhu.

Once, Sthulibhadra's sisters, who were nuns, decided to visit him in Nepal. At this time, Sthulibhadra had completely learned 10 of the 14 purvas. He wanted to impress them with the miraculous power he had acquired from learning the 10 purvas and knowledge from the twelfth Āgam. Therefore, he transformed his body into a lion and waited for them to arrive. When his sisters entered the cave, they found a lion instead of their brother. Fearful of what may have happened to him, they went directly to Bhadrabāhu-swāmi. Āchārya Bhadrabāhu realized what had happened and asked the sisters to go back to the cave again. This time, Sthulibhadra had resumed his original form and the sisters were joyful to see him alive and well.

However, Bhadrabāhu-swāmi was disappointed because Sthulibhadra had misused his special power for such a trivial purpose. He felt that Sthulibhadra was not mature enough in his spiritual progress and therefore refused to teach him the remaining four purvas. A chastised Sthulibhadra tried to persuade him to reconsider, but Bhadrabāhu-swāmi was firm. It was only when the Jain sangh requested Āchārya Bhadrabāhu to reconsider his decision that Sthulibhadra was allowed to learn the remaining four Purvas. But Āchārya Bhadrabāhu attached two conditions for Sthulibhadra:

- He would not teach Sthulibhadra the meaning of the last four Purvas
- Sthulibhadra could not teach these four purvas to any other monk

Sthulibhadra agreed and learned the remaining four purvas.

Since Jain scriptures were not written down and Āchārya Sthulibhadra made significant efforts to save them after the famine, his name stands very high in the history of Jainism. Even today, his name is recited next to Lord Mahāvīr and Gautam-swāmi by the Shvetāmbar tradition.

Moral:

It is never too late to set high goals in life, and with determination, there is no adversity too difficult to overcome. Though he was 30 at the time and had wasted 12 years of his life, Sthulibhadra still renounced the world and successfully pursued an austere spiritual life. With resolve, he also conquered his biggest inner enemy, desire, by returning to the place where his

desire had previously gotten the best of him. Ultimately, he became a famous Jain saint whose name is still repeated in prayers for his great religious work.

Highlights:

- Sthulibhadra endured temptation in his former love's palace, becoming a respected monk for it
- Convened first Vachana of Agams at Patliputra after a famine caused some Jain monks to go south/knowledge of Agams to be lost.
- Learned the Agams from Bhadrabahu-swami, the last Shrut-Kevali (one with full knowledge of the Agams); due to a misuse of his power, could not teach the 4 Purvas to any other monks.

05 - Āchārya Kunda-kunda

*mangalam bhagavāna viro, mangalam gautamo gani |
mangalam kundakundāryo, jaina dharmostu mangalam ||*

*Bhagwān Mahāvīr is auspicious; Ganadhar Gautam Swāmi is auspicious;
Āchārya Kunda-kunda is auspicious; Jain religion is auspicious.*

Āchārya Kunda-kunda is one of the most famous Jain Āchāryas.

As a descendant of Bhadrabāhu-swāmi, he was born around the beginning of the first century A.D. in southern India in a place named Konda-konda. Kunda-kunda belonged to an ancient order called the Nandi Sangh, wherein most monks assumed names ending in “Nandi”. His official name after becoming a Jain monk was Padma-nandi, but he is better known by the place of his origin. Punya-Shrāvaka Kathā Kosha mentions that in his previous life, Kunda-kunda was a cow herder who had found and preserved ancient texts and had been blessed by a wandering monk.

Āchārya Kunda-kunda’s intense learning and moral character attracted royal disciples such as King Shiva Kumar. The story of Kunda-kunda is also surrounded by legends – it is said that he could walk on air. But his influence extends far beyond Jainism. In ancient India philosophical debates were a standard feature of intellectual life. To these, Kunda-kunda brought concise and systematized aphorisms, greatly adding to Jain literature. He used existing literary structures to explain Jainism’s most advanced scientific principles such as atomic structure, cosmic dimensions, the cosmic ethers, and psychology. Hindu and Buddhist thinkers were challenged to respond to his explications of Jain philosophy and conduct. Thus, Kunda-kunda elevated the level of scholarship and debate in India’s overall philosophical discourse.

A great organizer of the highly complex concepts of Jain philosophy, Kunda-kunda wrote five renowned books:

- Samay-sār (Treatise on the True Self)
- Pravachan-sāra (Treatise of Preaching)
- Niyama-sāra (Treatise on Rules of Conduct)
- Panchāstikāya (Treatise on Five Universal Substances)
- Ashta-pāhuda (Eight Steps), a collection of eight texts

All of his works are written in an ancient dialect known as Saurseni Prakrit, similar to Ardha-māgadhī Prakrit. The organizing of Jain ideas into certain relationships and structures, taken for granted in recent centuries, was a product of his thought. So extraordinary was this idea that many other books written in this style by his pupils and other Jain scholars are popularly ascribed to him. In the Digambar tradition, he is praised immediately after Lord Mahāvīr and the preceptor Gautam-swāmi in the auspicious blessing (Mangalācharan) prayer. Some Jains of the Digambar tradition dub their tradition Kunda-kunda Anvaya (the order of Kunda-kunda). However, scholars of all sects study his books with deep veneration.

Āchārya Kunda-kunda has been called “Light of this Dark Age”. Several commentaries on his Samay-sār have been written in Sanskrit and in modern languages. In recent centuries, the Samay-sār has greatly moved leaders and scholars like Banārasi Das, Tarana Swāmi, Shrimad Rājchandra and Gurudev Shri Kanji Swāmi. Today, in the southern state of Tamilnadu in India, on a large stone under a certain Champā tree on the hill Ponnur Malai, pilgrims may stumble upon an engraved pair of footprints (Charan). These footprints are symbolic of a thinker who, nearly two thousand years ago, composed some of Jainism’s most influential philosophical books.

06 - Āchārya Haribhadra-Suri

During the sixth century A.D., there lived a learned Brahmin named Haribhadra. He was highly intelligent and proficient in the philosophies of all religions. Among his many talents, he had the ability to determine the point of his opponent's argument almost immediately. During that time, it was common for scholars to travel and engage others in debate to increase their wealth of knowledge. Therefore, Haribhadra traveled and debated many brilliant scholars. Other scholars were unable to win discussions with him. His talent allowed him to dominate all conversations. It was not long before he earned a formidable reputation, and scholars began avoiding entering into a discussion with him.

When no one came forward to counter him, he concluded that he had no rival in the entire country. Confident in his ability to comprehend any subject being discussed, he issued a public challenge that if anyone could present a topic that he could not understand, he would readily become his/her pupil.

One day, as he was walking through the village, he came across a royal elephant so angry that it was completely out of control. His keeper was trying his best to bring him under control, but the elephant was not responding to his efforts. The elephant was running directly towards Haribhadra. In grave danger of being trampled, Haribhadra frantically looked around for a safe place and saw a Jain temple. He entered just in time to avoid being crushed by the charging elephant. Once inside, he paused to regain his breath and then looked around the temple with disrespect. Haribhadra had no regard for Jainism. Because of his prejudice, he remained ignorant of Jain philosophy. Brahmins were usually staunch Shaivāites (followers of Lord Shiva in Hinduism) and looked down upon those going to Jain temples.

As he looked around, he saw the white marble idol of Lord Mahāvīr facing him. Instead of seeing the graceful compassion flowing from the eyes of the Tirthankar's idol, Haribhadra only noticed that the stomach of the idol did not epitomize the slim body of an austere saint. He surmised that Jain tirthankars must have enjoyed sweet foods. He therefore made the following remarks:

*“Vapurevatavāchashte Spashtam Mishtānn-Bhojitāmit”
“Your stomach clearly indicates that you must enjoy eating sweet foods”*

When the elephant left the area, Haribhadra stepped outside the temple. On his way back, he passed the Upāshray of Jain nuns (Sādhvis). He heard the following verse that was recited by a Sādhvi named Yākinī Mahattārā:

*Chakkidugam Haripanagam Panagam Chakki Ya Kesavo Chakki
Kesav Chakki Kesav Du Chakki Kesi Ya Chakki Ya*

Mahattārā was explaining the order in which the Chakravartis (sovereign emperors) and Vāsudevs were born in the current Avasarpini time cycle. Jain philosophy believes in time cycles of very long durations occurring one after another. One half of a cycle is called Utsarpini, or the ascending order marked with continuing improvements, and the other half is called Avasarpini, or the descending order marked with continuing deterioration. Tradition also holds that 24 Tirthankars, 12 Chakravartis (sovereign emperors), 9 Vāsudevs or Nārāyans, 9 Prativāsudev or Prati-Nārāyans (enemies of Vāsudevs) and 9 Balrāms are born in every Utsarpini and in every Avasarpini time cycle.

As a student, Haribhadra had studied some Jain philosophy. However, his understanding was very shallow and he could not comprehend the meaning of what Sādhvi Mahattārā was reciting. Haribhadra was at a loss. Finally, he had stumbled upon a subject he did not dominate, but to seek more knowledge required him to become a pupil of Jain Sādhvi Mahattārā. Despite his arrogance, Haribhadra was also a man of his word, and without further hesitation, he presented himself to the Jain nun Mahattārā. He explained his pledge and requested her to accept him as a pupil. Mahattārā explained that Jain nuns could not have males as pupils. She advised Haribhadra to go to her guru, Jinabhatta-suri, who could explain the meaning of the verse and he could become a pupil of her guru. Accordingly, Haribhadra went to Āchārya Jinabhatta-suri, who explained the verse in the proper perspective.

The Āchārya's explanation of the verse induced Haribhadra to learn more about Jainism, and he asked the Āchārya to accept him as a pupil. Jinabhatta-suri agreed to accept him only if he obtained the consent of his family and other close relatives. Haribhadra knew that it would be an ordeal to get their

consent to study Jainism. Indeed, his family immediately opposed his decision. His father challenged him, "But you have studied so much to become a Brahmin scholar. Why would you want to give that up now?" His relatives, who had been so proud of his reputation, cried, "But you are the best debater. Who will you be now?" However, Haribhadra persevered in the face of this resistance. He explained to them that his knowledge would remain incomplete without gaining knowledge of Jainism in detail. For that purpose, as well as for adhering to his word, it was necessary for him to become a Jain monk. He ultimately succeeded in gaining the consent of all his family members. Then, he renounced his worldly life and became a disciple of Āchārya Jinabhatta-suri.

He diligently studied Jain scriptures and other sacred books. His intelligence and perception soon allowed him to achieve mastery of Jain scriptures. The study of the Āgams showed him the depth of Jain philosophy in seeking the truth. Once he mastered all the relevant Jain literature, and when his guru Jinabhatta-suri was thoroughly convinced about his true faith, his guru decided to bestow upon Haribhadra the title of Āchārya. As Āchārya Haribhadra-suri, he managed the Jain order very capably and efficiently. By virtue of his knowledge and intelligence, he attracted many people to Jainism. Many of them also renounced worldly life and became his disciples. Under his stewardship, Jainism gained a newfound popularity.

Amongst his many pupils there were two pupils named Hans and Paramhans, who were his sister's sons. They were very intelligent, and Haribhadra-suri had high expectations of them. Once, Hans and Paramhans requested him to allow them to go to a well-known Buddhist monastery in order to study the weak points of Buddhism. Then, they could defeat the Buddhist monks in debate. Initially, Haribhadra-suri did not approve, but Hans and Paramhans persisted and ultimately secured his permission. They went to the monastery disguised as Buddhist monks. Unfortunately, their secret was quickly revealed. They decided to leave the monastery in disguise, but Buddhist people chased them, which ultimately resulted in the loss of their lives.

When Haribhadra-suri learned about the tragic fate of his nephews, he was furious and vowed to punish the Buddhist monks for their cruelty. He challenged them to a debate in the royal court, with the stipulation that whoever lost would be put to death. Haribhadra-suri's violent reaction to his nephews' deaths saddened Guru Jinabhatta-suri and Sādhvi Mahattarā. Haribhadra-suri won the debate. Luckily, Sādhvi Mahattarā convinced him to abandon the idea of killing. Haribhadra-suri realized from this episode that his undue attachment for Hans and Paramhans had led him to indulge in a violent attitude. He therefore begged for atonement, and Guru Jinabhatta-suri advised him to compose verses that would enlighten people to the right faith. This became another major turning point in his life.

Haribhadra-suri was a prolific writer. He wrote 1444 religious books, covering many aspects of Jainism. Unfortunately, only about 170 of his books are presently available. The commentaries on Dash Vaikālika-sutra, Tattvārtha-sutra, Pancha-sutra, and Āvashyaka-sutra are among his well-known compositions. Moreover, he wrote Lalit-vistarā, Dharma Sangrahani, Upadeshapad, Shodashtaks, Dharmabindu, and Anekānta Jayapatākā. He was probably the first Jain scholar to write on yoga in the compositions. Yogabindu, Yoga-vinshikā, Yoga-shatak and Yogadrashti Samuchchaya were among these compositions. With such an output, Haribhadra-suri will always be remembered for his valuable contribution to Jain literature.

Moral:

The entire life of Haribhadra-suri depicts his keen desire for learning. Even though he was an established Brahmin scholar, he was humble enough to learn from a simple Jain Sādhvi. This is a great lesson in humility. One should not let pride come in the way of acquiring knowledge. Jain Āgams describe the essence of Jainism in a logical and convincing manner. A deep understanding of the Āgams will lead one to practice the principles of Jainism with more discipline and faith. The various compositions of Haribhadra-suri are very precious and help us gain a better understanding of this complex but well-defined and logical religion.

07 - Āchārya Hemchandra

Āchārya Hemchandra was born in 1088 A.D. in the Modha Vanik (merchant) caste in the town of Dhandhuka, sixty miles from the city of Ahmedabad in the state of Gujarat. His parents were Chachadev and Pāhini. While Pāhini was pregnant, she had a beautiful dream. She narrated her dream to Jain Āchārya Devasuri who was in Dhandhuka at that time, and the Āchārya predicted that Pāhini would give birth to a son who would make great progress in the areas of spiritual knowledge, conduct, and logic. When her son was born, she named him Chāngdev.

The next time Āchārya Devasuri was in Dhandhuka, he saw Pāhini carrying her son. He said to Pāhini, “Let me take care of this brilliant son. He has the potential of being a great spiritual leader.” Pāhini initially refused to relinquish her son to him, but the Āchārya persisted and reminded her that her son would become a famous monk and would glorify the Jain order. He requested her to sacrifice self-interest and love for the child for the good of the people at large. Finally, Pāhini surrendered and gave her son to the Āchārya. He initiated Chāngdev into Jain monkhood and renamed him Somchandra.

Somchandra was very intelligent and quickly mastered various philosophies, logic, scriptures, nyāya, grammar, and more. Simultaneously, he cultivated excellent virtues like forbearance, tolerance, holiness, simplicity, discipline, chastity, and generosity. Somchandra was incomparable in administration and efficiency, and Āchārya Devasuri made Somchandra an āchārya when he was only twenty-one years old, changing his name to Hemchandra Āchārya.

The fame of Hemchandra’s knowledge gradually spread everywhere. Due to the efforts of Hemchandra and the cooperation of King Siddharāj of Gujarat, a higher and nobler form of culture was established in the region. When King Siddharāj died, Kumārpāl succeeded him. King Kumārpāl and Hemchandra Āchārya were to enjoy a lifelong relation of disciple and teacher. The seeds of this spiritual relation had already been sown earlier; Āchārya Hemchandra had predicted seven years back that Kumārpāl would become king. Additionally, he had once saved the future king’s life. Kumārpāl therefore considered Hemchandra his spiritual teacher (guru) and benefactor and gave him exceptional honor. Kumārpāl sought Hemchandra’s advice in shaping his kingdom, and in a very short time Gujarat became a center of non-violence, learning, and good culture.

In his efforts, Hemchandra did not think of the development of his own career but always of the welfare of all citizens. However, some Brahmins were very jealous of Hemchandra Āchārya’s influence over the king and tried to disgrace him and Jainism. They approached King Kumārpāl and said, “Hemchandra Āchārya is a very egotistic person and has no respect for Hindu gods.” King Kumārpāl was not ready to accept these accusations against his spiritual guru, so to prove their point, the Brahmins requested King Kumārpāl to invite the Āchārya to the temple of Lord Shiva. They sought to humiliate the Āchārya in front of the king, since they believed that he would not go to the temple and bow down to Lord Shiva. When Hemchandra Āchārya appeared, King Kumārpāl said, “We will go to the temple of Lord Shiva.” He accepted the offer without any hesitation. The Brahmins, barely able to conceal their joy, were delighted that their plan was working. To the surprise of the Brahmins, Hemchandra Āchārya bowed down in front of Lord Shiva and said,

*“Bhavbijānkura janānā Rāgādyāhā Kshaymupagata Yasya;
Brahmā Vā Vishnurvā Haro Jino Vā Namastasmai.”*

“I am bowing down to that God who has destroyed passions like attachment (Rāga) and aversions (Dvesha) which are the cause of worldly life whether he is Brahma, Vishnu, Shiva, or Jin.”

By this modest act, Hemchandra Āchārya proved his noble attitude with his willingness to respect other faiths and pray to the virtues of other deities. This generous attitude is inherent in Jain philosophy. Jainism does not hold itself as superior to other religions, but as peacefully coexisting with them. Under Āchārya Hemchandra’s influence, King Kumārpāl accepted Jainism as his religion. He prohibited violence and the killing of any animals in his kingdom, and instituted many laws that nurtured Jain religion. Vegetarianism was soon a trait not only of Jains but also of all the people of Gujarat.

Ächärya Hemchandra composed several literary works consisting of many verses. He was the first to put non-violence on a political platform and was the architect of the greatness and unification of Gujarat. In the field of metaphysics, he was a Yogi. His work, Yoga-shästra, a treatise on yoga, is very famous. People called him “Kali-käl Sarvajna” meaning “all knower in the present era of darkness”. He died in 1173 A.D. at the age of eighty-four. Jain culture still shines bright in Gujarat due to the influence of the literary works contributed by the great Ächärya Hemchandra.

Moral:

Mother Pähini’s sacrifice of her love for her son is very praiseworthy, demonstrating willingness to serve the community over her self-interest or attachment for her son. Because of Hemchandra Ächärya’s influence as a teacher, King Kumärpäl accepted Jainism and became a Jain. It is because of this that Jainism and vegetarianism flourish in Gujarat. Hemchandra Ächärya’s contribution of numerous literary masterpieces is a treasure for us. Only by studying these books, we can pay tribute to him.

Highlights:

- Born Changdev in 1088 AD to mother Pähini; renamed by Ächärya Devasuri
- Great influence on Jainism in Gujarat, due to involvement with first King Siddharäj and then, most importantly, King Kumarpal
- Bowed down to the virtuous attributes of Hindu gods, demonstrating Jainism’s ability to coexist with other religions

F03 Stories Preceding Bhagawän Mahävir

- 01 - Bharat and Bāhubali
- 02 - King Megharath
- 03 - Sage Nandisen
- 04 - King Shripāl and Mayanā-sundari
- 05 - Ilächikumar
- 06 - Monk Kurgadu

01 - Bharat and Bāhubali

Before his renunciation of worldly life, Lord Rishabhdev, or Ādināth, was known as king Rishabh and had two wives, Sumangalā and Sunandā. By Sumangalā, he had 99 sons, of whom Bharat was the eldest and the best known, and one daughter named Brāhmi. By the second wife, Sunandā, he had one son named Bahubali and a daughter named Sundari. All of them were given proper training in different arts and crafts. Bharat became a great warrior and a politician. He was tall, well built, and strong, and hence was called Bahubali. In Sanskrit, “bahu” means arm and “bali” means mighty. Brāhmi attained a very high level of literary proficiency. She developed the first known script, known as the Brāhmi script. Sundari was very proficient in mathematics. After Lord Rishabhdev attained omniscience, both girls renounced their worldly lives and became his disciples.

As a king, Rishabhdev had the responsibility of a large kingdom. At the time of his renunciation, he handed over the city of Vinitā, also known as Ayodhyā, to Bharat, and the city of Taxshilā (Potanpur according to Digambar scriptures) to Bāhubali. He gave different parts of his vast kingdom to his remaining 98 sons.

Bharat quickly established control over Vinita. He was an ambitious ruler and intended to become emperor of the entire nation. For this purpose, he organized a strong army and started developing different types of fighting equipment. He also possessed a miraculous wheel called Chakraratna (“Chakra” means wheel and “ratna” means precious jewel) that would never miss its target. After developing his army and weapons, he embarked upon his journey of conquest. There was hardly anyone at the time who could withstand his well-equipped army. He easily conquered all the regions around Vinitā. Then, he turned his attention towards the lands of his 98 brothers and asked them to acknowledge his superiority. They all turned to Lord Rishabhdev to ask for advice. Bhagwān explained to them the importance of conquering their inner enemies (passions) and not external enemies. He also advised them on how to attain liberation, a “true kingdom.” Having realized the futility of fighting with their elder brother, the sons surrendered their territories to him, renounced worldly life, and became disciples of Lord Rishabhdev.

Now, only Bāhubali remained. However, he had a different vision and would not surrender. He was conscious of his right to rule the kingdom handed over to him by his father. Moreover, he had the will and capacity to fight any invader. Therefore, when he received Bharat’s request to accept a subordinate status, he refused and began preparations to fight.

Both brothers were strong, and war between the two was sure to result in large-scale bloodshed. Therefore, counselors on both sides tried to dissuade their masters from resorting to war, but neither of them would give up his ground. War seemed inevitable as the brothers brought their armies face to face on the battlefield. Everyone shuddered at the prospect of the heavy casualties that would result from the imminent war.

The counselors then made one last effort. They explained to their masters that the main point of contention was to determine which brother was superior. Instead of assembling a large-scale war for that purpose, a fight between the two brothers would just as easily settle the issue and would avert unnecessary bloodshed. Both brothers thought this was an excellent idea and immediately agreed. The plan was to engage in a straight duel, and the victor of the duel would be acknowledged as the leader.

On the day of the duel, Bharat tried to beat Bāhubali by using his various permissible weapons, but all his attempts to defeat Bāhubali failed. Bharat contemplated on how unbearable and shameful his defeat would be. His ambition to rule the entire world was also at stake if he did not defeat his brother. He grew desperate and ignored the rules of the duel by unleashing his miracle wheel, the Chakraratna, at Bāhubali. However, he had forgotten one important characteristic of the miracle weapon: it would not harm any blood relatives of the bearer. Therefore, the wheel returned to Bharat and Bāhubali remained unharmed.

Bāhubali became enraged by Bharat’s violation of the rules of the duel, and he thought of smashing the elder brother with his mighty fist. As he raised his hand for that purpose, the onlookers trembled at the thought of Bharat’s imminent death.

But just as he was about to unleash his wrath, a flash of insight came to him. “What am I doing?” thought Bāhubali. “Have I gone mad? Am I going to kill my elder brother for the sake of some worldly possessions that my revered father willingly abandoned and which my other brothers have given up?” He shuddered at the prospect of the imminent death of Bharat, seeing the evil in killing a respected brother. At that very moment he changed his mind. Instead of lowering his hand to hit his brother, he used it to pull out his hair (as the monks do during Dikshā) as a symbol of giving up everything and renouncing the worldly life.

However, Bāhubali had not lost all of his pride and ego. He realized that if he went to his father and stated his intention of renouncing the world, he would be required to bow down and be subservient to his 98 younger brothers who were senior to him in monkhood. This was unacceptable to him. Instead, Bāhubali decided to seek enlightenment on his own and started meditating on the very same spot upon which he stood. He became so immersed in his meditation that he lost track of time and could not remember how long he had stood there. He was motionless for so long that creepers began to grow around his feet.

A year passed with Bāhubali standing in that posture of meditation, yet he did not gain enlightenment. How could he gain it without shedding his ego? At last, Lord Rishabhdev sent Brāhmi and Sundari to bring him to the right path. They came to the place where Bāhubali was meditating. Seeing their mighty brother standing like a rock, they calmly told him, “You cannot achieve enlightenment while sitting on an elephant. You need to get off the elephant.” As their familiar voices reached Bāhubali’s ears, he opened his eyes in amazement and looked around but did not find himself on an elephant. He then realized that the elephant they were referring to was his ego. He immediately dissolved his ego and decided to go to Lord Rishabhdev and was ready to bow to his 98 brothers.

During his long penance, he had overcome all other defiling passions except ego, which still remained between him and enlightenment. Now his ego was dissolved and humbleness prevailed in its place. Therefore, as he took the first step towards the Lord, he achieved full enlightenment and became omniscient. (By Digambar tradition, Bāhubali later became the first person to attain liberation in this era. However, Shvetāmbar tradition indicates that Rishabhdev’s mother, Marudevi, attained liberation first in this era.)

In memory of this event, a gigantic, 57-foot upright statue of Bāhubali stands on the hill of Vindhyagiri at Shravanbelgola, near Bangalore in southern India. It is made out of a single rock of granite and was erected about 1000 years ago. Pilgrims and visitors marvel that the statue, even under the open sky, stands spotless today.

At the same time as Bāhubali was carrying out his intense meditation, Bharat had become the undisputed emperor, or Chakravarti, of the world. He was the first Chakravarti of the current time cycle of Avasarpini Āra. As a ruler, he ruled equitably and in the interest of all, and the people were happy under his administration. India was recognized as Bhāratvarsha. He himself was happy in every respect and ruled for a very long time.

One day, a ring slipped off his finger while he was in his dressing room. He noticed that the finger looked rather odd without the ring. His curiosity overtook him and he removed all his rings. Seeing that his fingers were no longer beautiful, he took off his crown and other ornaments decorating his body and looked in the mirror. He realized that he did not look as handsome as he used to look.

This set off a train of thoughts. “I consider myself handsome and strong, but this entire look is merely due to the ornaments which do not belong to the body. The body itself is made up of blood and bones. Then why am I so attached to my body?” He thought further. “My body will not last forever and will decompose sooner or later. At that stage, I will have to leave everything behind. The only everlasting entity is the soul.” He realized that nothing in the world, including his body, really belonged to him, and soon came to a major decision. “Why not do away with my attachment of all the temporary things and instead focus on something that lasts forever like my father did?” Thus, he developed an acute detachment for the worldly life. As per Shvetāmbar tradition, this reflection led to the rise of true enlightenment from within. As a result, he attained omniscience, or keval-jñān, in that very room as a lay person. According to Digambar

tradition, after he attained an acute detachment of worldly life, he renounced that life and became a monk, immediately achieving keval-jñān. At the end of his life, he attained liberation.

Moral:

The focus of this great story is on ego and self-realization. Ego and pride build negative karma and lead one to destructive behavior as detailed in the story. Ego also causes anger and leads one to irrational behavior. Ego and superficial pride must be overcome on the path to enlightenment and omniscience. We should all strive for cultivating humility, one of the fundamental principles of Jainism.

Highlights:

- Bharat as Chakravarti
- Bharat and Bahubali's duel and Bahubali's realization not to harm an elder brother over material possessions
- Bahubali's "elephant" or ego
- Bharat's attainment of Keval-jñān

02 - King Megharath

One day, during an assembly of demigods, Indra, the king of heavenly gods, praised the bravery and mercifulness of King Megharath on Earth. He mentioned that King Megharath would not hesitate to give up his own life to protect those who came to him for shelter. Two demigods doubted Indra's statement, so Indra asked them to go to Earth and see for themselves. Since they could not appear on Earth in their heavenly forms, one of them decided to take the form of a pigeon, and the other took the form of a hawk. The demigods, due to their miraculous power, can assume any form they desire and can reach anywhere in a split second.

Down on Earth, King Megharath was sitting in his court surrounded by his courtiers. Suddenly, a pigeon flew in through an open window and started circling the hall. To the king's surprise, it landed on his lap. It was shaking uncontrollably. The king realized that the pigeon was shaking with fear and had flown into the palace to seek refuge.

At that very instant, a hawk flew into the king's court. He said to the king, "This pigeon is my food. Let me have him." The king was dumbfounded to hear a bird talk, however, he replied, "It is true that this pigeon is your food, but now it is under my shelter. I will not give you this pigeon, but I can give you some other food." He ordered his servants to bring a basket of fruits and vegetables. However, the hawk said, "I am not a human being, and I am not a vegetarian. I need meat for my food."

The king said, "Let me give you my own flesh instead of this pigeon's flesh." Upon hearing this, one of the courtiers said, "Your Majesty, why should you give your own flesh? Let's get the meat from a butcher." The king replied, "No, because the butcher will have to kill another animal in order to supply us the meat. This pigeon has sought refuge and it is my duty to protect it. At the same time, it is also my duty to see that no one else is harmed in the process. Therefore, I will give my own flesh to the hawk."

With these words, he took out his knife and cut off a piece of flesh from his thigh and offered that to the hawk. The whole court was stunned, however, the hawk said to the king, "Oh king, I want the same amount of flesh as the pigeon."

A weighing scale was brought to the court. The king put the pigeon on one side and a piece of his own flesh on the other. The king kept adding more and more of his flesh on the scale, but it was not enough. Finally, the king got ready to put his whole body on the scale. The court was stunned that the king was giving up his own life for an insignificant bird. Nevertheless, the king considered his duty to protect the bird to be above everything else. He sat in the scale on the side opposite the pigeon, closed his eyes, and began meditating.

As soon as the king began meditating, the pigeon and the hawk assumed their original divine forms. Both demigods bowed to the king and said, "Oh great king! You are blessed. You deserve all the praise given by Lord Indra. We are convinced that you are a brave and merciful king."

With these words, they praised and saluted the king again and left. The whole court resounded with cheers of joy, "Long live King Megharath". Later on, the soul of King Megharath became the sixteenth Tirthankar, Lord Shāntināth.

Moral:

This story teaches us that it is the chief duty of everyone to protect and help those who are less fortunate. A merciful person is someone who is not only influenced by seeing the misery and suffering of others, but goes a step further and attempts to alleviate the pain. He gives financial aid to those who are poor and gives food to those who are hungry and needy. A merciful person would not harm others to save his/her own life, but on the contrary, would sacrifice his/her own life to save the lives of the others.

Highlights:

- Demigods test King Megharath; who is ready to give up his life to save another's
- King Megharath's soul later becomes Shāntināth Bhagwan (16th Tirthankar)

03 - Sage Nandisen

Sage Nandisen was a great ascetic and well versed in the scriptures. He took a vow to serve other monks with utmost devotion. His devotion in serving the monks was popular even in the heavenly abode. One day, Indra commended his services during an assembly of demigods. One of the demigods was surprised at such high praise for a mere mortal. Therefore, he decided to see the worthiness of sage Nandisen.

The demigod arrived at the outskirts of the village and assumed the form of two monks, one very old and injured and the other young and healthy. Sage Nandisen had just returned from collecting Gochari (alms) and was about to break his fast when the young monk came to him and said, "Oh blessed one! There is a very old monk suffering from diarrhea, extreme thirst, and hunger. He is weak and needs your help."

Hearing these words, sage Nandisen immediately got up, took clean water, and went to the old monk. Seeing Nandisen, the old monk raged, "Oh you wretch, I am lying here suffering and you did not even care to see if anyone needs help."

Sage Nandisen was not offended by these words due to his virtues of tolerance, forgiveness, and compassion. He calmly replied, "Oh, the best of monks, kindly excuse my oversight. I have brought clean water for you to drink."

He helped the old monk drink the water, and then cleaned his clothes, his body, and helped him sit up. The old monk again became irritated. He frowned, "Oh you fool, do you not see that I am too weak to sit? What are you doing to me?"

Sage Nandisen replied politely, "I will help you." After helping the old monk to sit up, he said, "Oh revered monk, if you desire, I shall carry you to the upāshray (a place where monks stay temporarily) where you will be more comfortable."

The monk replied, "Why are you asking me? You may do so if you wish."

Sage Nandisen therefore seated the monk on his shoulders and slowly proceeded towards the Upāshray. He walked slowly, watching every step carefully. The demigod was determined to test him, so he gradually increased the old monk's weight. With the increased weight on his shoulder, sage Nandisen began to tremble and he almost fell. The old monk said, "Oh you wretch, what is wrong with you? Don't you know how to walk? You are shaking my entire body. Is this the way to serve the sick?"

In spite of these harsh words, sage Nandisen was not disturbed at all. He said, "Pardon me. I shall be more careful."

Ignoring the monk's comments he continued walking, and took care not to offend the monk with any more of his actions. On the way, he thought of ways to cure the monk. During all this, the old monk was watching Sage Nandisen and did not see any change in the helping nature of the sage even after all the aggravation. When they arrived at the upāshray, the old monk turned back into an angel and bowed down at once to sage Nandisen, saying, "You are blessed. Oh sage, you are the illustration of a real monk. You deserve all the praise given by Indra. I am very pleased with you and will grant you whatever you wish."

"Oh heavenly angel, this human life is very precious. Nothing is more valuable than human existence. I am content. I crave for nothing," said sage Nandisen. The heavenly angel bowed his head at the feet of the sage and returned to his abode, applauding the merits of the sage.

Moral: This story teaches us the importance of tolerance, discipline, and contentment which are all fundamental values of Jainism. First and foremost, sage Nandisen chose to devote his life to serving monks, an admirable goal requiring the utmost level of dedication and discipline. He demonstrated his tolerance and willingness to serve others without even knowing that the demigod was testing him. This means that he was truly dedicated to monks and believed in what he was doing. He also indicated his contentment with the human life when asked for a wish. This contentment is symbolic of the principle of non-possessiveness.

04 - King Shripāl and Mayanā-sundari

At one time, the kingdom of Champā-nagar was ruled by King Singhrath, who had a son named Shripāl by his queen, Kamal-prabhā. When Shripāl was five years old, his father died. King Singhrath's ambitious brother, Ajitsen, was very ambitious and took this opportunity to seize the throne. In order to make his position as king secure, he was keen to get rid of Shripāl. When Kamal-prabhā became aware of Ajitsen's vicious plan, she fled from Champā-nagar with her son. Learning about her escape, Ajitsen sent his trusted soldiers to pursue her.

As the soldiers got close, she did not know how to save her son. She saw a group of lepers, and in desperation, she asked them to take her son into their custody. They warned her about the risk of her son contracting the disease of leprosy from them. However, she had no choice if she wanted to save her son, so she entrusted her son to them.

Shripāl grew up to be very bold and handsome. The people of the leper colony became very fond of him and took great care of Shripāl. Ultimately, Shripāl contracted leprosy. When he became a youth, the people made him their leader, and named him Umar Rānā. Under his leadership, the group traveled from place to place and one day arrived at the city of Ujjayini, the capital of the Mālwā region.

King Prajāpāl was ruling there. He and Queen Rupsundari had two intelligent and beautiful daughters, Sursundari and Mayanā-sundari. The king loved both of them and made adequate arrangements for their training in the arts and crafts, which the girls mastered in due course. One day, the king decided to test their knowledge and called them in the assembly hall. He asked a number of questions to Sursundari who gave satisfactory replies to all of them. At the end, the king asked her by whose favor she got all her skills and also the amenities and luxuries that she enjoyed. The girl humbly replied that she gained all that by the king's favor. Pleased with her replies, the king decided to reward her appropriately.

Then, he asked several questions to Mayanā-sundari. She too gave satisfactory replies to all his questions. At the end, the king asked her the same question that he had asked Sursundari. He had expected Mayanā to give an identical reply and thus please him. However, Mayanā had total faith in the religious philosophy she had studied at length. She firmly believed that everything that she had received had been the result of her karma. She must have earned good karma in the past that resulted in the happy situations that she was undergoing. If she did not have that karma to her credit, no one could bestow happiness on her. She therefore replied:

"O father! The great king! With due respect to you, all the comfort that you provide me are only because of my meritorious (Punya) karma. Everyone gets whatever is written in his or her destiny due to his or her karma. You yourself cannot give or take away anything."

The king was exasperated to hear the unexpected reply. He repeatedly asked her to consider how she could have obtained anything without his generosity. Mayanā replied that everything, right from her being born as his daughter up to her present situation, could occur solely as a consequence of her good or bad karmas, and no one could have made any difference.

The king grew angry with her unexpected persistence. He could not believe that the girl could have received anything without his favor, and did not agree that everything happens according to one's own karma. He therefore decided to teach her a lesson, and asked his men to find the ugliest man in Ujjayini. The men spotted Umar Rānā and brought him to the court. In utter disdain, the king instantly got Mayanā married to Umar. He gave them some basic things and a small house and asked Mayanā to undergo the result of her karma. Rupsundari was very unhappy at the sudden turn of events in her daughter's life, but she could not speak against her husband's will. On the other hand, the king looked for a suitable match for Sursundari in appreciation of her replies and got her married to prince Aridaman of Shankhapuri.

Mayanā was deeply religious. She accepted Shripāl in the guise of Umar as her husband and took care of him. She went to temples and heard the sermons of monks along with him. One day, Mayanā-sundari and her husband went to see Āchārya Munichandra and talked to him about their problems and his leprosy disease. The Āchārya was a well-known scholar of the time. He advised them to go through the penance of Āyambīl Oli, known as Navapad (nine pious entities) penance, which can cure all types of diseases.

The Navapad Ārādhana (pujā) is observed by meditation and practicing a penance called Āyambīl. Āyambīl is observed by having only one meal a day of very plain food without any spices, milk, sugar, salt, oil, butter, fruits, or vegetables. Meanwhile, one meditates upon the Navapad: Arihanta, Siddha, Āchārya, Upādhyāy, Sādhus (Pancha Parmesthi), Jñān (knowledge), Darshan (faith), Chāritra (conduct), and Tapa (penance). This penance and meditation is to be observed for nine days, twice a year, during the month of March/April (Chaitra) and September/October (Ashwin). The couple was to do this penance for four and half years, resulting in Nine Āyambīl Olis (one every six months).

Accordingly, Mayanā and Shripāl devoutly observed the Navapad worship and penance with all its vitality. The result was miraculous. Shripāl's skin disease started fading, and in due course, he was totally cured of leprosy and regained the skin that he had before contracting the disease. Now he looked like the handsome prince that he had been. Mayanā was very happy with this result and blessed her karma for that change too. Since the change was apparently brought about by devotion to Navapad and practicing the penance, both of them continued to observe it even after that.

Once, while they were at a temple, Queen Rupsundari saw them. She was shocked to see that her daughter was with a handsome man instead of the leper to whom she was married. Mayanā understood her anxiety and explained in detail everything that had happened. Rupsundari was extremely pleased to hear that. She told the king that Mayanā's persistence about the theory of karma had proved right. The king now also realized the truth. Deep in his heart, he used to curse himself for bringing misery in his lovely daughter's life. Now, he too became happy and invited his daughter and son-in-law to stay with him in the palace. Shripāl's real identity was revealed to all, and by fortunate coincidence, his mother arrived at the palace and stayed with them.

Once, there was a royal procession in which Shripāl was seated on an elephant along with the king. During the procession, someone pointed a finger at Shripāl and asked a relative who he was. The man replied that he was the son-in-law of the king. Shripāl heard that and became sad that he was being identified by his relationship with his father-in-law. He felt that one should gain fame from one's own efforts and not from association with relatives. He therefore secured permission from Mayanā and the king and set off by himself on an auspicious day.

He traveled far and wide, visited many places, and boldly faced the adversities that he encountered. During that period, he did not forsake his devotion to Navapad. Consequently, he successfully survived all the ordeals. As was the custom at that time, he married many girls and amassed great wealth and many followers.

Eventually, equipped with that, he came back and camped outside Ujjayini. His army was so large that it virtually surrounded the city; King Prajāpāl initially thought that some enemy had come with a large force to conquer Ujjayini. When he came to the camp, he was greatly pleased to recognize his son-in-law. Shripāl then entered the city, where he was given a hero's welcome. His mother and Mayanā were anxiously awaiting his arrival and were very happy to see him.

Shripāl first happily spent some time with Mayanā, who was dearest to him. Then, he decided to get back his original kingdom of Champā-nagar. He sent a message to his uncle Ajitsen to leave the throne that he had seized. Ajitsen was, however, too proud to give it up. Therefore, Shripāl invaded Champā-nagar with his vast army.

Ajitsen put up a tough fight. However, his army was no match for Shripāl's. In the fight, Ajitsen was captured and Champā-nagar was taken over by Shripāl, who then gracefully released his uncle from captivity. Ajitsen now felt that his days were almost over, and decided to renounce the worldly life. Thereafter, Shripāl happily passed the rest of his life as the king of Champā-nagar.

Moral:

This story describes the faith of Mayanā-sundari on the philosophy of karma and her devotion to Navapad. It stresses the importance of her effort and determination to change her fate. Mayanā understood the nature of karma. However, she was not content with her fate. She and her husband, Shripāl, exerted their own self-efforts into prayer and practice to improve his condition and were ultimately successful. They accepted that karma had put them into their current

condition, but they also knew that they could change their future if they only put effort into acquiring good karmas and destroying bad karmas. Happiness and misery are states of mind regardless of the situation one is in. If you think you are miserable, then you will be miserable. Full faith in the theory of karma is essential to be content and happy.

Highlights:

- Prince Shripāl grew up in leper colony and became a leper Umar Rānā; picked by Mayanā-sundari's father in his displeasure at her answer to his question (karma, not the king, is the reason for her happiness)
- Observation of Navapad/ Āyambīl Oli cured Shripāl due to the devotion they had
- Shripāl eventually reconquered his home city, Champā-nagar, and became king

05 - Ilāchikumar

In ancient times, there lived a wealthy businessman named Dhandatta in the town of Ilāvardhan. His wife, Ilāchi, gave birth to a lovable son. As he was the only son, the parents deliberately kept him nameless as per the customs of the times. Eventually, as the son of Ilāchi, he came to be known as Ilāchiputra and then Ilāchikumar. He was raised with care and attention and never lacked any luxuries, growing up to be a handsome youth. Soon, his parents felt it was time to find a wife for him. Luckily, they did not need to look very far as they were a prosperous family and Ilāchikumar was their only son. Many families wanted their daughters to marry him. His parents prepared a list of selected names and asked Ilāchikumar to choose the one that he liked the most. However, Ilāchikumar could not make a selection.

One day, a party of acrobats came to Ilāvardhan. In those days, there were no stadiums where acrobats could perform, so they performed their routines for their audience on the open streets. Beating drums to announce their arrival, the acrobats planted poles in an open square off the main street and connected them with ropes while a large crowd gathered. They then began their routine, climbing the pole one after another and demonstrating their skills, walking and jumping over the high rope with ease above the fascinated audience. Attracted by the commotion, Ilāchikumar also went to watch the show. While enjoying the performance, his attention was drawn to the chief acrobat's beautiful young daughter, who was dancing gracefully to the drums with bells on her feet. Ilāchikumar was so mesmerized by her beauty and charm that he could not take his eyes off her.

At the end of the show, the acrobats descended the rope and started collecting money from the audience. People were very pleased with the performance and paid handsomely. After collecting a large amount of money, the acrobats left the square to camp for the night and everyone else went home. Though Ilāchikumar also returned home, his mind was still on the beautiful girl he had seen that day. At dinner, his parents found him silent and unresponsive; they had never seen him so dazed. His father questioned his absent-mindedness, but he did not answer. When his mother persistently asked for the reason for his silence, he finally replied that his heart was attracted to the acrobat girl and he wanted to marry her.

His mother was taken aback to hear that. She said that she could find him a very beautiful and lovable girl from a high caste and respectable family and asked him to forget the lower caste acrobat girl, but Ilāchikumar replied that he had never met any other girl who attracted him and he wanted to marry her. Acknowledging his resolve on the matter, she told her husband about their son's intentions.

Dhandatta was shocked to hear this. He tried to dissuade his son from his intentions, but Ilāchikumar remained firm. Since Dhandatta was a sensible man, he could see that Ilāchikumar would not be at peace without that girl. He did not want to lose his son for the sake of prestige. Therefore, he called the chief of acrobats and requested him to give his daughter in marriage to Ilāchikumar.

However, the acrobat refused, saying that he was bound by a condition of his tribe. Dhandatta thought that he might be looking for money for the girl and offered to give as much wealth as the acrobat wanted in return for agreeing to marry his daughter to Ilāchikumar. The acrobat, however, declined the offer and again replied that he could not break the condition, so Dhandatta then asked him what this condition was. The acrobat said that he could give his daughter only to a person who could win an award from a royal court by pleasing the king with his acrobatic skill and then use the prize money to give dinner to his community.

Dhandatta was disappointed to hear a condition that was apparently impossible for his son to fulfill. After he explained to his wife what had happened, she told her son and said that the girl would only marry an expert acrobat and asked him to forget her.

Ilāchikumar was silent, but his mind was racing with thoughts. He felt that he would not be able to live happily without the girl and was willing to make any sacrifice for her. He decided that he was even prepared to learn acrobatic skills for that purpose. His parents misunderstood his silence as disappointment and thought that in time he would recover. For a time, they tried to divert his attention to other matters to help him forget and Ilāchikumar allowed them to believe that they were succeeding, but his mind was made up. When the acrobat group decided to leave the town of Ilāvardhan, Ilāchikumar secretly left his home and joined the them.

He discarded his fancy clothes for the acrobats' uniform and began learning their skills. Since he was smart and diligently worked to learn acrobatics, the chief's daughter soon fell in love with him and helped him learn. With her help, he easily mastered the art and soon became an expert acrobat. When the group reached the city of Benātat, he requested the father of the girl to organize a show at the royal court so that he could have a chance to fulfill the condition. The chief went to the young king and requested him to watch the performance of the young acrobat and to award him a suitable prize for his skills.

When the king agreed, the acrobats erected the poles in the compound of the royal palace and invited the officers of the state and the elite of the city to watch. Just before the show was due to start, the king arrived and took his seat in the balcony of the palace. Bowing to him, Ilāchikumar went over to the pole, jumped up and began displaying his acrobatic skills.

Ilāchikumar walked on the rope with ease and grace, performing risky jumps and somersaults. It was a superb performance and full of acrobatic feats no one had ever seen before. Everyone was highly impressed with his skill. Ilāchikumar felt gratified by the appreciation of the people, thinking that it was enough to please the king as well. He came down and bowed to the king again and the chief went to him to request an appropriate award.

However, during the performance the king's attention had been diverted by the beautiful girl and he had been fascinated by her. Seeing how lovingly she gazed at Ilāchikumar throughout the performance, he thought that he could easily gain her if he somehow got rid of Ilāchikumar. Therefore, when the chief acrobat approached the king and asked if he had enjoyed the performance, the king pretended that his mind had been occupied with problems of the state. Saying that he had not been able to give his full attention to the performance. He requested Ilāchikumar to demonstrate his skills again. Accordingly, Ilāchikumar got on the rope again and displayed his skills, again doing a superb job. But at the end of this second show, the king pretended to be drowsy and asked him to repeat the performance again. Ilāchikumar could not believe the situation. He suspected that there was something wrong. However, since he was still eager to accomplish his cherished goal of marrying the girl, he decided to try again.

Once again, he began the ropewalk, triumphantly noting the audience's reaction. While looking around, he noticed a beautiful woman offering sweet food to a young monk. She was in the prime of her youth and was very attractive and highly graceful. However, what surprised Ilāchikumar was that the monk was clearly unaffected by her beauty.

He compared this to his own situation. Ilāchikumar had changed his entire life for the beauty of one girl, yet the monk was impervious to the lovely woman in front of him. He was amazed by the monk's self-control and detachment towards the beautiful woman. What power kept the monk aloof in her presence? In addition, while not only remaining aloof, the monk's face radiated peace!

This attitude of the monk raised a succession of thoughts in the mind of Ilāchikumar. "Why do I not feel detachment in the presence of a beautiful young girl?" He also continued to wonder why the king had asked him to repeat his performances, and finally he suspected that the king must be attracted to the girl and must be waiting for him to fall from the rope. "If I fall from the rope, I would be badly hurt and would not be able to perform acrobatic feats. In that case, I will never be able to marry the girl for whom I have abandoned my home and my parents."

Ilāchikumar now realized that the happiness he was looking for was merely an illusion. He began to recall his early religious training, when he had been exposed to religious principles and had learned about the soul within the body and its immense capabilities. He realized that his achievements as an acrobat must have been due to that inner capability. Similarly, the monk could remain unaffected because he remained tuned to his soul and its abilities, remaining vigilant about potential pitfalls. "As an acrobat, I have to remain constantly vigilant because the slightest unawareness on my part can result in a fall from the high rope and possibly in my death. Why, then, should I not use the same vigilance for the sake of spiritual upliftment?"

In an earlier life, he had treaded a long path of spiritual pursuit. The impact of that achievement was lying subdued within him, waiting for an opportunity to manifest itself. Now, the sight of the monk provided the needed catalyst, and he became fully awakened to the realization that he was a soul and that all the other situations were simply an illusion. While on the rope, Ilāchikumar dwelt deep into his self and attained

omniscience, or keval-jñān. Then, he quietly climbed down the pole and bid farewell to every one as he left the place.

Moral:

The focus of this story is on the principle of detachment. The monk's detachment towards the beautiful woman guided Ilāchikumar onto the right path. Attachment to materialistic things, people, or feelings often causes misery to others and to us. We should strive to minimize our attachment to the outer world (i.e. detach ourselves) and focus on our inner self. Attachment is an obstacle in the path of self-realization.

Highlights:

- Ilāchikumar was born to wealthy businessman Dhandatta and wife Ilāchi
- Ran away from home and joined a troupe of acrobats in order to marry the chief's daughter
- Realized detachment when witnessing a monk unaffected by a beautiful woman; gained Keval-jñān on a rope

06 - Monk Kurgadu

In ancient times, there lived a businessman named Dhandatta who was highly religious and also raised his son to be like him. Once, Dharmaghosh-suri, the highly enlightened achārya of that time, came to the town where Dhandatta lived. Dhandatta took his son to listen to the sermon. The boy was so impressed by the achārya's sermon that he decided to become his disciple. Accordingly, he renounced worldly life and became a monk at a very young age. The achārya realized that the boy had tremendous potential to be a great Jain monk;. He therefore renamed him Kulaguru. In the native language of that area he came to be known as Kurgadu.

Kurgadu studied the holy books and was able to correctly comprehend their essence. He realized the role of karma in the life of every being and thereby learned to maintain a high level of equanimity. In almost all aspects, he rigorously observed the code of conduct for monks. However, he could not overcome one problem. It was difficult for him to stay hungry and so he could not fast. He needed to eat at least once a day. Even during Paryushan Parva, Kurgadu could not fast even for a single day. As he ate his food on the days of Paryushan, he felt miserable and regretted that he was not able to fast. He attributed his inability to fast to his previous karmas. When the other monks observed their fasts, he praised them and rendered every type of service to them. He wished in his heart that he could someday observe fasts.

It was during one monsoon season that an event occurred that changed his situation. During the monsoon season, Jain monks forgo traveling and remain in one place for the duration of the monsoons. Paryushan Parva falls during this time. During that year's Paryushan Parva, Āchārya Dharmaghosh-suri, along with many of his disciples including Muni Kurgadu, remained in the town. Many of the monks undertook long fasts, some extending more than a month. Kurgadu felt disappointed that he could not observe such austerities. Especially on the day of Samvatsari, he wished that he could observe a day-long fast.

He began the day in an earnest effort to avoid eating. However, before noon, he felt very hungry and could not do without food. He was surprised at the kind of karma he had acquired where he could not fast even for a day, but he reluctantly approached the guru and begged his permission to go for alms. The guru lovingly tried to persuade him to go without food for just one day, feeling that he should be inspired to observe a fast at least for that day, especially when all the other monks were on long fasts. Kurgadu humbly replied that he did wish to observe a fast and very much regretted his inability to fast. Due to his humility, the guru took pity on his fate and compassionately allowed him to go for alms.

Kurgadu went for alms and accepted the food that was offered to him. Returning, he presented the alms to his guru as part of the monk's code of conduct and modestly begged his permission to eat. Although the guru gave his permission willingly, the other monks made negative remarks. They unsympathetically said that he did not deserve to be a monk for eating on an auspicious day. Kurgadu listened to the remarks quietly. He went to a corner and reluctantly started to eat.

While eating, Kurgadu dwelt deeply on the inability of his body to remain without food even for a day. Learned as he was, he could see that it must be the result of his previous karma. He understood that all karmas are shed after extending the appropriate consequence and this karma too would be shed. He made up his mind to passively accept what had been ordained by his karma. Because of his study of the scriptures, he had gained insight about the true nature of his soul. Before, despising himself for not observing a fast had prevented him from full realization of that true nature. Now, his willingness to accept what was a physical limitation endowed him with the insight of distinguishing the nature of soul from the varying states of the body and mind. His new-found insight gave rise to the manifestation of the true nature of the soul, and his realization was strong enough to destroy all the defiling karmas on the spot and he gained omniscience (keval-jñān) immediately while he was eating.

When one attains omniscience, the heavenly beings arrive to offer their obeisance. When other monks saw the heavenly beings coming towards them, they thought that the heavenly beings were coming to praise them for their severe austerities. Instead, the heavenly beings turned to Kurgadu and offered their obeisance to him. No one could understand why those observing severe austerity were left out while the one who could not observe it at all had gained full enlightenment.

In amazement, the monks went to Dharmaghosh-suri and asked him the reason for what had happened. The āchārya said that they were all feeling very proud of their austerities and were unnecessarily disapproving of Kurgadu for not observing a fast. Therefore, they were smeared by perception obscuring karma. He urged them to bear in mind that the primary purpose of observing austerities or any other religious practice was to gain modesty that leads to right perception, which in turn helps to attain equanimity.

The monks had misjudged Kurgadu, who had realized the essence of religion. Earlier, he had acquired obstructing karma that did not allow him to observe the austerity. He sincerely repented for that karma which had become operative in his current life, and by properly comprehending the role of karma, he acquired right perception. By bearing the consequence of those karmas with equanimity, he was able to wipe them out without acquiring new ones. Thereupon, the monks realized that they were indulging in unnecessary vanity that obstructed right perception.

The Āchārya also explained that the soul had nothing to do with the state and activities of the body. The body is obtained as a consequence of the operative karma and should be used simply as an instrument for realizing the true nature of soul. It can be an effective instrument only if it is used purposefully.

Moral:

Understanding the true nature of the soul is the essence of religion and it is the only thing worth pursuing in this life. We should never look down upon anyone who cannot observe austerities and penance or one who cannot follow the religious principles as much as others. Rather than putting these people down, one must encourage them to do so with compassion and realize that it is due to the karmas of that person that they are unable to do so. One must never be proud of the austerities that one is able to perform.

Highlights:

- Renounced life at a young age; studied hard but could not fast; other monks wrongly took pride in fasting and looked down upon him
- Could not observe fast on Samvatsari; while eating, meditated on his karma and attained Keval-jñān

F04 Stories during Bhagawän Mahävîr's Life

- 01 - Chandkaushik
- 02 - Chandanbälä
- 03 - Nails in the Ears: Last Calamity for Bhagwän Mahävîr
- 04 - Meghakumär
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- 09 - King Shrenik and Queen Chelnä
- 10 - King Shrenik and Anathi Muni
- 11 - King Shrenik's Destiny
- 12 - Monk Prasannachandra
- 13 - Abhaykumär and Thief Rohineya

01 - Mahāvīr-swāmi and the Cow Herder

One day as Mahāvīr-swāmi was going from one place to another, he stopped near a big tree to meditate. While he was meditating, a cow herder came with his cows. He needed someone to look after his cows so he could go for some errands. He asked Mahāvīr-swāmi if he would look after his cows for a few hours. Mahāvīr-swāmi was in deep meditation and did not respond to the cow herder. However, the cow herder went away thinking that Mahāvīr-swāmi had heard him and would look after his cows.

In the meantime, the cows started wandering away looking for grass. A few hours later, the cow herder returned and found all his cows were missing. He asked Mahāvīr-swāmi, "Where are my cows? What did you do with them?" Mahāvīr-swāmi was still in meditation and did not reply. The herder started wondering where the cows could have gone. Since Mahāvīr-swāmi did not reply, the cow herder searched for them everywhere but could not find them. While he was looking for the cows, the cows returned to the place where Mahāvīr-swāmi was meditating.

When the cow herder came back, to his amazement all his cows were standing near Mahāvīr-swāmi. Mahāvīr-swāmi was still meditating. The cow herder became very angry with Mahāvīr-swāmi because he thought that Mahāvīr-swāmi had been hiding his cows. Therefore, he took out his rope and was about to whip Mahāvīr-swāmi with it. Just then, an angel from heaven came down and held the rope.

"Can you not see that Mahāvīr-swāmi is in deep meditation?" the angel asked.

"But he tricked me!" said the cow herder. The angel replied, "He is in meditation and did not hear you. He was prince Vardhamān before becoming a monk. He did not do anything to your cows. You would have acquired bad Karmas for hurting him."

The cow herder realized that he had made a mistake. He apologized to Mahāvīr-swāmi and went away silently.

Then, the angel bowed down to Mahāvīr-swāmi and requested, "Oh Lord, I would like to be at your service as you will have to undergo many hardships during your spiritual journey." Mahāvīr-swāmi answered, "One cannot progress spiritually and attain Keval-jñān using others help and support. To attain Keval-jñān and become an Arihanta one has to undertake all the efforts personally on the journey towards omniscience and liberation."

The angel went back to heaven feeling happy that he could stop Mahāvīr-swāmi's suffering. Mahāvīr did not have any bad feelings towards the cow herder because he held no anger towards anyone.

Moral:

We should not make hasty decisions because we could be wrong. One should think from all perspectives before acting. Secondly, we should not hurt anyone for any reason, but should forgive instead of displaying anger. This is the way we can stop the inflow of bad Karmas to our souls.

02 - Chandkaushik

This is a story about Bhagawān Mahāvīr when he was a monk. He used to fast, meditate, and perform penance. He was traveled bare feet from place to place and village to village. Bhagawān Mahāvīr once decided to go to the village of Vachala. On his way, he would have to go through a forest where a poisonous snake named Chandkaushik lived. It was said that Chandkaushik could kill a person or animal just by casting an evil and angry glance at them. All the people of the villages near that forest lived in absolute fear.

When the villagers learned about Mahāvīr's intention to pass through the forest, they begged him to take another longer route. However, Mahāvīr had no fear. He practiced supreme non-violence. He had no hatred towards anyone and considered fear and hatred as violence to oneself. He was at peace with himself and all other living beings. There was a glow of serenity and compassion on his face. He convinced the people that everything would be all right and he proceeded to the forest where Chandkaushik lived. After a while, he noticed the beautiful green grass fading. The forest looked like a desert. Trees and plants were dead so he thought that this must be near the area where Chandkaushik lived. Mahāvīr stopped there to meditate. Peace, tranquility, and compassion for the well-being of each and every living being flowed from Mahāvīr's heart.

Chandkaushik sensed that someone had come near his land and so he came out of his burrow. To his surprise, he saw a man standing there. He became furious, thinking, "How dare he come this close to my land?" Chandkaushik started hissing to threaten Lord Mahāvīr. He did not understand Lord Mahāvīr's tranquility. He became angry, came closer to the Lord and swayed his head, ready to strike. He saw no sign that this man would be threatened or would run away. This made Chandkaushik even angrier and he blew poisonous venom towards Lord Mahāvīr three times. The venom neither affected Lord Mahāvīr nor disturbed his meditation. So Chandkaushik became even more irritated and bit Lord Mahāvīr's toe. When he looked at the man again, he was surprised to see that not only had nothing happened to him, but instead of blood, milk flowed from his toe.

Bhagawān Mahāvīr opened his eyes. He was calm and there was no fear or anger on his face. He looked at Chandkaushik and said, "Calm down, Calm down, Chandkaushik. Realize what you are doing." There was love and affection in those words. Chandkaushik calmed down and felt as if he had seen this kind of monk before. He suddenly remembered his two previous lives. Chandkaushik then realized the truth of life and what anger and ego from his last two lives had done to him. He bowed his head respectfully to the Lord.

Chandkaushik peacefully retreated to his hole with his head inside while portion of his body remained outside the hole. After a while when the people came to know that Chandkaushik was no longer harmful to anyone, they came to see him out of curiosity. They saw him lying quietly. Some started worshipping him by offering milk and food, while some were still furious because he had killed their loved ones. They threw stones and beat him with wooden sticks. Blood, milk, and food attracted ants. Chandkaushik willingly suffered the biting and beating and remained at peace with no trace of anger. He died after a few days. The self-restraint and control of his feelings destroyed many of his bad Karmas. Therefore, at the end of his life he was born in heaven.

Moral:

Fear, hatred, and ego are violence to one's self and not to anyone else. Chandkaushik depicts this from the anger and ego he had committed during his past lives. Self-realization through the help of Bhagawān Mahāvīr made him realize his mistake and led him to repent for his deeds. This ultimately washed away his bad Karmas and led him to heaven. Learning from this story, we should remain calm and avoid anger, ego, and all forms of violence. We should be fearless of evil and approach them with tranquility.

03 - Chandanbālā

Once upon a time, there was a beautiful princess named Vasumati. She was the daughter of King Dadhivāhan and Queen Dhārini of the city of Champāpuri in the state of Bihar, India.

One day, a war broke out between King Dadhivāhan and King Shatānik of the nearby city of Kaushāmbi. King Dadhivāhan was defeated in the war and ran away in despair. When princess Vasumati and Queen Dhārini learned that they had lost the war, they decided to escape, but while they were running from the palace, a soldier from the enemy's army spotted and captured them. Princess Vasumati and her mother were terrified, not knowing what the soldier would do to them. He told the queen that he would marry her and sell Vasumati. Upon hearing this, the queen went into shock and died. The soldier then took Vasumati to Kaushāmbi to sell her.

When it was Vasumati's turn to be sold in the slave market, a merchant named Dhanāvah happened to be passing by. He saw Vasumati being sold, and upon seeing her noble face, he realized that she was not an ordinary slave girl. He thought she might have been separated from her parents. He wondered what her fate would be if she were sold as an ordinary slave. Therefore, out of compassion, Dhanāvah bought Vasumati and took her home. On the way, he asked her, "Who are you and what has happened to your parents?" Vasumati did not reply. Dhanāvah then told her not to be afraid and that he would treat her as his daughter.

When they reached home, the merchant told his wife, Moolā, about Vasumati. "My dear, " he said, "I have brought this girl home. She has not said anything about her past. Please treat her like our daughter." Vasumati was relieved. She thanked the merchant and his wife with respect. The merchant's family was very happy with her. They named her Chandanbālā since she would not tell anyone her real name.

While staying at the merchant's house, Chandanbālā's attitude was like that of a daughter. This made the merchant very happy. Moolā, on the other hand, started wondering what her husband would do with Chandanbālā. She thought that he might marry her because of her beauty. With these thoughts, Moolā became more and more uncomfortable with the idea of having Chandanbālā around.

One day, when the merchant came home from work, the servant who usually washed his feet was not there. Chandanbālā noticed this and was delighted to have a chance to wash his feet for all the fatherly love he had given her. While she was busy washing the merchant's feet, her hair slipped out of her hairpin. The merchant saw this and felt bad that her hair might get dirty, so he lifted her hair and clipped it back. Moolā saw this and was outraged. She felt that her doubts about Chandanbālā were true and therefore, she decided to get rid of Chandanbālā as soon as possible.

Soon, Dhanāvah went on a three-day business trip. His wife decided to use this opportunity to get rid of Chandanbālā. She called a barber right away to shave off Chandanbālā's beautiful hair. Then, she tied Chandanbālā's legs with heavy shackles and locked her in a room away from the main area of the house. She told the other servants not to tell Dhanāvah where Chandanbālā was or she would do the same to them. Then, Moolā left and went to her parent's house.

When Dhanāvah returned from his trip, he did not see Moolā or Chandanbālā. He asked the servants about them. The servants told him that Moolā was at her parent's house, but they did not tell him where Chandanbālā was because they were scared of Moolā. He asked the servants in a worried tone, "Where is my daughter Chandanbālā? Please speak up and tell the truth." Still nobody said a word. The merchant felt very upset and did not know what to do. After a few minutes, an older servant thought, "I am an old woman and will soon die anyway. What is the worst thing Moolā can do to me?" So, out of compassion for Chandanbālā and sympathy for the merchant, she told him everything that Moolā had done to Chandanbālā.

She took the merchant to the room where Chandanbālā was locked up. Dhanāvah unlocked the door and saw Chandanbālā. Shocked, he said, "My dear daughter, I will get you out of here. You must be hungry. Let me find some food for you." He went to the kitchen to find food for her, but found no food left except for some boiled lentils in a pan. The merchant took the pan of lentils to Chandanbālā. He told her that he was going to get a blacksmith to cut the heavy shackles and left.

Meanwhile, Chandanbālā was thinking about how her life had changed. She started wondering how fate can change a person's life from riches to almost helplessness. Chandanbālā decided that she would like to make an offering of food to a monk or nun before eating. She got up, walked to the door, and stood there with one foot outside and one inside.

To her surprise, she saw Lord Mahāvīr walking towards her. She said, "Oh revered Lord, please accept this food." Lord Mahāvīr had taken a vow to fast until a person who met certain conditions offered him food. His conditions were:

The person offering the food should be a princess

She should be bald

She should be in shackles

She should offer boiled lentils, with one foot inside and the other foot outside the house

She should have tears in her eyes

She should have been fasting

Lord Mahāvīr looked at her and noticed that all of his conditions, except one, were met. Chandanbala met all of the requirements except the one which required her to have a tear in her eye. Because of this, Mahavir-swami turned around and began to walk away. At the sight of this, Chandanbala felt saddened that Mahavir-swami wouldn't accept her alms and began to cry. Once she started to cry, Mahavir-swami turned around and accepted the alms because the last of his conditions had been met. Chandanbālā felt very happy to be able to offer the lentils to Lord Mahāvīr.

As Lord Mahāvīr had fasted for five months and twenty-five days, heavenly beings celebrated the end of Lord Mahāvīr's fast. By magical power, Chandanbālā's shackles broke, her hair grew back, and she was again dressed as a princess. There was music and celebration that drew the attention of King Shatānik. He came to see Chandanbālā with his family, ministers, and many other people. Sampul, a servant from her father's kingdom, recognized Chandanbālā. He walked towards her, bowed, and broke out in tears. King Shatānik asked, "Why are you crying?" Sampul replied, "My Lord, this is Vasumati, the princess of Champāpuri, daughter of King Dadhivāhan and Queen Dhārini." The king and queen now recognized her and invited her to live with them.

Later, when Lord Mahāvīr attained keval-jñān (perfect knowledge), he reestablished the fourfold order of the Jain sangh. At that time, Chandanbālā took dikshā and became the first nun (sādhvi). She became the head nun of the Jain order. Later on, she attained keval-jñān and liberation from the cycle of life and death.

Moral:

We can learn about a number of behaviors that are cited in this story. Moolā's heart was blinded by jealousy and therefore she did not understand Chandanbālā's plight, or the role of a mother, or the compassion of a father. This led her to do terrible things resulting in her acquiring bad karma. This depicts the destructive power of jealousy and why we should avoid it. Next, the selfless old servant told Dhanāvah about what had happened. She did this out of compassion and risked her own demise at the hands of Moolā. This good karma will bind to her soul as punya and demonstrates the principles of Jainism. Similarly, Dhanāvah's compassion and treatment of Chandanbālā supports the proper role of a father and the willingness to help an orphan. Lastly, Chandanbālā's offering of food to Lord Mahāvīr, despite her own pitiful situation, was very selfless and came from the heart. Following the principles of Jainism ultimately led Chandanbālā to the path of liberation.

Highlights:

- Originally Princess Vasumati; captured and sold as slave, but treated as daughter by merchant Dhanāvah
- Wife Moolā became jealous and decided to get rid of her
- She ended up in conditions of shaved hair, locked in shackles, and (after the merchant's return) offered Mahāvīr food of boiled lentils, with one foot inside and one foot outside the house, and tears in her eyes
- Became the first and head Sādhvi in the Jain sangh established by Mahāvīr

04 - Nails in the Ears: Last Calamity for Bhagwān Mahāvīr

Twelve years of meditation and penance passed with great success for Lord Mahāvīr. His life was exemplary. He put forth unsurpassable examples of truth, non-violence, forgiveness, compassion, fearlessness, yoga and true knowledge.

In the thirteenth year he faced another calamity. Near the village of Shammani, he stood in a meditation posture. Just like at the beginning of his asceticism, he met a cowherd who left his oxen in the care of Lord Mahāvīr.

The cowherd went into the village and returned a little later. The oxen had drifted away while grazing. Not finding his oxen, he asked, "Ascetic, where are my oxen?"

Mahāvīr was in deep meditation and unaware of all this. The cowherd asked again, and once again he did not get a response. He was irritated and shouted, "You hypocrite! Are you deaf? Don't you hear anything?"

Mahāvīr still did not respond. The cowherd became very angry, "You pretender, it seems that both your ears are useless. Wait a minute! I will fix your ears." He picked long nail-like thorns from a nearby shrub and pierced the ears of Mahāvīr deeply by hammering the thorns in.

Even such excruciating agony did not move Mahāvīr from his meditation or evoke any feeling of anger or aversion in him.

Completing his meditation, he went to the village for alms. He arrived at the door of a trader named Siddhārtha. A doctor was sitting with him. Both of them gave food to Mahāvīr-swāmi with due respect.

The doctor told Siddhārtha, "Friend, the face of this monk has a divine glow, but there is a shade of tiredness too. Some inner pain is visible in his eyes. I feel this great sage suffers from some inner agony."

Siddhārtha replied, "Friend, if such a great sage suffers from some kind of pain, we should immediately go with him and treat him."

After taking alms, Mahāvīr-swāmi returned. The doctor and Siddhārtha followed him to the place where Mahāvīr-swāmi rested. During examination the doctor found the thorns stuck in his ears. Seeing this, they arranged for the necessary instruments and medicines. They used some medicated oil and tongs and pulled out the thorns. This caused such unbearable agony to Mahāvīr that an anguished cry was forced out of him. The doctor dressed the wound with some coagulant. Mahāvīr continued to stand there calm and quiet in deep meditation.

The reason Mahāvīr-swāmi had to bear this calamity was because of what he did as Triprushtha Vāsudev (birth no. 18). At that time, he liked to sleep while listening to music. He told his servant to stop the music once he fell asleep. However, his servant was enjoying the music and forgot to stop it. When he woke up and still heard the music playing and was furious. To teach his servant a lesson, he had hot lead poured into his servant's ears so he would not be able to hear anything anymore. This servant was reborn as the cowherd who then proceeded to put the thorns in Mahāvīr-swāmi's ears.

Moral:

Whenever we do any karma, we have to bear the consequences. In each incident of difficulty, we see the conquest of Mahāvīr's soul and mind over his physical pain and suffering. His meditation and penance purified his soul. It helped him to separate himself from perishable and mortal worldly things and concentrate on the liberation of his immortal soul.

Highlights:

- In Birth #18 as Triprushtha Vāsudev, Mahāvīr-swāmi poured hot lead in his servant's ears
- He had to bear the consequence of that karma in his last life and it was his last calamity before attaining keval-jnān

05 - Meghakumār

King Shrenik of Magadha region in the state of Bihar had a beautiful queen named Dhārini. Once, while she was sleeping, she dreamt of a white elephant entering her mouth. She immediately woke up and told the king about her dream. King Shrenik knew that it was an auspicious dream. He called the dream experts who predicted that the queen would give birth to a very handsome and intelligent son who will excel in everything. The king and queen were very pleased to hear this.

During the third month of her pregnancy, queen Dhārini had an irresistible urge to ride an elephant in the country with the king with the sky decorated with clouds of colorful hues, lightning flashing, and rain pouring. In most parts of India, it only rains during the monsoon season, which is usually from June to October. Dhārini, however, had the urge during the off-season. The fulfillment of her urge was therefore a problem. In order to see that her health and well-being were not affected by the unsatisfied urge, the king asked his eldest son, Abhaykumār, who was also the Prime Minister of the state, for a solution to satisfy the queen's urge. Abhaykumār had a friend who could do miracles. The friend arranged events exactly according to Dhārini's urge. She was therefore able to ride on an elephant with the king and satisfy her urge.

In due course, Queen Dhārini gave birth to a very handsome and adorable baby boy. Rain in the Indian language is called Megha, so in commemoration of her urge during pregnancy, the boy was named Meghakumār. At the age of 8, he was sent to school, where he learned all 72 types of arts and crafts and became an accomplished youth. He got married and enjoyed all the pleasures of worldly life.

Once, Lord Mahāvīr came to Rājgrihi, the capital city of Magadha, and stayed in the Gunashil monastery. Almost every resident of Rājgrihi went to listen to his sermons. Meghakumār went as well. The sermon made a lasting impression on him. He realized the transitory nature of worldly situations and decided to renounce his worldly life. His parents were sad to hear about his plan. They tried everything possible to prevent him from renouncing worldly life. However, he remained firm. Nevertheless, in order to satisfy his parents' wish, he agreed to become the king for one day. He was ceremoniously crowned king with all the royal pomp. Immediately after that, he left everything, renounced worldly life, and became a disciple monk of Lord Mahāvīr.

At night, as a junior monk, he was given a place to sleep near the entrance. During the night, other monks using the restrooms had to walk past his side. Since no lamps are allowed in the upāshray (the monks' residence), they happened to trample on his bed and sometimes their feet accidentally touched his body in the dark. Poor Meghakumār could not sleep for the whole night. He had grown up in luxuries. Therefore, it was difficult for him to bear the accidental kicking by the monks and his bed and body being smeared in dirt. He felt that he could not bear that sort of a miserable life and decided to give up the life of a monk.

In the morning, he went to Lord Mahāvīr to seek permission to return home. Mahāvīr was aware of the discomforts that Meghakumār had faced the previous night and told him, "Meghakumār, you do not remember, but let me describe to you the discomforts that you faced during your previous life."

"In your previous life you were Meruprabha, the king of elephants. Once there was a terrible forest fire from which you narrowly escaped. You decided to make a shelter that all the animals could use in case of another fire. You cleared up a vast stretch of land by removing all the plants, bushes, and trees. You also weeded out the grass that grew there."

"Once again there was a wild fire in the forest. All the animals came running and took refuge on that stretch. You were also there. During that time, you raised your foot to scratch your body because of an itch. At that very moment, a rabbit jumped into that space. As you tried to put your foot down, you saw the rabbit jump into that space and decided to hold your foot up in order to save the rabbit. The fire raged for two and a half days during which you continued to hold your foot up out of compassion for the rabbit."

"At the end of the fire, as the animals retreated, you tried to lower your foot. However, it was so stiff by then that you could not keep your balance and fell down. You felt agonizing pain and could not get up. You spent three days and nights suffering from severe pain. Ultimately, you died, and in your next birth you were born here as the prince of King Shrenik because of your compassion for the rabbit. If you could

face that much distress for the sake of a rabbit and attain this priceless human life in return, how can you not face the accidental kicking and the dirt from the feet of your fellow monks? Do you realize that by renouncing this worldly life and by becoming a monk you have taken the first step towards the long journey of liberation? Remember that all these sufferings and happiness are only due to our own karmas. They are only temporary by their very nature. The everlasting happiness is achieved only upon liberation.”

Meghakumār was spellbound by the Lord's words and realized his mistake. He requested the Lord to reinitiate him since he had virtually broken his vow of monkhood by strongly desiring worldly life. The Lord did so, and Meghamuni, as he was called thereafter, started leading a rigorous, austere life. Fasting for days at a time, he stayed in meditation a lot in order to eradicate his karmas. When his body became very weak and he could no longer observe the rigors of ascetic life, he decided to observe the fast until death. This vow is called Sanlekhanā. He fasted for a month on mount Vaibhārgiri near Rājgrihi. Upon death, he was born in heaven. Bhagwān Mahāvīr has stated to Gautam-swāmi that at the end of the heavenly life, Meghakumār would be reborn as a human being and would attain liberation.

Moral:

Here is a great example of compassion or Karuna Bhavna. An elephant bears discomfort and pain to save a little animal. As we are more developed and more rational beings, we should learn from these animals to be helpful to each other. In addition, when one takes an oath to lead the life a monk, one should not revert to a worldly life or even entertain thoughts of doing so. An ascetic life is a very tough and rigorous life which makes one realize and understand the true nature of the soul. In order to achieve this understanding, one must put aside the worldly life permanently because it tends to distort things. Suffering occurs because of one's past karma, so one should bear it with patience and focus on the soul for self-realization.

Highlights:

- Son of King Shrenik and Queen Dhārini
- Was an elephant in his previous birth and saved a rabbit from a wild fire
- Died because he held up his foot for 3 days and reborn as a prince
- Observed Sanlekhanā at the end of his life

06 - Aimuttā Muni

Once upon a time in the streets of Polaspur, India, a six-year-old child named Aimuttā was playing with his friends. He was the son of King Vijay and Queen Shrimati. While playing, he saw a monk. The monk's name was Gautam-swāmi, the chief disciple of Lord Mahāvīr. He was barefoot and bald. He was going from one house to another to get alms (food). Aimuttā ran to him and invited him to his palace to get food, saying this would make his mother and him very happy. Gautam-swāmi agreed, and they went to the palace. Aimuttā's mother, Queen Shrimati, was standing in the balcony overlooking the garden. She saw Gautam-swāmi and Aimuttā coming towards the palace. She was very happy and came down to receive Gautam-swāmi. She welcomed him with devotion and said, "Matthaena Vandāmi (my salutation to you)." She asked Aimuttā to go and get his favorite food to offer Gautam-swāmi. Aimuttā brought ladoos (sweets) and started putting them in the container even though Gautam-swāmi said he didn't need that many. Aimuttā was very happy to be offering food to the monk.

As Gautam-swāmi started to leave, Aimuttā said, "Your bag is heavy. Please let me carry it for you."

Gautam-swāmi said, "Aimuttā, I cannot give it to you because it can only be carried by those who have taken dikshā and have become a monk."

Aimuttā asked, "What is dikshā?"

Gautam-swāmi explained to him that when someone takes a vow of dikshā, he renounces the worldly life, his house, his family, and all other social and economic ties. Then he becomes a monk. People take Dikshā to avoid the accumulation of bad karma and to attain liberation. In normal everyday living, people are involved in various activities, which cause them to accumulate karmas. On the other hand, monks and nuns avoid all the activities of householders in order to avoid accumulating these karmas.

Aimuttā became curious and asked, "Gurudev, you do not commit sins! However, don't you need to eat? Don't you need a place to live? All these activities cause sins which acquire bad karmas."

Gautam-swāmi was pleased with the child's interest to learn more. So he explained, "We take food but we do not accept food which is made especially for us. We stay in a place but we do not own it, and we do not stay there for more than a few days at a time. We do not keep money, and we do not take part in any business or any organization. Thus, as a monk, we do not do any activity that causes sins."

Aimuttā said, "In that case, Gurudev, I want to take dikshā."

Aimuttā and Gautam-swāmi walked to the place where Lord Mahāvīr was giving a sermon. Aimuttā joined the others to listen to his teachings. In that sermon, Aimuttā learned what life is all about and what one can do if he or she wants to eliminate worldly suffering. Aimuttā expressed his desire to become a monk to Lord Mahāvīr. Lord Mahāvīr said, "We cannot let you take dikshā without your parents' permission." Aimuttā replied, "That is easy. I will go home, get their permission, and come back."

Aimuttā went home. He told his mother, "Mother, I want to take dikshā. Remember you used to say that our household life is full of violence and causes sins? Gautam-swāmi and Lord Mahāvīr also said the same. I want to be free of sins. Therefore, please give me permission to take dikshā."

Aimuttā's mother was surprised by his words. She was happy in her mind for his fear of sins and his desire to take dikshā because she was a religious woman. However, she wanted to be sure that Aimuttā understood what "taking dikshā" meant. So she said, "My son, to take dikshā is a very hard and disciplined life. You will not have a mother or a father to take care of you. How will you be able to handle such suffering?"

Aimuttā said, "Mother, this household life also has a lot of suffering. At least we know that as a monk the suffering will help destroy karmas and lead to liberation."

His mother was very happy to hear this. However, she wanted to test Aimuttā's determination further. She said, "Son, why are you in such a hurry? Wait for a while. You need to take care of us when we get old, and you will have your own family too."

Aimuttā said, “Mother, I learned from Lord Mahāvīr that no one is young or old. I also learned that no one knows what is going to happen tomorrow. No one knows who will die first or last. So why wait and miss the opportunity which is available to me today?”

His mother was very happy that her son fully understood what dikshā meant and what his desire was.

She said, “Congratulations, my son. I am very proud of you. You will be a good monk. Do not forget that your goal is to attain liberation and be sure to observe ahimsa (non-violence) throughout your life. I give you permission to take dikshā.”

Aimuttā said, “Thank you, Mother. I will remember your advice.”

Aimuttā's mother blessed him and wished him success in his new life. She also helped him get permission from his father, King Vijay.

A few days later he took dikshā and became a monk called “Bālmuni (young monk) Aimuttā.”

One day Bālmuni Aimuttā saw some children playing with a paper boat in a water puddle. He became excited about playing and forgot that as a monk he could not play with water. He ran towards the children and asked if he could play with them. The children became excited that a monk wanted to play with them. He took the lid off his container and started playing with it as if it were a boat. He said, “Look, my boat is also sailing.” Meanwhile, other monks came there and saw him playing with water. They said, “Bālmuni, what are you doing? Did you forget that as a monk you should not play with water? Playing with water causes harm to many living beings that live in the water. As monks, we have taken a vow not to hurt any living being. You have violated your vow and have accumulated some bad karmas.”

Bālmuni Aimuttā realized his mistake. He immediately started repenting, “Oh! What have I done? I promised my mother that I would not do any sinful activity. These monks were kind enough to remind me of my mistake! What would have happened if these monks had not seen me?” He was truly regretful for what he had done. He left with the other monks. Monks have to recite the Iriyāvahiya Sutra after returning to their place from outside. Therefore, Bālmuni also recited this sutra. Thereafter he thoroughly studied the 11 Anga Agams. One day, at the age of thirteen, he was reciting the Iriyāvahiya Sutra. When he came to the part:

If I have hurt any living beings of water, green grass, and clay, I am asking for forgiveness.

He remembered the sins he had committed while playing with the water as a monk many years earlier. His repentance had no bounds. He was extremely sorry for what he had done. He began thinking, “What did I do? I have hurt so many living beings just for fun. How can I be free of these sins? How will I face Lord Mahāvīr? Oh living beings, I have caused harm to you. Please forgive me for my sins. I will never commit these sins again.” Because of his sincere repentance, all of his bad karmas were destroyed and he attained omniscience, or keval-jñān (infinite knowledge). Now he became a kevali monk.

After this, Kevali Aimuttā Muni went to Lord Mahāvīr's assembly and started walking towards the place where other kevali monks sit. Some senior monks noticed this and told him, “Oh, Aimuttā!! Where are you going? That is the place for kevali monks to sit. Go over there, where the other monks are sitting.”

Lord Mahāvīr interrupted them and said, “Monks, you should not disrespect a kevali. Aimuttā Muni is no ordinary monk now. While reciting Iriyāvahiya Sutra, he destroyed all of his destructive karmas and became a kevali.”

The monks realized their mistakes, bowed down to him and thought, “There is no age barrier to be a kevali.”

At the end of his life, Bālmuni Aimuttā attained liberation.

Moral:

The pursuit and understanding of Jainism has no age limit but is rather driven by one's own true faith, understanding, and the passion to learn and practice the principles of Jainism. All of us make mistakes, which cause bad karma. Mistakes can be intentional or unintentional. It is possible that karma resulting from unintentional mistakes can be eliminated by true and sincere repentance. However, one should not intentionally make a mistake knowing that they plan to repent for it later. Such repentance will be in vain since it is not true or sincere.

Highlights:

- Son of King Vijay and Queen Shrimati
- Took diksha at the age of 6
- Was playing in the water, forgetting he was a monk
- Attained Keval-jñān while reciting Iriyāvahiyam Sutra

07 - Ānand Shrāvak

Once upon a time, there lived a king named Jitshatru in the city of Vānījya, India. A rich householder named Ānand also lived in the same city. He was so rich that he had 4 million gold coins, an equal amount of cash, an equal amount invested in business, lots of jewelry, and many other assets. He also owned 40,000 cows. He was highly respected by the king as well as by the people of Vānījya.

One day Lord Mahāvīr visited Vānījya and delivered a sermon. After listening to the sermon, Ānand decided to follow Jainism by accepting the twelve vows of a householder. Ānand observed these vows for fourteen years and progressed spiritually. One day Ānand Shrāvak attained a special ability known as Avadhi-jñān (clairvoyance) by performing severe penance, austerities, and meditation. His Avadhi-jñān was more pure and powerful than that acquired by other laypeople in their spiritual progress.

At this time Lord Mahāvīr and his disciples were in town. While returning from gochari (getting food or alms), Gautam-swāmi learned that many people were going to pay homage to Ānand Shrāvak for his newly acquired spiritual ability (Avadhi-jñān) and his austerities. He decided to visit him. Ānand was very happy to see Gautam-swāmi, his guru (spiritual teacher). Though weak due to his austerities, he got up and welcomed Gautam-swāmi warmly. Gautam-swāmi inquired about his health and then asked about his new special ability. With due respect, Ānand replied to Gautam-swāmi, "Revered guru, I have attained a special ability (Avadhi-jñān) with which I can see as high as the first heaven and as low as the first hell."

Gautam-swāmi explained to Ānand, "A layman (Shrāvak) can attain the special ability of Avadhi-jñān, but not of this magnitude. You need to do Prāyashchitta (atonement) for imagining these visions." Ānand was puzzled. He knew that he was correct but his guru questioned his truthfulness and told him to repent for it. He therefore politely asked Gautam-swāmi, "Does one need to repent for speaking the truth?" Gautam-swāmi, equally puzzled, replied, "No one has to repent for speaking the truth." He then left Ānand thinking that he would reconfirm this with Bhagwān Mahāvīr.

Gautam-swāmi returned to Bhagwān Mahāvīr and asked about Ānand's special ability. Mahāvīr replied, "Gautam, Ānand was telling the truth. He has acquired Avadhi-jñān of such magnitude. Rarely does a layperson attain such power and knowledge. You should repent for your mistake." Gautam-swāmi set aside his alms and immediately returned to Ānand and asked for his forgiveness for doubting his honesty and truthfulness.

It is characteristic in Jain religion that if a guru makes an error he should ask forgiveness from the disciple. Also if monks make an error then they should ask forgiveness from the laypeople.

In the later part of his life Ānand fasted until death and was then reborn as a heavenly being in Saudharma Devaloka (a heavenly region). After the completion of that heavenly life, he would be reborn as a human and would attain liberation.

Moral:

The essence of human life is to practice one or more of the twelve vows in daily life. This story tells us how householders (Shrāvaks) should have faith in truth. It also shows that Gautam-swāmi was simple, humble and a true follower of Lord Mahāvīr. When Lord Mahāvīr pointed out his mistake, Gautam-swāmi went to Ānand without any hesitation to ask for forgiveness even though he was the chief disciple of Mahāvīr-swāmi. It also shows how impartial Lord Mahāvīr was because even though his chief disciple had made a mistake, he did not cover it up. On the contrary, he took the side of truth and explained his mistake to Gautam-swāmi. Anyone can make a mistake, but one must accept it and make up for it.

Highlights:

Ānand Shrāvak followed the 12 vows of a Shrāvak religiously for 14 years and attained a special ability known as Avadhi-jñān (clairvoyance) which was more pure and powerful than other laymen.

Gautam-swāmi did not believe Ānand at first, but after Mahāvīr-swāmi corrected Gautam-swāmi he asked Ānand for forgiveness for doubting him.

08 - Puniā Shrāvak

Puniā Shrāvak and his wife were poor villagers by their own choice. They lived in a small hut made of mud and grass. Puniā had taken a vow not to earn more than the minimum needed to survive, which at that time was 12 dokadas (1/12 of a rupee) a day, which he earned by spinning and selling cotton yarn. He had also taken another vow to offer food to virtuous people daily. As they could not afford to have more food to satisfy this vow, he would fast one day and his wife would fast the next day. In spite of their being so poor, they always offered their hospitality to fellow beings. In this way, the couple helped deserving people every day.

Puniā Shrāvak did sāmāyika (48 minutes of meditation and equanimity) daily. Once during sāmāyika he could not meditate properly. He wondered what he had done that was disturbing his meditation but could not think of a reason. Therefore, he asked his wife, "What have we done different today that I cannot meditate properly?" At first his wife could not think of anything either. But as she continued thinking, she remembered that while returning from the market, she had picked up dry cow manure from the street and used that as cooking fire. She told Puniā about this. He told her that they should not take anything from anywhere unless it is bought from their own daily earnings. Even though dry cow manure lying on the street has no value and does not belong to anybody, they did not have the right to take it. Puniā could do a true sāmāyika because he lived a life of such high morals. Even Lord Mahāvīr praised his sāmāyika ritual in his sermon.

Once King Shrenik asked Lord Mahāvīr how he could destroy his bad karmas to avoid being born in hell in his next life. He was ready to give up his entire kingdom for that. Lord Mahāvīr knew that it is not possible to change such karma (birth karma of the next life) once acquired by a person. However to convey this message properly to the king, he said, "If you can buy the punya karma of one sāmāyika from Puniā Shrāvak then it may be possible to change the birth karma of your next life."

King Shrenik went to Puniā Shrāvak and requested the punya karma of one of his sāmāyika. King Shrenik was ready to give his entire kingdom for this purchase. Puniā Shrāvak said, "Sir, I do not need any money. You have given us all the things we need in our life. I am ready to give everything I possess including my life for you. You are a great and merciful king. However, I do not know how to give my sāmāyika punya to you. Good karma cannot be purchased. One has to do good karma personally."

Now King Shrenik realized that all his wealth could not buy punya karma of even one sāmāyika from a very poor man of his kingdom. King Shrenik left disappointed but with admiration for Puniā's real faith in religion.

Moral:

This story shows that one can live a life of contentment even with limited earnings. We should not take anything that is not given to us. We should not accumulate more money than necessary to live. Vows or rituals are done for spiritual upliftment and not for monetary gain. To gain benefit from sāmāyika and other forms of meditation and penance, they should be motivated by one's inner self and not by any motives that conflict with Jain principles. Puniā Shrāvak's story tells us about two of the five anu-vrats that he and his wife followed: Asteya, or non-stealing, and Aparigraha, or non-possessiveness.

Highlights:

- Puniā Shrāvak and his wife fasted on alternate days because he had taken a vow not to earn more than minimum needed to survive and to offer food to virtuous people daily
- He did a sāmāyika every day
- King Shremik came to "buy" his sāmāyika

09 - Shālibhadra

Once upon a time, there lived a poor woman and her son in a small village. One day, there was a festival in the village and all the kids, including the poor boy, were playing together. After playing, all except the poor boy, started to eat kheer (rice pudding) that they had brought with them. The poor boy did not have kheer to eat. He felt bad and ran home to his mother. He asked her if she would make some kheer for him since all other children were eating it. His mother said that she could not make kheer and told him to eat whatever she had cooked. He started crying and insisted on having kheer. His mother could not bear to see him cry. Therefore, she went to a neighbor's house and borrowed some milk, sugar, and rice, and made kheer for her son. She poured the kheer into a dish and left to bring some water from the well.

As the boy was about to start eating, he heard the words, "Dharma Lābha" (meaning, may you be blessed with spirituality, usually spoken by Jain sādhus and sādhis when they arrive at a lay person's house for gochari). He saw a Jain sādhu at the door. Without hesitation, the hungry boy invited the monk in and offered him the kheer. He poured all the kheer from his plate into the monk's container. He was happy that he could offer this to the monk even though nothing was left for him to eat. That night, he had a terrible stomach-ache. His mother tried to cure it but nothing that she did would help and he died later that night. His good intentions and his pious action helped him earn good karmas.

In his next life he was born as Shālibhadra in a very rich family. His life was like being in heaven. His parents were Bhadrā Shethāni and Gobhadra Sheth. His father had renounced the world to become a monk when Shālibhadra was a young boy. His mother provided him all the comforts and luxury and never let him out of the palace for fear that he might become a monk like his father. It was said that even the heavenly beings were jealous of his lavish lifestyle. When he grew up, he was married to 32 beautiful women.

One day, some merchants from Nepal came to town to sell some very exquisite diamond studded shawls. They went to King Shrenik's court where the king told them that he could not afford to buy such expensive shawls. The merchants returned from the court in utter disappointment because they were hoping to sell some shawls to the king. The merchants also thought that since the king could not afford to buy them, none of his people would have enough wealth to buy their shawls in this city and decided to leave town.

When Bhadrā Shethāni heard this, she sent a messenger and requested the merchants to visit her. The merchants were reluctant to go because if the king could not buy a shawl, how could any of the residents buy such expensive shawls? When they reached the house, Bhadrā Shethāni asked, "How many shawls do you have?" They said they had sixteen shawls. She said, "Only sixteen? I need thirty-two shawls because I have thirty-two daughters-in-law." The merchants thought she was joking believing that she would not even buy one. She said, "Please take out those shawls." They took out the sixteen shawls. The merchants were surprised that, without a second thought, she bought all sixteen shawls. They were further astounded to see her tearing such precious shawls into two pieces in front of them and giving a piece to each of her daughters-in-law to wipe their feet. The merchants were stunned but left with joy. The daughters-in-law used the pieces once and threw them away.

One of the servants at Shālibhadra's palace knew the queen so she took a piece of shawl for the queen. The queen was baffled but happy that such rich people lived in her kingdom. She told King Shrenik about the shawls and he was also very proud of such rich people upholding the good name of his kingdom. He invited Shālibhadra to his court to honor him. When Bhadrā Shethāni found out, she went to the king and told him that her son was very shy and invited the king to come to their palace. King Shrenik accepted the invitation and went to Shālibhadra's palace. When King Shrenik reached there, he realized that his own palace was nothing compared to Shālibhadra's palace. Bhadrā Shethāni offered him a place to sit and asked Shālibhadra to come down to honor and respect the king.

Shālibhadra did not know anything about the king or his kingdom and thought that there was some sort of merchandise that his mother wanted to show him. So he said, "I do not want to see it but you go ahead and buy it." His mother said, "This is not merchandise. He is our king, our master, and you need to come down to greet and honor him." The word "master" started ringing in his ears. He wondered, "Why should I have a master over me? I should be the master of myself." While thinking like this, he came down and paid his respect to the king, but he did not stay very long.

He kept thinking that he was not a free person because there was someone like a king and master over him. He started to think about his father, who had become a monk, and the real meaning of life. He decided at that very moment to become a monk and told his family about his decision. His mother and all his wives tried to convince him to spend some more time with them. However, he was determined to renounce the world. Instead of renouncing all his possessions at once, he decided to give them up over a period of 32 days and then become a monk.

Shālibhadra had a sister named Subhadrā. She was married to Dhannā. Dhannā had eight wives. One day Subhadrā was giving her husband Dhannā a bath and suddenly tears rolled down her face and fell on him. He asked her why she was crying. She told him that her brother had decided to become a monk. He was going to give up his possessions over a period of 32 days and then become a monk after that. Dhannā laughed and told Subhadrā, "Your brother is a coward. If he wants to become a monk, then why wait for 32 days?" Subhadrā was upset to hear that, and told her husband, "It is easier said than done." This sparked awareness in Dhannā's mind and he told her, "I am giving up everything I have right now to become a monk." Subhadrā was taken by surprise. She thought that her husband was joking. However, Dhannā said, "It is too late now. I am determined to become a monk. If you all want to join me, you are welcome." Seeing Dhannā's determination, Subhadrā and his seven wives decided to become nuns.

Dhannā then went to his brother-in-law's palace and challenged him, "Hey Shālibhadra! If you really want to leave your family and possessions, then what are you waiting for? Join me."

Shālibhadra heard him and accepted the challenge. He told his wives and other family members, "I am leaving you all today." He went down to join his brother-in-law. His wives joined him too. All of them went to Lord Mahāvīr, accepted dikshā, and became monks and nuns.

After observing severe penances as monks, Dhannā and Shālibhadra were born as heavenly beings in heaven. From there, they would be born again as human beings and attain liberation.

Moral:

Selfless service always pays off. Neighbors helping neighbors reflects a caring society. The virtue of a charitable act in the life of a little boy was rewarded multiple times in the life of Shālibhadra. As a result, he was able to leave everything easily. Good deeds always leave an imprint on the soul. Doing good deeds and practicing penance ultimately leads to the liberation of the soul.

Highlights:

- Shalibhadra was very poor, but earned a lot of punya karmas as a result of offering kheer to a sadhu and staying hungry himself in his previous life
- He was living a life of luxury when King Shrenik came to visit him and made him realize the real meaning of life
- He took diksha with his brother-in-law Dhannā and both their wives joined them as well

10 - King Shrenik and Queen Chelnā

This is a story from the time of Bhagwān Mahāvīr. At that time, King Chetak was the ruler of Vaishālī. He had a beautiful daughter named Chelnā. Once, an artist painted a picture of Chelnā and showed it to King Shrenik of Magadha. Charmed by Chelnā's beauty, Shrenik fell in love with her. One day Chelnā came to the city of Magadha where she saw king Shrenik, and she too fell in love with him. They soon got married.

Queen Chelnā was a devoted follower of Jainism, while Shrenik was influenced by Buddhism. The king was very generous and had a big heart, but he was not happy with his queen's devotion to Jain monks. He wanted to prove to Chelnā that Jain monks were pretenders. He strongly believed that Jain monks could not follow the practice of self-restraint and non-violence to the extent that Jain philosophy claims, and that the equanimity shown by Jain monks was superficial. Chelnā was greatly disturbed by this.

One day King Shrenik went on a hunting trip where he saw a Jain monk, Yamadhar, engaged in deep meditation. Shrenik let his hunting dogs go after Yamadhar, but the monk remained silent and in deep meditation. On seeing the calmness and composure of the monk, the dogs became quiet. King Shrenik got angry and thought that the monk had played some trick on them. Therefore, he started shooting arrows at the monk, but they kept missing him. Becoming more upset, he finally put a dead snake around Yamadhar's neck and returned to his palace.

The king narrated the whole incident to his queen Chelnā. The queen felt very sorry for Yamadhar and took the king back to Yamadhar's place of meditation. Because of the dead snake, ants and other insects were crawling all over the monk's body, but the monk did not even stir. The couple witnessed the limits of human endurance. The queen gently removed the ants and the snake from the monk's body and cleaned his wounds. She applied sandalwood paste. Sometime later Yamadhar opened his eyes and blessed both of them.

The monk did not distinguish between the king who had caused him pain and the queen who had alleviated his pain. King Shrenik was very impressed and became convinced that Jain monks were truly free from attachment and aversion. Later on, King Shrenik became devoted to Jainism and Bhagwān Mahāvīr.

Moral:

If one cannot perform a comparable level of penance and devotion, one should not doubt the willpower and devotion of someone who is more religious. In fact, one should be very respectful of such individuals. It is important to serve and support these people rather than cause them pain and suffering. This will help to avoid the accumulation of bad karma. Learn to accept and appreciate virtues in others.

Highlights:

- King Shrenik had a wife Chelnā who was a follower of Jainism, but he doubted the ability of Jain Monks.
- He harassed Yamadhar, a Jain Monk, who was deep in meditation, but the monk did not react to his harassment and instead blessed him and Queen Chelnā.

11 - King Shrenik and Anathi Muni

King Shrenik of Magadha set out for a forest-outing on a horse. As he entered the Madikuli garden, he saw a saintly person in meditation under a tree. He was surprised at the sight of such a pleasant face with a glowing forehead and was impressed by the monk. The king wondered as to what heart-rendering and shocking experiences of wordly life might have led him forsake the joys and pleasures of youthful life and resort to a saintly way of life dedicated to penance.

The king bowed before the monk and asked politely, "I request you kindly to set at rest the doubt agitating my mind. What has compelled you to take diksha in the prime of your life? As I look at the unusual beauty of your body and your youthful age, I am prompted to ask as to what has compelled you to forsake your family, wealth and dear-ones at such a young age."

In a loving tone the monk said, "O king, I was absolutely lonesome and a helpless being in this world. There was neither any protector, nor friend. I abjured the wordly life because of such helplessness."

King Shrenik laughed and said, "O monk, if you feel so insecure and unprotected (anath), I shall be your protector (nath). Moreover, a person like me as your protector will make all the difference and there shall be no problem in having sincere friends, near-ones, and dear ones. In their company you shall be able to enjoy all the pleasures like wealth, power and peace. Renounce this sainthood accepted in youthful age and come with me to my grand pleasure-place."

To this the monk said, "O king of Magadha, how shall you be my protector when you yourself are unprotected? I also possessed invaluable wealth and riches, as you do, but once when I had severe pain in my eyes and burning sensation in my limbs, none could help me. Neither the riches of my father nor any medical help nor the sweet love of my mother. My devoted wife renounced all the ornaments and my brothers and sister wept and wailed helplessly. I was helpless. They were helpless too. With a view to avoiding such helplessness, I decided to go for diksha which, I thought, was an unfailing remedy to all my pains. I made up my mind to renounce the world if during that night my pain subsided. To my utter surprise it started subsiding immediately. By the time the day dawned, the pain vanished completely. I was perfectly healthy. As per my decision of the earlier night, I took diksha and thus one totally unprotected (a-nath) found his protector (nath) in Bhagwān Mahāvīr."

Deeply impressed by the preaching's of Anathi Muni, King Shrenik decided to seek the refuge of Bhagwān Mahāvīr.

Moral:

This story of Anathi Muni shows that a person suffering from wordly pains and tortures, despite his numerous near and dear ones and immense riches, can feel unprotected and helpless too. A person having his soul awakened is indeed a sanath, a protected person forever. Scriptures say that having attained the ultimate state of spiritual bliss, Anathi Muni achieved siddhi pad, the everlasting state of being sanath.

Highlights:

- Anathi Muni turned to Jainism when all else failed him.
- King Shrenik was very impressed by him and the reason he became a Jain Monk and decided to become Jain and follow the teachings of Bhagwān Mahāvīr.

12 - King Shrenik's Destiny

Once, in response to King Shrenik's question about his next birth, Bhagwān Mahāvīr stated that he will go the hell. On further inquiry as to the reason, Bhagawān Mahāvīr pointed out the following incident by which King Shrenik had acquired that type of Āyushya karma.

Once the king had gone for hunting. He spotted a fleeing deer. The king spurred his horse and pursued it. Ultimately he located it taking rest under a tree. He wielded his arrow with all his might. The arrow not only pierced the body of the deer thereby killing the deer as well as the unborn child in its body, but after coming out, the arrow pierced the trunk of the tree and came out on its other side. Instead of feeling regret for the violence, the king felt proud and highly elated at his powers. That feeling of too much arrogance for the gross violence had acquired for him the karma of leading an infernal life.

The king remembered the incident. He felt very sorry for what had happened at that time. He was anxious to wipe out that karma and asked Bhagwān Mahāvīr what he could do in the matter.

Bhagwān Mahāvīr pointed out that his karma was indelible and was bound to become operative at the right time. Such intense karmas cannot be erased without bearing the fruits. The rule of karma is supreme and no one has any authority over its operation.

King Shrenik could not reconcile to the fate. He repeatedly asked Bhagawān Mahāvīr for some way to avert going to the hell. Bhagwān Mahāvīr said that there are ways to avert, but the king would not be able to successfully exercise any of them because of the indelible nature of his karma. As the king insisted to know about the ways, Bhagwān Mahāvīr suggested to him the following four alternatives:

Four Alternatives

(1) There was a highly religious householder, known as Punia Shravak, in Rajgrihi. He had given up all the desires and was leading a purely spiritual life. For his livelihood he depended upon the innocent occupation of making slivers out of cotton. The Indian word for sliver is Puni. He was therefore known as Punia Shravak. He earned very little out of that but felt contented with whatever he could get. He used to spend most of the time in samayika. Bhagwān Mahāvīr suggested the king to obtain the merit of one samayika from Punia Shravak. The king thought that it was very simple. He approached the man and requested for the merit of only one samayika. Punia said that he had no objection, but how could he do that since the merits as well as demerits happen to be non-transferable? The king was disappointed.

(2) The king had a maid servant named Kapila. She never gave alms to anyone. Bhagwān Mahāvīr suggested to the king to make her to give alms on at least one day. The king therefore asked her to do accordingly. She however replied that she would not even take anything in her hand for giving alms. The king therefore arranged to tie a scoop to her hand and asked her to give alms. While doing so, the maid servant murmured that the king's scoop is giving the alms, not me. That plan also thus failed.

(3) The king had a butcher named Kalsaurik who loved slaughtering animals. Bhagawān Mahāvīr suggested to the king to make sure that butcher Kalsaurik did not slaughter on at least one day. This seemed very easy to the king. He ordered Kalsaurik to avoid killing the next day. The butcher replied that he was so conditioned to kill that he could not even stay one day without killing. The king therefore ordered his men to hang him inverted in a well so that he could not undertake any actions of slaughtering. However, Kalsaurik was so conditioned that he imagined and drew the animals in the water of the well and slaughtered them. Thus the king could not stop and that effort and failed.

(4) Bhagwān Mahāvīr then asked the king to observe the restraint of one Navkarshi in which one is not supposed to eat or drink anything until 48 minutes after sunrise. The king agreed to do so the next day. In the morning however he went to his favorite garden and saw the ripe berries. He forgot the Navkarshi and ate the berries. Therefore he broke the restraint.

Moral:

This story tells us about how King Shrenik acquired his ayushya karma, which was indelible. Once it is acquired, it cannot be changed. Karma that is indelible cannot be changed no matter how hard one tries.

Highlights:

- King Shrenik acquired his indelible ayushya karma while hunting
- When he learned about this he begged Bhagawān Mahāvīr to help him change his next life of hell
- Bhagawān Mahāvīr knew that would not be possible, but he indulged King Shrenik and suggested 4 alternatives, knowing that King Shrenik would fail
- Buying one Samayika from Punya Shravak
- Asking his servant Kapila to give alms
- Asking his butcher Kalsaurik to not slaughter animals for one day
- Observe Navkarshi on one particular day

13 - Monk Prasannachandra

One day King Prasanna was observing clouds and soon all the clouds vanished from the sky. Thus, the king realized the nature of life and thought that life is like clouds, which can end anytime. The cycle of birth and death never ends. Thus, he decided to renounce his worldly pleasures and decided to become a monk. He transferred his royal authority to his son, who was still a teenager.

Once, Prasannachandra, now a monk, came to Rajgriha with Bhagwān Mahāvīr. Standing on one leg, with arms raised, he was engrossed in meditation outside the Samavasaran. A large number of people, including King Shrenik, passed by without disturbing his deep meditation to see Bhagwān Mahāvīr.

Seeing the calm, quiet face of Prasannachandra, resplendent in meditational pose, Durmukh, a minister of King Shrenik, was possessed by a fit of mad jealousy and malicious intent to disturb the monk's tranquility. He taunted, "Having left your son, a minor, at the helm of affairs of your kingdom, you have become a carefree monk. Do you know how fearful your young son is in such a situation? Enemies have surrounded him on all sides! The kingdom and his life are both at stake! If you have any worth, show it. It is your duty to save your child from these perils, after which you should think of spiritual attainments."

Outwardly, Prasannachandra was unperturbed, but inwardly, his mind was growing restless. He visualized the frightened face of his young, helpless child and was mentally present at Pottanpur to protect his son. Mentally, he ordered the army to be prepared for battle and saw his army carry out the order. Even he came with arms onto the battlefield and wounded or imprisoned all who threatened to harm the well-being of his son.

This agonizing state of mind full of violence and fear were contradictory to the peaceful outward nature that he was manifesting. New thoughts were perpetually fueling the fire of wrath and vengeance burning within his mind. However, he heard the appreciative words of a humble layman thanking him for his exemplary lifestyle. "Leaving all worldly luxuries and practicing sadhana is noble indeed".

The monk began to really think: Whose son? Whose empire? Of what am I thinking? Why do these earthly cares plague me so? What good can come of wishing harm for others? Such attachment is not wise. I must repudiate such inane feelings of victory and defeat. Such are the thoughts of irrational men. I wish to be beyond such trifles.

His thoughts were now directed to the proper idea. Prasannachandra had pure thoughts and new visions. The mental enemies disappeared. The delusion was over. The veils obscuring knowledge and perception were flung aside, thus clearing his path of all obstructions. Prasannachandra had attained omniscience.

When Prasannachandra was doing battle mentally before attaining omniscience, King Shrenik asked Bhagwān Mahāvīr "If the monk Prasannachandra were to die right now, where would his soul go?" Bhagwān Mahāvīr replied, "Oh King! If Prasannachandra were to die now, then he would be reborn in the seventh hell!" The King was surprised by this answer. He again asked the same question and Mahāvīr replied that if the monk were to die now, then he will reborn in the 12th heavenly region!

Now King Shrenik was very surprised by these answers, and soon he heard sounds of joy. He asked Bhagwān Mahāvīr about these strange sounds, and Bhagwān Mahāvīr replied, "Oh King! The monk Prasannachandra has attained omniscience! Then Bhagwān Mahāvīr explained to the king, "When you asked me where he would go the first time, I replied that he will reborn in the seventh hell because at that time, he was mentally fighting and killing an army. Then he controlled his mind and was repenting for his bad contemplation caused by your minister, Durmukh. At that time you again asked me where he would be born if he died immediately, and I replied that he would be born in the 12th heaven. Then the monk continued to purify his thoughts, and he eventually attained omniscience and you heard the voices of celebrations!

Moral:

Thoughts can lead us to hell and thoughts can lead us to heaven. Thoughts can even lead the soul to liberation.

Highlights:

- Monk Prasannachandra's thoughts were so violent that he could have been condemned to hell.
- However, realizing his mistake, he repented and his pure thoughts entitled him to life in heaven.
- He repented even more and in the process destroyed all his karma's and attained keval-jñān while meditating.
- More information on leshyās can be found in the Conduct Section.

14 - Abhaykumār and Thief Rohineya

During the time of Lord Mahāvīr, there was a burglar named Lohkhur. He lived in a remote cave in the Vaibhārgiri hill near the city of Rājgrihi. He was very clever in his profession and never left any traces of his burglary. He and his wife, Rohini, had a son named Rohineya. As Rohineya grew up, he learned his father's profession and eventually became an expert burglar. He even surpassed his father in intelligence and smartness. It was almost impossible to recognize him when he was in disguise. If someone pursued him, he could outrun him or her. He robbed the rich and hid the treasures in the most unexpected and inaccessible places. He extended help to the poor from the wealth that he accumulated. Many of them felt grateful and were pleased with him. Therefore, they were not willing to help government officials track him down.

Lohkhur was now very old and could see that his life was coming to an end. When he was on his deathbed, he called Rohineya and said that he was very happy with the expertise that he had shown in committing burglary. In order to remain successful, he advised his son never to listen to the sermons of Lord Mahāvīr because his teachings were not conducive to their profession. Rohineya promised his father he would abide by his advice.

After Lohkhur died, Rohineya expanded his burglary so much that it became almost impossible for rich families to ensure the safety of their property when they went out. They were constantly afraid that Rohineya would go to their home during their absence and take their jewelry and other valuables. Some people went to King Shrenik and requested him to take action to protect them from Rohineya's burglaries since police officers had failed to do anything about the matter. The king therefore asked his most intelligent chief minister, Abhaykumār, to take charge of arresting Rohineya.

Once, while Rohineya was secretly on his way to Rājgrihi, he had to pass by the side of the Lord Mahāvīr's assembly hall. He remembered his father's advice of never listening to Lord Mahāvīr's sermon. He put his hands over his ears. Unfortunately, at that moment he stepped on a sharp thorn that went deep into his foot. He had to take his hands off his ears in order to take out the thorn. During this time, he heard the following words:

- **“Human life is the best of all lives. It is possible to attain liberation only as a human.**
- **Every human being can attain salvation irrespective of caste, creed, or color.**
- **By virtuous deeds one can gain a life in heaven where all sorts of pleasures and happiness exists.**
- **When heavenly beings walk their feet do not touch the ground.**
- **Their bodies are without shadow, their eyes remain steady, and their garlands do not wither.**
- **However, the life of a heavenly being does not lead to ultimate liberation,**
- **which provides eternal bliss and happiness. Therefore, heavenly beings crave a human life.”**

By that time Rohineya had removed the thorn from his foot. He then covered his ears again with his hands and proceeded towards the city.

In the city, Abhaykumār had secretly posted trained soldiers in disguise at the gates and at all important locations. He himself remained watchful. When Rohineya entered the city, a trained soldier recognized him even though he was in the disguise of a farmer. The soldier sent a message to Abhaykumār that an unidentified person had entered the city. Abhaykumār became very alert. As Rohineya passed by, Abhaykumār glanced at him from a secret place. He recognized the burglar even in disguise and instructed his men to surround him. Since Rohineya was very smart, he quickly recognized the danger. He ran towards the city wall. Unfortunately for him, there were soldiers near the wall. He was easily apprehended and was put in jail.

The next day he was presented in the royal court. As Rohineya was in disguise, it was hard to identify him as the burglar. Abhaykumār was sure, but how could the accused be punished without proof of his identity? When the king asked him about his identity, Rohineya replied that he was a farmer named Durgachandra who belonged to the Shāligrām village. He had come to Rājgrihi to visit the capital and was returning home when the watchmen apprehended him. Rohineya had made arrangements for that assumed identity with the residents of the village. When inquiries were made in that village, the people confirmed what Rohineya had stated in court.

Abhaykumār had to devise a plan for getting a confession from Rohineya regarding the burglaries. He came to know that Rohineya was fond of drinks. He therefore arranged to serve an excessive amount of wine to the thief. The excessive wine made him unconscious. While unconscious, Rohineya was cleaned, dressed in extravagantly perfumed royal garments, and adorned with valuable jewelry. He was then placed on a luxurious velvet bed of sandalwood on the top floor of a palatial building. As Rohineya regained his consciousness, he saw himself in heavenly surroundings. There was a breathtaking view all around. The walls, ceiling, and floor were crystalline. Beautiful maidens were waving scented air with diamond studded fans, soft serene music was heard in the background, fairylike dancers were dancing in tune with the music, and divine musicians were getting ready for a musical concert.

Rohineya could not make out where he was. He asked one of the girls where he was and why they were all serving him so well. The girl replied that he was their new king in heaven. He had attained all the divine comforts, which now belonged to him. He could live like Indra, the king of heaven, and enjoy life with heavenly damsels.

"Could this be true for a burglar like me?" he asked himself. However, he then remembered that he was helpful to the poor and needy, and he was sure that god had been just. "Or could this be the plan of Abhaykumār?" he thought again. It was hard for him to decide what the truth really was. He therefore thought it was best to wait and see.

After a while, a luxuriously clad person entered with a golden staff and a book in his hand. "Is your new lord awake?" he asked one of the damsels. The girl replied that their new lord had just woken up and that they were getting ready to celebrate his arrival in heaven by presenting the divine concert. "Let me make sure that all preparations pertaining to his arrival have been completed before you start your concert, and let me also get some information from him that the heavenly realm needs to know." As he was saying this, he came to Rohineya. Opening his book, he asked Rohineya to narrate his deeds from his previous life prior to enjoying the amenities of heaven.

Meanwhile, Rohineya was looking around. He remembered what he had heard from Lord Mahāvīr's sermon about heavenly beings when he stepped on the thorn. He observed the movements of heavenly beings in front of him. He noticed that their feet were touching the ground, their bodies had shadows, and their eyes were blinking like human beings. He immediately figured out that this heaven was not real and that it was only an illusion created by Abhaykumār to gain evidence of his burglaries.

He therefore replied that in the previous life he gave donations to worthy causes, constructed temples, went on pilgrimages to holy places, and rendered service to deserving people. The person took note of his statement and asked him to narrate any wrong deeds that he might have indulged in. Rohineya said that he had scrupulously avoided misdeeds and therefore he was born in heaven. Abhaykumār's plan did not work and Rohineya was set free as being the innocent farmer that he pretended to be.

Rohineya was released, but he constantly thought about what had happened. He realized that what he had accidentally heard from Lord Mahāvīr had saved his life. Then how could his father be right in the advice that he had given? Lord Mahāvīr must be a very great entity. "If those words, which were accidentally heard, were so helpful, imagine how helpful his teachings would be?" he asked himself. Had he wasted his years avoiding the sermons of the Mahāvīr-swami? After pondering at length, he decided to go to Lord Mahāvīr and serve at his feet. He went to the assembly and humbly requested the lord to accept him as his disciple. He also requested to become a monk. Mahāvīr-swami asked him to disclose his real identity and confess all of his past sins to the king before renouncing his worldly life.

He then disclosed his real identity to the king, who was present in the assembly, and was ready to accept any punishment. He also requested Abhaykumār to accept all the treasures he had collected during his burglaries.

Since Rohineya had voluntarily confessed and had willingly returned everything that he had taken, the king decided to pardon him and permitted him to become a monk. Rohineya deeply repented for what he had done in his life. He started observing severe austerities in order to erase the karmas acquired by his misdeeds. In his old age, with permission from Lord Mahāvīr, he adopted sanlekhanā (avoiding food and staying in meditation until death). After his death, he was born in heaven.

Moral:

The theme here focuses on honesty and the principle of non-stealing. One should not steal from others even if one intends to donate the stolen items to the poor. Wrongdoing is still wrongdoing regardless of how much good you are doing in other areas. One must repent in order to destroy the bad karmas that accumulate as a result of wrongdoing.

The second thing we learn from this story is that we can attain liberation only through the human form. Even heavenly beings cannot attain liberation without being born as human beings. So we should realize how fortunate we are to have this human birth, and we should make the most of it and wash away as many bad karma as we can.

Also, look at the power of Lord Mahāvīr's sermon. Just a few words from his sermon saved and then ultimately changed Rohineya's life forever. Imagine the benefit of listening to all His teachings. Unfortunately, we cannot listen to His sermons directly, but we have his teachings available to us as Āgams. We should study and understand the Āgams as much as we can so that our lives can change for the better just like that of Rohineya.

Highlights:

- Rohineya was born in a family of thieves and grew up to be the best thief.
- He promised his father never to listen to Lord Mahavir, but he was forced to listen due to his fate.
- Those few words saved his life when Abhaykumar had him apprehended.
- He realized the value of Lord Mahavir's teachings and took diskha and ultimately went to heaven.
- He also adopted the vow of Sanlekhanā – avoiding food and staying in meditation until death.
- In Rohineya's case his pap, or bad karmas, were such that they were washed away by his punya, or good karmas, and hence he was able to go to heaven.

F05 Story - Stories after Bhagwän Mahävir

- 01 - Vajrakumär
- 02 - King Samprati
- 03 - Temples of Delwädä
- 04 - Udayan Mantri and His Sons – Ämbad and Bähad
- 05 - Nobility of Savchand and Somchand

01 - Vajrakumār

In the city of Tumbivan, there lived a rich Brahmin named Dhangiri. He had a beautiful wife named Sunandā. Their life was full of joy. When Sunandā was pregnant, she had a beautiful dream. She told her husband, who was a scholar, about the dream. He told her that she would give birth to a bright and charming child. She felt very happy.

One day a Jain achārya named Singhiri came to the city. Both Dhangiri and Sunandā went to listen to his sermons regularly. Dhangiri's soul was awakened by these sermons, and he lost interest in his wealth, family, and worldly affairs. He decided to give up his worldly life and become a monk. He told his wife about his decision. She was shocked. She tried to convince him to stay and enjoy their life together. She also said that since they were going to have a child, so it would be better to stay together to raise the child. Dhangiri did not change his mind. Nonetheless, he made the necessary financial arrangement for his family. Sunandā, who was the daughter of a religious merchant, Dhanpāl, had a deep understanding of religion. Therefore, she accepted his decision. Sunandā was consoled that at least she was the wife of a virtuous man.

A few months later, Sunandā gave birth to a very handsome boy. He was lovable because he always had a smile on his face. Everybody who saw him liked him from the very first glance. Sunandā celebrated his birth. She felt happy that she had a son to raise, but her happiness did not last long. One day some ladies from the neighborhood were visiting her and started talking about her husband. One of them said, "If Dhangiri had not taken dikshā, then he would have celebrated the birth with more extravagance than Sunandā." The child, although a baby, heard the word "dikshā" and started thinking. He felt as if he had heard the word dikshā before. While thinking about it, he suddenly remembered his past life. He realized that he was on the right spiritual path. He decided that he should take advantage of being born as a human again and utilize this life to further uplift his soul. He should become a monk like his father. He also realized that his mother would not let him go because he was her only hope and joy. He started thinking about what could be done to get her permission.

At last, he came to the decision that since his mother would not let him go willingly, he should create a situation in which she would get tired of him and give him up. He was still a little boy in the crib when he thought, "If I keep crying all the time, she will get tired of me and maybe she will try to get rid of me." He put his thoughts to work right away. He started crying. His mother came running to comfort him, but he just kept crying. She tried everything but nothing helped to quiet him down. She took him to the doctors and took advice from others, but nothing worked. The child's trick worked. Even their neighbors, who had liked this child very much, got tired of him. Finally, his mother was fed up with him, but she did not know what to do with him. The child was now six months old, and monk Dhangiri (the child's father) and Āchārya Singhiri visited the city again. Sunandā came to know about this and thought of giving the child to his father.

At the usual time for alms, Dhangiri Muni asked permission from the achārya to go for alms. Āchārya Singhiri told him, "Dhangiri, today you may accept even a live thing if it is offered." The achārya possessed a special power, and he knew what alms monk Dhangiri was going to get, so he gave his permission ahead of time. Although Muni Dhangiri did not understand what his guru meant, he left for alms. On his route to various houses, he arrived at Sunandā's house. He said, "Dharma Lābha" (May you follow the proper religion). Sunandā recognized the voice. She welcomed Muni Dhangiri and expressed happiness in seeing him again. She invited him to enter the house for food.

The young boy also heard Muni Dhangiri's words: "Dharma Lābha". He thought that this was the best opportunity for his trick, so he started crying. This irritated his mother and she told the monk, "You are lucky to be able to uplift your soul, but I am tired with the burden of your child. He does nothing but cry. He does not let me rest and I am very unhappy. Please accept him so there will be peace in the house." The child heard these words and became very happy in his mind. He hoped that his dad would accept her proposal. Muni Dhangiri remembered the words of his guru spoken right before he left for alms. Now he understood what his guru meant. He said, "Sunandā, if you really want to give this child away, I will accept him, but please think twice. Once you give him away, you will not be able to get him back. You will have no right to this child after that. "On hearing this, the child started crying even louder. She said,

“I do not want to hear this crying anymore. I am so sick and tired of him that I do not want him around at all. You can take him forever.”

She picked up the child and put him in the muni's cloth bag. As soon as the boy was handed over to the muni, he stopped crying and started smiling. Sunandā was surprised by this and kept looking at the boy. However, she was determined to give him away. Muni left with the child to go to the upāshray. Āchārya Singhiri saw that Muni Dhangiri was carrying something heavy, so he asked him, “Why is your bag so heavy?” When the muni opened his bag, his guru saw the handsome, smiling boy. Since he was so heavy, the achārya named him “Vajrakumār”.

Āchārya Singhiri requested a prominent Jain shrāvak to take care of Vajrakumār and to make sure that he was taught Jain religious teachings since he had the potential of being a great achārya in the future. The shrāvak brought Vajrakumār home and told his wife what Āchārya Singhiri wanted them to do. She was a very religious woman and happily agreed to the wishes of the achārya. She loved the boy so much that she would not let him go anywhere without her. She always took him to the upāshray to see the sādhis. Even though he was little, he listened to and memorized all the scriptures the nuns were reciting. By the time, he was three years old, he had learned up to eleven Anga Agams. He was respectful to everybody and spoke very intelligently.

One day, one of Sunandā's friends came to her house and said, “Do you know that your child, who kept crying, spends a lot of his time at our upāshray? I have never heard him cry. He is a very charming and lovable child.” Sunandā tried to ignore what her friends told her, but after all she was Vajrakumār's mother. She longed to see her son again. She started thinking, “How could I have done such a terrible thing? How could I have given up my precious child to a muni? After all, he is my child. I should get him back.”

A few days later, Āchārya Singhiri and Muni Dhangiri came to Tumbivan again. She went to the upāshray. She approached Muni Dhangiri and asked him “Please, give my son back. I cannot live without him anymore.” Muni Dhangiri said, “I told you at that time that once you give him away, you will not get him back. Remember, you said you did not want him at all. We cannot give back what we take.”

Sunandā said, “I do not know why I did that. I cannot live without my son. Please find a way to give me back my son.”

Āchārya Singhiri and Muni Dhangiri tried to convince her to forget him, but she was determined to get him back.

At last, she went to the king and requested, “Please help me get my son back. My husband has become a monk and I am lonely. He is the only child I have. Please ask them to return my son.”

The king heard the whole story from Sunandā. He said, “Let me find out what happened, and I will let you know shortly.” He inquired about the situation and found that because Sunandā was tired of her son's incessant crying, she had voluntarily given away her child.

The king called Sunandā and told her, “Sunandā, when Muni Dhangiri came to your house for alms you gave your child away voluntarily because you were fed up with his crying. Once you give something you cannot have it back.”

Sunandā said, “Oh King, this is not a thing. This is my own flesh and blood, and he is the only hope I have. Please do something to get him back. I cannot live without him.”

The king could feel the motherly affection and sincerity in her voice. He was also puzzled. Ultimately he told Sunandā, “I will call you and Muni Dhangiri in the courthouse and let Vajrakumār decide whom he wants to go with. Is it okay with you?”

Sunandā said, “Yes, Your Majesty.”

The next day, the king's courthouse was full of people curious to see what would happen to the child. Sunandā came with toys, sweets, clothes, and other novelty items to attract Vajrakumār. The king and all his ministers came. Muni Dhangiri came with other monks. Everybody in the courthouse, including the king, paid homage to the monks. Vajrakumār also came.

The king told Vajrakumär, “Vajrakumär, although you are very little, you are a very intelligent boy.” Pointing towards his mother, he said, “She is your mother. She is very affectionate and loving. She has lots of toys, sweets, and good clothes for you. She wants you back. On the other side,” pointing towards Monk Dhangiri, he continued, “there is a monk who has given up worldly life. He is full of restraint and lives the life of renunciation. He is very virtuous and a revered person. He also wants to keep you with him to teach you about spiritual life. Now you must decide which way you want to go. Do you want to go with your mother or with the monk?”

There was pin drop silence. Everybody was eagerly waiting to see what Vajrakumär would decide. Vajrakumär was very serious today. He got up, and as he walked, he glanced at his mother and Muni Dhangiri. Sunandä started screaming, “Son, come here. See, I have brought you toys, sweets, and new clothes. Please, please, come to me.”

On the other side, Muni Dhangiri did not have anything with him except an ogho (a broom to clean the way before walking). He showed that to Vajrakumär.

Vajrakumär picked up the ogho and started dancing with it. He started smiling again. Then he decided to sit down with Muni Dhangiri and looked at everybody with a joyful face.

Everybody in the courthouse, including the king and Sunandä, were amazed that the young boy chose monkhood instead of a luxurious worldly life. Sunandä accepted the decision of Vajrakumär and wished him success. She celebrated Vajrakumär’s dikshä with joy and delight. Later, Vajrakumär became a great achärya.

Moral:

A human soul is capable of having high religious values and faith at any age. The story of Vajrakumär clearly shows us that it is never too early to learn religious values and to practice religion.

Highlights:

- Vajrakumar was born in a rich Brahmin family to Dhangiri and Sunandä.
- Dhangiri took diskha after listening to the sermon of a Jain achärya named Singhiri.
- As a baby he heard the word “diskha” and remembered his previous life and decided he wanted to take diksha. However, he knew his mother would not let him go easily.
- So he cried and cried till his mother was sick of him and offered him to his father as alms.
- After a few years, Vajrakumar grew up to be a lovable boy and his mother found out about that.
- Sunandä went to the king and requested that Vajrakumar should be given back to her.
- In the king’s court, the decision was left to Vajrakumar – one side were gifts and toys from his mother and on the other side was only a ogho from his father.
- Vajrakumar picked up the ogho and his mother accepted his decision.

02 - King Samprati

King Samprati was a great Jain king who lived during the second half of the third century and the first half of the second century B.C. He was the grandson of the great King Ashok and the son of King Kunāl.

Jain history provides some details of his life. Buddhist literature also mentions him by the Prakrit name, Sampadi. His name occurs in some of the Hindu Purāns, wherein he is variously referred to as Samprati, Sampati, and Saptati, etc. Moreover, coins depicting a crescent and bearing his name have now been found. The sign of the crescent represents the Jain symbol of Siddha-shilā and the three dots are symbolic of the Jain trio of right faith, right knowledge, and right conduct. Some of the coins also show a swastika below the three dots. This is conclusive evidence of him being a Jain king.

Samprati was raised and educated in Avanti and became the king of Avanti in 232 B.C. While he was prince, he once saw a grand Jain procession led by Āchārya Suhastigiri, who was the head of the Jain religious order. On seeing the achārya, Samprati felt that he had seen him somewhere. While deeply pondering over it, he faintly remembered that the achārya was his guru in an earlier life. Samprati bowed to the achārya and asked whether he knew him. The achārya thought for a while and remembered that Samprati was his disciple in the previous life.

There was a severe famine when Āchārya Suhastigiri was in the city of Kaushāmbi. During the famine it was very difficult for Jain monks to get alms. Jain householders, however, made sure that the monks received alms. At that time, there was a poor man who could hardly get any food and was starving. He noticed that the monks were getting enough food even during the severe famine. Therefore, he requested the achārya to give him some food. Foreseeing that the man had great potential to be a Jain legend in the next birth, the achārya told him that he could get food if he became a monk.

The man gladly agreed. Accordingly, he was initiated and therefore received enough food to eat. Since he had been starving for many days, he ate too much. Consequently, he had severe stomach pains, which he endured patiently while cursing himself for eating too much. Other monks served him in all possible ways, but the pain did not subside. On the contrary, it continued to become worse and the newly initiated monk died of the pain that very night. Due to his adopting the restraints of monkhood and bearing the pain quietly, he was reborn as the grandson of the great King Ashok.

The achārya narrated the entire episode to him. Samprati was glad to hear that. He realized the benefits of adopting Jainism even for a short while. He adopted it as his faith and formally accepted the achārya as his guru. After he became a king, he offered his kingdom to the guru because it was obtained on account of his benevolence. The achārya, however, refused to accept it and said that as a Jain monk he did not want to possess anything. He pointed out that Samprati should try his best to promote and encourage Jainism in his kingdom and beyond.

Samprati accepted the advice. He became a devout Jain and followed Jain principles. He was a brave king and expanded his kingdom considerably in the south up to the Vindhya Mountains, and in the west to the Arabian Sea. He not only constructed many Jain temples in his dominion, but he also encouraged the rulers of Andhra Pradesh, Karnatak, and Maharashtra to do so. Jain tradition indicates that during his lifetime he arranged for the installation of more than 100,000 Tirthankar idols and for the construction or renovation of 36,000 temples. He also sent his missionaries abroad to Afghanistan, Nepal, Sri Lanka, Burma, and even China to spread the message of Jainism. It is hardly surprising that in the "Early History of India", Vincent Smith calls Samprati the Jain Ashok, as King Ashok is known for spreading Buddhism.

He treated other followers of Jainism very affectionately and helped them in every way. Since he vividly remembered his starvation in his previous life, he was sympathetic to all poor people and took care to see that they did not starve. He set up 700 charitable dharamshālās where anyone could eat free of charge.

Samprati had no children. He took this as the consequence of his earlier karma and observed the religious customs scrupulously. After ruling over his large kingdom for 53 years, he died in 179 B.C. Jain tradition believes that he was reborn as a heavenly being.

Moral:

Service to others is one of the many ways one can follow Jainism, and Samprati certainly demonstrated this quality. He not only helped promote Jainism by renovating and building temples and installing Tirthankar idols in existing temples, but he also helped reduce the pain and suffering of the poor. We should also strive to serve others. His life story demonstrates that a religious deed performed even for a short while gives manifold results. In addition, it creates a chain of good deeds leading to beneficial results.

Highlights:

- King Samprati was reborn as the grandson of King Ashok because he acquired punya karma in his previous life due to becoming a monk and bearing his stomach pains quietly.
- He heard about his previous life from a Jain Ächärya Suhastigiri.
- He became a devout Jain and followed Jain principles.
- He arranged for the installation of more than 100,000 Tirthankar idols and for the construction or renovation of 36, 000 temples.

03 - Temples of Delwādā

Mount Abu is a beautiful town on a mountain in the state of Rajasthan. Within the town, there are two magnificent Jain temples, known as the Delwādā Temples. The carvings in both of these temples are breathtaking. The carvings in the marble ceilings of these temples are so minute and intricate that it is difficult to copy the design even on a piece of paper. These temples are regarded as “poetry in marble”.

Vimalshā built the first temple in the 11th century A.D. at a cost of 180 million rupees. The second temple, called Lunig Vasahī, was built by two brothers, Vastupāl and Tejpal, in the memory of their elder brother. This temple was built in the 13th century A.D. at a cost of 120 million rupees. The stories associated with the architects of these two temples are presented here.

Vimalshā

The Solanki dynasty was the golden period for the state of Gujarat in which the authority and prosperity of the state reached its peak. The credit for putting Gujarat in this position mainly goes to the king's chancellors and commanders, who were at the helm of affairs. It is interesting to know that many of the chancellors and some of the commanders of that period were Jains. Vimalshā was a very capable and outstanding commander in several respects.

King Mulrāj, the founder of the Solanki dynasty, had an advisor named Vir Mahattam. His wife's name was Virmati. They had three sons named Nedh, Vimal, and Chahil. While they were still very young, their father renounced worldly life and became a monk. Their mother then went to her parents' place and raised her sons with love and care. Nedh was very intelligent and grew up to be a wise, considerate youth. Vimal was bold and smart. He liked horseback riding and archery. He steadily gained expertise in those arts, and in due course turned out to be a well-known equestrian and an accomplished archer.

As the sons grew older, their mother brought them back to the capital city of Pātan so that they could pursue a career of their choice. In line with their interests, Nedh joined the royal court and Vimal joined the army. Both of them quickly began to rise in the ranks and became known for their outstanding capabilities. Since Vimal in particular was handsome and brave, he impressed a multimillionaire of Pātan, who had a beautiful daughter named Shridevi. He thought Vimal would be a perfect husband for his daughter. Vimal agreed, and Shridevi and Vimal got married.

Luck continued to favor both the brothers. During the reign of King Bhimdev, who came to the throne in 1021 A.D., Nedh became the chancellor and Vimal secured the position of commander. Vimal was fortunate to get a beautiful, loving wife and a high ranking military position at a relatively young age. Moreover, because of his amicable nature, he soon won the hearts of everyone and came to be known as Vimalshā.

Some people at the court could not bear the good fortune of Vimalshā. They were jealous and began to look for his drawbacks. They noticed that Vimalshā would not bow to anyone, not even the king, before offering obeisance to the omniscient Jain Tirthankars. Thereupon, they started telling King Bhimdev that Vimalshā was arrogant due to his position and was not even willing to bow to the king. They said his ambition knew no bounds and he might even try to acquire the throne. Unfortunately, Bhimdev started to believe those courtiers and began to look at Vimalshā with suspicion.

When Vimalshā learned of the disaffection of King Bhimdev, he decided to leave Pātan. Accordingly, he went to mount Abu (which was known as Chandravāti at that time) with his followers. There he learned that Dhandhuk, the chief of Chandravāti, was aspiring to become independent from the sovereign King Bhimdev. Vimalshā attacked him with the force at his command. Dhandhuk could not fight him and fled. Vimalshā thus occupied Chandravāti. He had no ambition to become the king and took possession of Chandravāti in the name of King Bhimdev and considered himself the governor of the place.

Vimalshā was now happily passing his days at Chandravāti with his wife. Shridevi was a very affectionate lady and made him happy in every respect. They had no children. Being religious minded, however, the couple considered it as the consequence of their unwholesome karma. Once, they happened to meet Dharmaghosh-suri, who was the well-known Jain Āchārya of that time. Vimalshā regularly listened to his sermons, which made him even more religiously oriented.

As he remembered his involvement in past wars, he felt very sorry for the violence and sins he had committed. He sincerely repented for it. In view of his genuine repentance, the achārya asked him to construct a temple at Chandravāti and make it a center of pilgrimage to help atone for the violence caused during the wars. Vimalshā was pleased to hear this suggestion and made up his mind to construct a grand temple.

He was also a devotee of Ambikā Devi, the goddess in service of Tirthankar Nemināth. He decided to invoke her in order to get her blessings. The goddess was pleased with the earnestness of his worship and asked him what he wanted. He asked for a son and the capability to construct a monumental temple at Chandravāti. However, the goddess asked him to select one of the two. Vimalshā opted for the temple. Goddess Ambikā granted his wish.

Then Vimalshā selected a site for the temple on top of a mountain and bought the land for 45, 360,000 gold coins. The foundation stone was laid with deep faith. However, it was not easy to construct the temple. It was a Herculean task. Artisans were not locally available, there was no road leading from the foot of the mountain to the top, and marble had to be brought from a great distance. Vimalshā was determined to complete the project at any cost. He made all the necessary arrangements for transporting the materials to the top and hired the best sculptors in the country for carrying out the work.

All possible care was taken to see that the artisans did not face any difficulty, and the project did not encounter any problems. It took 14 years to finish the project, and the temple was constructed at a cost of 185, 300,000 gold coins. The opening ceremony was performed with great fanfare and enthusiasm under the guidance of Dharmaghosh-suri, Vardhamān-suri, and other achāryas.

It is a spacious, marble temple. There are highly artistic figures in its domes, arcs, and panels. The sculptures are exquisite. It would be nearly impossible to bring out that sort of accuracy even in wax. The fact that the artists have done it in marble is marvelous, and draws the instantaneous admiration of every visitor. These types of sculptures are not found anywhere else in the world. It is said that Vimalshā paid the artists in gold. The artisans collected the marble dust that they had carved for the day and brought it in and had it weighed. The person in charge would give them gold equal to the weight of stone powder! His generosity and the beauty of the temple have immortalized his name. It is virtually a wonder of the world. Later on, Vimalshā led a Jain sangh to the Shatrunjay Mountain located in the town of Palitana that cost 40 million gold coins. He constructed the Vimal-vasahi temple there. It is located on the way to the main complex on the hill. It is a small but equally exquisite temple. It is popularly known as Bhulbhulāmani temple, meaning a maze temple. He also constructed the well-known temples of Kumbhāriā on the Ārāsūr hill on the northern border of Gujarat. Moreover, he is credited with the construction of a beautiful temple in the capital city of Patan.

One successful but highly instructive anecdote is associated with his later life. It is said that Shridevi had a dream in which she saw a goddess. The goddess asked her to go to the temple along with her husband at midnight on a specific date and ask for whatever they wanted. Both of them were eager to have a son and went to the temple to express their wish. While they were waiting for midnight to arrive, they felt thirsty. Vimalshā therefore went to an adjoining well to fetch water. Inside the well there were steps which went all the way down to the water level. While he was going down the steps to get the water, someone asked him to pay toll for taking water. Vimalshā was amazed to hear that and asked the person why he was demanding toll to drink the water. The person replied that he was a descendent of the person who had built the well. Since he was poor, he was collecting a toll for using the well.

Vimalshā was taken aback to hear that. He asked himself, "What would happen if one day some of my own descendants tried to collect a toll for the temple that I have built?" He shuddered at the idea and again asked himself whether it would be better in that case to remain without a child. He went up and told his wife about the incident. She concurred with his thinking. At midnight when the goddess asked them what they in the capital city of Pātan. wanted, Shridevi replied that she did not want a child anymore. Now, it was the turn of the goddess to be taken aback. Vimalshā narrated what he had experienced and said that they wanted to remain childless.

Vastupāl and Tejpāl

Two brothers, Vastupāl and Tejpāl, were ministers in the court of King Vir-Dhavala in Gujarat. Tejpāl was also a very outstanding commander of the army. Both brothers made their name by their valor and faithfulness. They helped the king to conquer enemies and maintain law and order in the kingdom. Tejpāl's wife, Anupamā-devi, was a wise and smart woman who always helped her husband in family matters. She was sweet spoken and a very religious and compassionate woman.

Tejpāl had always respected her opinion. Once, the families of both the brothers and many others went on a pilgrimage. They came to a small village. This particular area was not regarded as very safe for the pilgrims because the road was frequented with burglars. Thinking that they might meet some burglars on the way, the brothers decided to bury and hide their wealth in the nearby area. They started digging a hole, but to their amazement, they unearthed a big pot of jewels and coins from the ground. They simply did not know what to do with this wealth.

Tejpāl asked Anupamā-devi what they should do with this immense wealth. Anupamā-devi had no hesitation in replying that this wealth had come from a deep trench, but the right place for it was on a high mountain. This would spread the glory of Jainism. Thus, they decided to take it to the top of the mountain and spend it there.

The brothers decided to build a temple on Mt. Abu. It is known as the Lunig Vasahi Temple. Tirthankar Nemināth Bhagawān's samavasaran has also been carved in this temple. Tejpāl had also dedicated two Gokhlas (niches) for two women, one to commemorate his wife and the other to commemorate his brother's wife (sister-in-law). These niches are called "Derāni-Jethāni nā Gokhlas" (The wives of two brothers are known as Derāni-Jethāni. Derāni is the younger brother's wife and Jethāni is the older brother's wife).

They constructed many more temples of which only the Delwādā temple and the Nemināth Temple of Mount Girnar exist today. However, the Lunig Vasahi Temple of Mount Abu is similar to that of the Vimalshā Temple. Fifty-two deva kulikas (subsidiary shrines) have also been constructed on an elevated platform around the central temple, each with the statue of a Tirthankar. Elephants were used to carry the marble to Mount Abu for the construction of the temples. A place called Hasti Shālā is also built within the temple complex to commemorate the contribution of elephants.

Moral:

The contribution made by Vimalshā, Vastupāl, and Tejpāl to the architecture of Jain temples is very inspiring. Their dedication to their religion, and their perseverance and honesty are praiseworthy. Their contribution to Jain architecture is part of our great heritage.

Highlights:

- Vimal was the son of Virmati and Vir Mahattam (advisor to King Muṛāj, founder of the Solanki dynasty).
- Vimal was bold and smart. He liked horseback riding and archery. He steadily gained expertise in those arts and in due course turned out to be a well-known equestrian and an accomplished archer.
- Vimal's father took diksha and his mother raised him and his two brothers.
- Vimal joined the army of the King.
- He was married to Shridevi, the daughter of a multimillionaire of Patan.
- He had no children and he decided to invoke Ambikā Devi, the goddess in service of Tirthankar Nemināth, and ask her for blessings. The goddess was pleased and asked him what he wanted.
- Since he could ask for only one wish, he asked for the capability to construct a monumental temple at Chandravāti, instead of a son.
- Then Vimalshā selected a site for the temple on top of a mountain and bought the land for 45, 360,000 gold coins. It took 14 years to finish the project and the temple was constructed at a cost of 185, 300,000 gold coins.
- Vimalshā and his wife still wanted a child, but a later incident caused them to forsake that wish.
- Two brothers, Vastupāl and Tejpāl, were ministers in the court of King Vir-Dhavala in Gujarat.

- Once while digging to bury their own wealth they came across a great treasure. Tejpal's wife Anupamä-devi told him that the best use of this wealth would be to spend it to build a temple at the top of a mountain.
- The brothers decided to build a temple on Mt. Abu known as Lunig Vasahi Temple.
- Tejpal had also dedicated two Gokhlas (niches) for two women, one to commemorate his wife and the other to commemorate his brother's wife (sister-in-law), called "Deräni-Jethäni nä Gokhlas".

04 - Udayan Mantri and His Sons – Āmbad and Bāhad

Udayan Mantri (Minister)

The Solanki dynasty was the golden period for the state of Gujarat and the prosperity of the state reached its peak during the reign of King Kumārpāl. The credit for attaining this position mainly goes to his chancellors, who were known as “mantris”. It is interesting to learn that many of the chancellors of the Solanki period were Jains. The contribution of Udayan Mantri and his sons, Āmbad and Bāhad, to the rise and success of King Kumārpāl was substantial.

Originally, Udayan was a simple merchant in a village named Vāgharā near the town of Jalore, Rajasthan. He could hardly make ends meet and was passing his days in hardship. His wife, Suhādevī, suggested they move to a place with better economic prospects. During this time, King Siddharāj was ruling the state of Gujarat, and its prosperity was increasing by leaps and bounds. Hence Udayan thought about migrating to Gujarat.

At that time, King Siddharāj of Gujarat had built a new town named Karnāvati (Amdāvād) in the memory of his father Karnadev. Since Karnāvati was a fast growing city, Udayan decided to move there. He did not know anyone there so he first went to the local Jain temple. When Udayan arrived a religious lady named Lachchhi was worshipping in the temple. As she came out, she noticed the new young couple and asked them where they were from. Udayan replied that they were from Rajasthan and he was looking for some business in Karnāvati.

Lachchhi was a compassionate lady. As she knew the newcomers were Jains, she took them home and treated them as her guests for a couple of days. Then she gave them an old house for shelter. Udayan settled there and started a small business. Luck favored him and within a short time he earned and saved enough to renovate the old house. While digging the ground, he came across a hidden treasure. Since he was honest, he took the treasure to Lachchhi and offered it to her because it belonged to her. She declined to accept it, stating that since the property had been given to him, the treasure also belonged to him.

Udayan now had enough money to start a large-scale business. He made lots of money, and in due course became the wealthiest man in Karnāvati. The state also recognized his status and gave him the position of the first citizen of Karnāvati. In that capacity, he rendered valuable service to the people of Karnāvati.

At that time, the city of Khambhāt (about 80 miles from Amdāvād) was the most lucrative seaport on the western coast of India. Politicians competed with one another to get the position of governor in that city. Due to the proven capability of Udayan, he was appointed governor of Khambhāt in 1120 A.D. He held that position for a fairly long period. Two major events have been attributed to him during his tenure as governor.

At the suggestion of the queen mother, Minaldevī, he abolished the pilgrim tax of **Bholad**

He helped Devchandra-suri to initiate a five-year old boy, Chāngdev, who had the potential to shine as a great sage. (Later on Chāngdev became the great Jain Āchārya Shri Hemchandra)

His loyalty to the king was unquestionable. He hesitated to help Kumārpāl, who was roaming from town to town hiding from King Siddharāj. However, when Kumārpāl came to Khambhāt in search of shelter, Hemchandra Āchārya advised Udayan to help him. Since Udayan highly respected the achārya, he agreed to hide Kumārpāl in his basement. Shortly thereafter, King Siddharāj died and Kumārpāl became king of Gujarat. King Kumārpāl kept Udayan in his position as governor of Khambhāt and later brought him to Pātan (capital city of Gujarat) to work as his trusted advisor.

Udayan had not forgotten how religion had helped him during his bad times. He therefore used his wealth and position to promote Jainism. As a token of his devotion to the faith, he constructed several Jain temples. Three of them are recorded in Jain history. One was the temple known as Udayanvihār in Karnāvati, another was Udāvasahi in Dholkā (nearby town of Karnāvati), and the third one whose name is not recorded was in Khambhāt.

During the later part of Udayan's life, Kumārpāl sent him to subdue Sumvar, a notorious bandit in the Saurashtra region. In that mission, he had to pass through Palitānā. He decided to go on a pilgrimage to Shatrunjay hill. To commemorate the pilgrimage, his statue has been erected on a camel's back in a small temple on the way to the main complex on the hill. That place is now mistakenly known as Pāp Punya Ni Bāri (window of good and bad karma).

At that time, there was a wooden temple on the hill. While Udayan was worshipping there, he saw a mouse take a lit wick in its mouth and roam about. Udayan recovered the wick from the mouse, but he realized that the temple could be set on fire by a mouse. He therefore vowed to construct a new temple there.

He succeeded in his expedition against Sumvar, but he was badly wounded in combat, and his death was imminent. On his death bed he told his sons about his vow to reconstruct a new temple at Shatrunjay hill. They promised him that they would fulfill his vow. Thereafter, he died peacefully knowing his vow would be fulfilled.

Āmbad and Bāhad

Udayan had four sons, named Āmbad, Bāhad, Chāhad, and Sollak. Āmbad was a poet and a bold warrior. He became the chancellor of King Kumārpāl. He constructed the western walkway on Shatrunjay hill, now known as Gheti Ni Pāg. He expanded Udāvasahi of Dholka and renovated the well-known temple of Shakunikāvihār at Bharuch.

Āmbad had pledged his allegiance to Kumārpāl and served him with utmost sincerity and loyalty. When Kumārpāl's successor, King Ajaypāl, came to the throne, he began to undo everything Kumārpāl had stood for. As a result, Āmbad decided to resist him with all the means at his command. Ajaypāl sent troops to subdue him. Āmbad, however, refused to be subdued and died fighting Ajaypāl's troops.

The second son, Bāhad (also known as Vāhad), was a politician and statesman. He first worked for King Siddharāj, and under King Kumārpāl's regime he became the king's trusted right hand man. When Kumārpāl undertook the renovation of Somnāth temple, the project was entrusted to Bāhad, who carried out the work very well.

In order to honor the pledge to his father, Bāhad undertook the construction of a grand temple on Shatrunjay. The temple was completed in 1155 A.D., but soon after, portions of the temple fell down due to intense wind. Bāhad then arranged to reconstruct the fallen parts so it could withstand high winds in the future.

There is an interesting anecdote associated with the construction of that temple. When Bāhad undertook the work, many people wanted to contribute to the project. A list of donors was prepared in order to accommodate them. At that time, there was a poor man named Bhim who earned his livelihood going from place to place selling ghee (refined butter). He went to the place where the list was being prepared. He had an intense desire to contribute to the project, but he had only one coin, the one he had earned that day. How could he speak about donating such a small amount when people were contributing thousands of coins? Bāhad noticed his eagerness and called him to his side. He gently asked Bhim to contribute whatever he wanted. Naturally Bhim hesitated. However, he said that he wanted to contribute the coin he had earned that day.

Bāhad not only accepted the offer, but also wrote Bhim's name at the top of the donors' list. When he was asked to explain, Bāhad said that the other donors, including him, had contributed a part of their wealth while Bhim had contributed his entire wealth.

It so happened that when Bhim returned home, his wife asked him to fix a wooden post to restrain their cow. As he was digging, he came across a box buried in the ground. As he opened it, he saw that it contained gold coins and other valuables. He thought it was the consequence of his contribution to the temple and took the entire wealth to Bāhad as his contribution to the temple.

The construction project was completed in 1157 A.D. at a cost of 29.7 million coins, and the opening ceremony was performed on a grand scale in the presence of Shri Hemchandra Āchārya.

Moral:

The life story of Udayan, a religious and hardworking Shrävak, is very inspiring to all of us. He was always humble and never forgot his benefactors. He raised brave and virtuous sons, Ämbad and Bähad, two gems of the Jain sangh. Bhim's generosity is also praiseworthy. Bähad's act of putting Bhim's name at the top of the donors' list demonstrates his unbiased leadership and true understanding of religion.

Highlights:

- Udayan was a minister in the court of King Kumärpäl.
- When he was governor of Khambhät, he sheltered King Kumärpäl and later on became his minister.
- He asked his son to construct a new temple on Shatrunjay, since the old temple was made of wood and could be set on fire.
- His son Bähad constructed one temple in 1155 A.D., but parts of it fell down due to high winds.
- He decided to reconstruct it and completed it in 1157 A.D.
- The top of the donor list was a poor man named Bhim who donated his entire wealth (even though it was only one coin).

05 - Nobility of Savchand and Somchand

The Shatrunjay hill is a very sacred place of pilgrimage for Jains. It is located near the town of Palitānā, about 140 miles southwest of Amdāvād, Gujarat. There are nine temple complexes on the hill. They are popularly known as nine Tuks. One of them is Chaumukhaji Tuk, located on the peak of the hill. Here is an interesting story of the construction of the temple complex there.

During the latter part of the 16th century when King Akbar, the great Moghul king, was ruling over India, there was a businessman named Savchand Jeram in the town of Vanthali in the Saurashtra region of the Gujarat state. He owned a very large business. He had many ships that used to export goods to Indonesia and other countries. During these voyages, they would buy merchandise at one place and sell it at another for profit.

Once a fleet of 12 ships set sail with valuable merchandise. After selling all their goods at a foreign port, they were returning with valuable foreign merchandise. On the way back, the fleet encountered a heavy storm and had to wait on an island. Meanwhile, monsoons set in and the fleet was stranded on the island for a couple of months. Because the ships did not come back for a long time, Savchand's shipping agents made all possible efforts to locate them. Since they did not find any trace of the fleet, they reported to Savchand that the ships were lost.

This was a heavy loss to Savchand. He had invested a significant amount of money on the voyage and was expecting a handsome return by selling the merchandise that the ships were expected to bring back. With the loss of his ships, he faced an acute shortage of funds and it was hard for him to pay back his creditors. As the news about the lost ships spread, people started talking about how Savchand had lost everything and his creditors would have to write off their dues.

That set off a panic among his creditors. In order to realize their dues, they began to present their claims. Savchand was a highly religious and honest person. He tried to pay back his creditors as much as he could with the resources he had left. One of the creditors was the prince of Māngrol, a place not far from Vanthali. He had deposited 100,000 rupees in Savchand's firm. That was a substantial amount because one rupee of that time would be worth about Rs. 250 today.

When the prince learned about the loss of Savchand's ships, he also became impatient and called for the repayment of his deposit. Savchand could not raise such a large amount so quickly. He requested the prince to wait while he tried to raise the money. The prince, however, insisted on getting the amount immediately. Savchand's name and credit were at stake. In order to maintain his credit, he had to find a way to pay the prince.

At that time, there was a businessman named Somchand Amichand in the city of Amdāvād. Savchand did not have any trade connection with him, but he had heard about Somchand's firm and knew Somchand to be a very noble gentleman. An idea occurred to him. He thought of satisfying the prince by giving him a promissory note which would be honored by Somchand's firm. The prince agreed to that form of payment. Savchand wrote a promissory note payable to the prince by Somchand's firm without Somchand's permission. Since he had no right to write this. He was overcome with sadness and guilt while preparing it and tears began to roll down his face. A few drops of his tears fell on the document and smeared the promissory note. Then, with a heavy heart, Savchand handed the note to the prince and requested him to cash it with Somchand's firm.

The prince did not lose any time. He immediately proceeded towards Amdāvād, and upon arriving presented the promissory note to Somchand's firm. The accountant took the note in his hand and asked his men to look for Savchand's account. The men searched their books, but they did not find any account in the name of Savchand. The men reported that Savchand had no trade connections with their firm. The accountant went to Somchand and informed him that he had received a promissory note of exchange from Savchand of Vanthali which, being unduly drawn, could not be honored.

Somchand was puzzled to learn that. He knew Savchand's firm by name and was aware that it was a well reputed business organization of Vanthali. He could not make out why Savchand would have drawn the note for such a large amount when Somchand did not have any trade links with his firm. He looked at the note again and noticed the letters smeared by Savchand's tears. He could make out from the water

spots that Savchand must have been in a very embarrassing position and must have drawn the note out of sheer desperation.

It was clear to Somchand that Savchand had reposed trust in him by writing the note. It was now his turn to reciprocate. What good was his wealth if he could not extend a helping hand to a noble man in distress? He, therefore, decided to oblige and asked the accountant to honor the note. The accountant was confused and asked, "Which account should the amount be debited from?" Somchand instructed the accountant to debit it to his personal account.

The note was accordingly accepted, and the amount was paid to the prince. The prince did not actually need the money and had asked for payment because of his doubt about the financial stability of Savchand. When the note was honored, he felt reassured about Savchand's credibility and repented for insisting upon the return of his deposit. On his way home, he went to Savchand and told him that he had received the amount from Amdāvād. Savchand heartily thanked Somchand for that act of grace.

At the end of the monsoon, the ships resumed their return journey and safely returned with the merchandise. Savchand was very pleased and relieved. He made a huge fortune by selling the merchandise, and his prestige rose even higher than it was before the loss of his ships. It was now time for him to pay back Somchand. For that purpose, he personally went to Amdāvād and offered the amount of Rs. 100,000 with interest. Somchand, however, declined to accept it on the grounds that his books did not show any amount due from Savchand.

Savchand would not accept that. How could he go home without repaying the debt? He therefore pressed Somchand to accept the amount and said that he was willing to pay any amount that Somchand asked. Savchand added that if he failed to repay, he would feel guilty for drawing the undue promissory note. Somchand, however, replied that he had purchased the promissory note for the drops of tears. Those two drops of tears of a respectable man were worth Rs. 200,000 to him. Of that, he had paid only Rs. 100,000 to the prince and another Rs. 100,000 were still due to be paid. Saying this, he offered Rs. 100,000 to Savchand.

But how could Savchand accept that? He was indebted to Somchand for his graciousness in honoring the bill. For that grace Savchand was willing to pay any amount to Somchand. Instead of accepting the amount, Somchand was offering another Rs. 100,000 to him! As Savchand repeatedly insisted on repaying the amount of his promissory note, Somchand explained that he was unable to accept the amount because his books did not show any amount due from Savchand. In a way, he was right because the payment to the prince of Rs. 100,000 was debited to his personal account and not to Savchand's account.

In Rāmāyan, there is an interesting event when neither Rām nor Bharat were willing to accept the throne, and they each asked the other to accept it. A similar dispute arose between Savchand and Somchand. Both of them offered a high payment to the other but neither of them was willing to accept the other's offer. Savchand continued to insist that Somchand accept the amount of his bill, but the latter would not only decline, but insisted on Savchand accepting another Rs. 100,000. At last, it was decided that they would refer the matter to the mediation of the Jain community.

The executive committee of the Amdāvād Jain Sangh got together with both of them. After hearing them patiently, the sangh concluded that since neither of them was ready to accept the amount offered by the other, the amount should be used for a noble cause. Both of them agreed, and after making a substantial addition to the said amount, they decided to spend the money to construct a temple complex on Shatrunjay Hill. Accordingly, construction was undertaken immediately. After completion, the opening ceremony of the complex was performed with great fanfare in 1619 A.D. In commemoration of their names, the complex is still known as Savā-Som Tuk.

Moral:

Honesty in life as well as in business always pays off. The generosity of Somchand is praiseworthy. He did not take undue advantage of a person in distress. Instead, he helped an unknown person. Moreover, he did not expect anything in return.

Highlights:

- Savchand Jeram was a prominent businessman in the town of Vanthali in Saurashtra, Gujarat.
- One time ships carrying his merchandise were lost at sea and everyone feared they would not return.
- His creditors started asking for repayment of their loan.
- One of them was a prince who demanded payment right away.
- Savchand wrote a note to Somchand asking him to repay the prince.
- Somchand knew of Savchand but had no business dealings with him, yet he paid the prince since he noticed that the ink on the note was smudged, possibly due to tears, and realized Savchand was in real trouble and it was painful for him to write this note.
- Once Savchand's ships returned, he went to Somchand to repay him, but Somchand declined.
- Savchand refused to keep the money and Somchand refused to take it.
- Both of them finally agreed to spend it on a noble cause and added even more money to the original sum and built a temple complex on Shatrunjay Hill, Savā-Som Tuk, which was opened in 1619 A.D.

F06 Story - Contemporary Jain Legends

01 - Shrimad Rājchandra

02 - Virchand R. Gandhi

01 - Shrimad Rājchandra - 1867 to 1901

Introduction

Shrimad Rājchandra was a great seer and one of the most recognized Jain sages of modern times. He has made priceless contributions to Jain philosophy and literature. He was a great philosopher, a brilliant poet, social reformer, thinker, and self-realized saint. Mahatma Gandhi was highly influenced by Shrimad's spiritual life. Shrimad's writings come from his experiences of life, and his teachings are widely followed by many Jain and Hindu aspirants seeking spiritual awakening and self-realization.

Birth and Childhood

Shrimad Rājchandra was born on the auspicious full-moon (Dev-Diwāli) of the month of Kārtik, 1924 V.S. (November 9, 1867) in Vavāniā, Morbi district, Gujarat. His parents were Ravajibhai and Devabā. He was named Laxminandan at birth, but after four years his name was changed to Raichand. Later he became famous by the name of Rājchandra.

Rājchandra's father and grandfather followed the Vaishnav (Hindu) religion. They were devotees of Lord Krishna. His mother, Devabā, was from a Jain family. Thus, the child Rājchandra was brought up under the unified culture of Jainism and Hinduism.

As a child, Rājchandra was deeply interested in reading various books. Once he read the Jain pratikraman sutras and was touched by the feelings of kindness to animals and the expression of sincere forgiveness from each other during daily pratikraman rituals and the paryushan festival. He was drawn closer to the Jain faith because of the emphasis it places on self-knowledge, self-control, penance, renunciation, detachment from worldly affairs, and meditation. As a seeker of ultimate truth, Shrimad came to the conclusion that the philosophy and culture of Jain religion was of the highest order of truth and equanimity.

An incident that took place when he was seven years old that changed the course of his life. An adult acquaintance, Shri Amichandbhai, died of a serpent-bite. Young Rājchandra asked his grandfather, "What does it mean to die?" His loving grandfather explained, "His soul has left the body and he will no longer be able to eat, talk, or move. His body will be burnt outside the village." Rājchandra saw the dead body being burnt and slipped into deep contemplation. Suddenly, as if a veil lifted, he recalled his past lives. With this experience he realized the pains of repeated births and deaths from one life to another. This incidence became a major spiritual awakening point in his life to free himself from the bondage of karma and the life cycle of pain and misery.

Rājchandra started schooling at the age of seven. With his exceptional ability to remember exactly what he saw or heard or read once, he was able to complete the seven year elementary school education in a mere two years. The village school provided only seven years of education and hence his formal education came to an end. However, he continued to learn and read many books on his own. After his elementary education, he worked in his father's shop and conducted the business honestly and sincerely.

He composed his first poem at the age of eight and started writing poems and articles related to social issues for publication in the local newsletters. Despite his young age he wrote serious articles on social reform subjects like the need for improving female literacy rates, child marriages, and the display of wealth by the rich. He also composed poems with nationalistic zeal.

At a very young age, he had the supernatural ability to foresee what was likely to happen and he helped some people by saving them from possible disasters. By the time he was 18, he had become a very proficient astrologer. He was able to identify books merely by touching them and know the taste of food without tasting it. Along with developing all these extraordinary abilities, he became very compassionate towards all living beings and was a strong promoter of non-violence.

Family

At the age of 20, Rājchandra married Zabakben in 1888 A.D. Zabakben was the daughter of Shri Popatlalbhaj Jagjivandas, the elder brother of Shri Revashankarbhai who later became Shrimad's business partner. They had four children. Their two sons were Shri Chhaganlal and Shri Ratilāl. Their two daughters were Smt. Javalben and Smt. Kāshiben. Shrimad had a younger brother named Shri Mansukhbhai.

Shrimad Rājchandra became a partner in a gemstone business in Mumbai at the age of 20. He was absolutely ethical, honest, and compassionate in all his business dealings. In a very short time his business flourished because of his wisdom and business insight. His regard for truth, adherence to high moral values, and firmness to do what was right inspired many others. In 1899 A.D., he totally retired from business at the age of 31.

Power of Avadhān (Multi-Tasking)

At the age of 17, Shrimad had observed someone performing eight different tasks simultaneously, known as Ashtā-vadhāni, in Gujarati. He studied the method, and the next day he was able to perform twelve tasks. He soon improved his performance to be able to manage 52 avadhāns. When he was 19, he was invited to perform his avadhāns at a public meeting in Mumbai in the presence of the Bombay Chief Justice and other dignitaries. He successfully performed 100 avadhāns, known as Shatāvdhān.

The 100 tasks included a variety of activities like playing cards, playing chess, counting the bell chimes, completing mathematical calculations, composing poems with different themes and specified sets of words, and arranging the order of words from 16 different languages which included English, Greek, Latin and Arabic (note that Shrimad's formal study included only Gujarati up to Grade 7 of elementary school).

This was an unbelievable feat, and the performance was given much publicity in all the major newspapers like the "Times of India" and "Pioneer". Shrimad was invited to go to Europe and demonstrate his extraordinary talents. This would have meant more fame and substantial material gain. However, he declined the offer because it would be extremely difficult to stay in Europe as per Jain religious standards. He would also be distracted from his main objective of spiritual progress.

By the time he was 20, his fame had spread throughout India, and he realized that he was achieving only material benefits for his amazing powers, which was not what he wanted from his life. He gave up all such activities completely and only concentrated on self-restraint, detachment from worldly matters, contemplation, and meditation to progress spiritually so that he could free himself from the cycle of birth and death.

Shrimad's Writings

In his early years, Shrimad composed poems and articles on social reforms, arousing nationalistic passion. When he was working in his father's shop, he had done an in-depth study of the Jain Āgams and scriptures after having learnt Sanskrit and Prakrit languages on his own at the age of 14.

At the age of 16, he wrote "Moksha-mālā" and its compendium "Bhāvanā-bodh", which literally means "garland of liberation". True to its name, it deals with subjects that lead towards the path of liberation. It is written in a simple and easy to understand language, but explains the Jain religion in finest detail. Its 108 lessons were composed in three days!

Ātmasiddhi-shāstra is an epic poem and the prime jewel composed by Shrimad in Gujarati in 1896 while he was in Nadiad, a town near Ahmedābād. On one auspicious evening, he composed 142 stanzas of Ātmasiddhi-shāstra in one sitting of less than 90 minutes. The fact that Shrimad composed such comprehensive and all inclusive work within such a short time can only give us a clue of the depth of spiritual wealth he possessed.

The subject matter of Ātmasiddhi-shāstra is the scientific characterization of the six fold truths of soul: its existence, its eternity, doer of its karma, the impact of karma on it, the nature of the pure consciousness, and its potential for attaining liberation from karma. It describes the Jain philosophy comprehensively and also shows how Anekāntvād allows Jainism to encompass all other Indian faiths. Many scholars have written an elegant commentary on the "Ātmasiddhi-shāstra".

“Apurva Avasar” was his last major compilation. It is the most divine poem in which Shrimad expresses the fourteen stages of spiritual progress for ultimate liberation. Apurva Avasar was incorporated into the prayer book in Gandhiji’s Ashram.

The complete works of Shrimad contain more than thirty five poems and almost 950 letters which were written to various people who came in contact with him. They are compiled in a text called “Vachanāmrit”. A high level of spirituality is evident in his writings. If one delves deeper into his literature, one will notice that his writings provide excellent discourses for attaining self-realization leading to liberation.

Mahatma Gandhi was very impressed by Shrimad’s spirituality and lifestyle. He accepted Shrimad as his spiritual guide with great respect and reverence. When Gandhiji was in South Africa, he was under intense pressure from his Christian and Muslim friends to adopt their faith. He wrote to Shrimad for guidance. Shrimad’s guidance convinced him of how his own faith, Hinduism, would ensure his spiritual progress. Gandhiji has written reverently about Shrimad in his autobiography and has paid glorious tribute to him on several occasions. He often revealed that he learnt compassion for all beings and non-violence from Shrimad. According to him, Shrimad’s life and spiritual writings impacted him more than Tolstoy and Ruskin.

Spiritual Progress

Shrimad did not have a spiritual teacher in his life. At the age of seven, when he was able to recall his past lives, he clearly remembered his association with Lord Mahāvīr in a previous life.

In 1891 A.D., at the age of 23, Shrimad realized samyag darshan. He continued to enhance his progress by slowly detaching himself from the material world, deeply studying scriptures, strengthening virtues, refraining from worldly pleasures, and remaining in meditation for longer durations. He started to stay at lonely places outside Mumbai for more than a month at a time. In the beginning, there were many obstacles in his way because he needed to perform his duties as a house holder and as a businessman.

From 1896 A.D., he often spent several months in isolation in the woods of Uttarsanda, Idar, and Kavitha, where he would eat only one meal during the day and sleep very little. He spent his time in deep meditation and attained a highly enlightened state of self-realization at the age of 28.

He retired totally from business at the age of 31 in 1899 and requested his mother to permit him to renounce the worldly life permanently to become a monk. Unfortunately, his mother denied him out of love and affection. However, after two years of clever persuasion, he was hopeful of his mother’s permission, but by this time his health had deteriorated. and he could not recover. He died in 1901 A.D. in Rajkot at the very young age of thirty three.

Followers

Though Shrimad tried to keep his spiritual personality completely private, several people accepted him as their guide to achieve ultimate liberation and devoted their lives to him. Some of his closest followers were:

Shri Sobhagbhai

Almost 350 of the 950 letters of Shrimad Rājchandra were written to Shri Sobhagbhai, who was about 40 years older than him. In the very first meeting, Sobhagbhai recognized Shrimad as a highly self-realized person and accepted him as his true guru. He was simple in his behavior and serious in devotion. He was a native of Saila, a town near Rajkot. Based on his request, Shrimad composed the epic poem “Ātmasiddhi-shāstra” so that it would be easier to memorize. Shri Sobhagbhai attained self-realization and died in deep meditation (samādhi).

Shri Laghurāj Swāmi

Shri Laghurāj Swāmi was a Sthānakavāsi Jain monk and one of most devoted disciples of Shrimad. As a monk, his devotion to Shrimad caused him great problems from the Jain community.

Shri Laghurāj Swāmi attained self-realization during Shrimad’s presence and then established the Ages Āshram near Vadodara. The ashram can take credit for preserving Shrimad’s writings and making it available to the Jain community at large. Ages is an important place for Shrimad’s

followers. Today there are more than fifty ashrams in India and abroad where the followers worship and study Shrimad's literature based on the divine faith and testimony provided by Shri Laghurāj Swāmi.

Shri Ambālālbhai

Ambālālbhai, a native of Khambhat, was a very devoted disciple who sacrificed a brilliant legal career to be in the service of Shrimad. Shrimad entrusted him to copy scriptural works and his letters because of his exceptional memory. He and Shrimad's younger brother, Mansukhbhai, were responsible for recovering Shrimad's letters and writings and publishing them. Four years after Shrimad, in 1905 A.D., Ambālālbhai attained self-realization and passed away in deep samādhi at a very young age.

Shri Joothābhai

Joothābhai was the first person to recognize Shrimad's divinity and accept him as his spiritual mentor. Their relationship was very close, but also very short as Shri Joothābhai passed away when he was only 23 years old in 1890 A.D.

Teachings and Contribution of Shrimad Rājchandra

All of Shrimad's literature is based on Bhagwān Mahāvīr's teachings. He presented these teachings in simple Gujarati and Hindi in both prose and poetry forms. As we study Shrimad's writings in depth, we find that he has made an enormous effort to shed new light on true spirituality. He has succeeded in reforming the blind faith with real spiritual awakening.

His biggest contribution is to point out the mistakes most people make in following a teacher based on the external conduct and dress code. The spiritual journey led by a wrong teacher leads the disciple to extended life cycles of misery and pain. On the other hand, when an aspirant is able to know and follow the teachings of a true teacher (sadguru), he will be able to attain true freedom and liberation.

1. Morality:

Good manners, good activities, and good behavior are the roots of holiness.

All living beings are seen as equal. Therefore, do not cause pain to any soul, nor extort work from any soul beyond their ability and capacity.

2. Human life:

All living beings long for permanent happiness, and there is no exception to this. This desire can be fulfilled only in a human life. Yet human beings choose unhappiness. This is due to his illusionary state (Mohaniya karma - Mithyātva) in which he sees happiness in worldly desires and possessions.

3. Non-attachment to Worldly Affairs (Vairāgya):

Detachment from worldly and materialistic affairs and family relationships is defined as Vairāgya, and achieving it is essential for eternal happiness.

True renunciation is always followed by the true knowledge of the self or the soul. Without true renunciation, a person will not be able to gain the true knowledge of the soul. If one stops only at the stage of renunciation and there is no desire for true knowledge, his/her human life would be in vain.

4. Knowledge and Wisdom:

Through proper knowledge, we are able to know the forms and qualities of the substances of the universe.

The Jain scripture, Uttarādhyayan Sutra, indicates that "Knowledge is like a needle with thread. Just like a needle with a thread in it does not get lost, a person with knowledge will not lose the right religious path in this world."

It is the true knowledge with which an external feeling is controlled, attachment for life, family and worldly pleasures decreases, and the truth is revealed.

If you know yourself, you know the whole world. If you do not know yourself, your knowledge is worthless.

Summary

Shrimad Rājchandra was a great saint, a self-realized master, and an outstanding educator. He was a born poet, possessed an extraordinary power of memory, a reformer of society, a keen follower, and an advocate of non-violence. He had equal respect for all religions.

As with many great personalities, Shrimad's greatness was not recognized in his life time. Shrimad was not popular among Jains because he spoke about the faults in Jain society and the traditions being carried out without understanding the proper meaning and purpose behind them. Many people have recognized his greatness after his death.

Shrimad has put great emphasis on the need of a Sadguru in one's life for spiritual progress and ultimately to attain liberation.

Shrimad always maintained that since he had not taken the vow of dikshā (sainthood), he was not eligible to preach the path of liberation. Therefore, even with his wealth of knowledge, he did not preach to the masses. He hoped that later in his life, he would become a monk, and when the time was right, he could bring the proper teachings of Jainism to the masses as there were many undesired factors in the practice of Jainism at that time.

Moral:

Shrimad's writings to his close associates and his personal notes are the essence of Jain religion. He has given us priceless spiritual gifts including "Moksha-mālā", "Ātmasiddhi-shāstra", "Apurva Avasar", and many other spiritual writings in the form of letters, articles, and poems. In his short life of 33 years, he delivered the spiritual message of eternal importance. He explained Bhagwān Mahāvīr's teachings in simple words. Now these teachings have become accessible to ordinary people, and we have the unique opportunity to learn about the inner state of a truly self-realized person.

Highlights:

- Shrimad Rājchandra was born on the auspicious day of full-moon (Dev-Diwāli) of the month of Kārthik, 1924 V.S. (November 9, 1867) in Vavāniā, Morbi district, Gujarat.
- Father Ravajibhai (Hindu) and mother Devabā (Jain)
- He composed his first poem at the age of eight
- At the age of 16, he wrote "Moksha-mālā" and its compendium "Bhāvanā-bodh".
- At the age of 20, Rājchandra married Zabakben in 1888 A.D.
- In 1891 A.D., at the age of 23, Shrimad realized samyag darshan
- He successfully performed 100 avadhāns simultaneously, which is known as Shatāvdhān
- "Ātmasiddhi-shāstra" is an epic poem composed by Shrimad in Gujarati in 1896
- Apurva Avasar was his last major compilation
- Almost 350 of the 950 letters of Shrimad Rājchandra were written to Shri Sobhagbhai
- Shri Laghurāj Swāmi was a Sthānakavāsi Jain monk and one of most devoted disciples of Shrimad
- Ambālālbhai, a native of Khambhat, was a very devoted disciple of Shrimad Rājchandra
- Joothālbhai was the first person to recognize Shrimad's spirituality and accept him as his spiritual mentor
- Shrimad has put great emphasis on the need of a sadguru in one's life for spiritual progress and ultimately to attain liberation
- Shrimad always maintained that since he had not taken the vow of dikshā, he was not eligible to preach the path of liberation

02 - Virchand R. Gandhi

A Brief Summary of His Life and Mission

(August 25, 1864 to August 7, 1901)

It was the memorable day of September 11, 1893. The Columbus Hall of the Art Institute of Chicago was overflowing with over 3, 000 delegates of different nations and religions. It was the opening day of the Parliament of World Religions Conference, the first such conference ever organized in the history of mankind. The aim of the conference was to impart to the world the knowledge of different religions, to promote a feeling of fraternity between followers of diverse religious persuasions, and to pave the way for world peace. The conference lasted for 17 days.

Two young men among them, with their Indian costumes and turbans, drew special attention from the public. One was the world famous Swāmi Vivekānanda, who represented Hinduism, and the other was Shri Virchand Rāghavji Gandhi, who represented Jainism. They made such an impact at the Parliament of Religions with their impressive speeches and personality they were both requested to prolong their stay in the U.S. and continue giving speeches in different cities after the conference was over.

Shri Virchand Gandhi, a young man of twenty-nine, impressed the delegates not only by his eloquence, but also by the sheer weight of his scholarship. The impartiality of his outlook and his oratorical skills fascinated the delegates at the conference. An American newspaper wrote, "Of all the Eastern scholars, it was this youth whose lectures on Jain faith and conduct was listened to with great interest and attention."

Shri Virchand R. Gandhi was born on August 25, 1864 in Mahuva, near Bhavanagar, Gujarat. After his primary and secondary education in Bhavanagar, he joined Elphinstone College in Mumbai. He graduated and obtained a B.A. Degree with honors from the University of Bombay in 1884. He was probably the first graduate amongst the Jains at that time. He was also a student of Buddhism, Vedānta Philosophy, Yoga, Christianity and Western philosophy. He had also done a comparative study of various philosophies, which equipped him for talks on various subjects with confidence. He had command over fourteen languages including Gujarati, Hindi, Bengali, English, Prakrit, Sanskrit, and French.

Shri Gandhi became the first honorary secretary of the Jain Association of India in 1885 at the age of 21. As secretary, he worked very hard for the abolition of poll tax levied on pilgrims to Mount Shatrunjay, the most sacred place of Jain religion at Palitānā. In those days, to protest against the ruler was to invite severe punishment and even death. He prepared a case to compromise. He made a strong representation to Lord Ray, the governor of Bombay, and Colonel Watson, the political agent, and eventually abolished the poll tax in place of a fixed payment of Rs. 15, 000 per year to the ruler for looking after the safety of the pilgrims and the holy place.

In 1891 Mr. Boddam, an Englishman, set up a factory for slaughtering pigs and making tallow out of them at Samet Shikhar, another holy place of Jain pilgrimage near Calcutta in the state of Bihar. Shri Virchand Gandhi went all the way to Calcutta to stop the killing of pigs at the holy place. He stayed there for six months, learned Bengali, prepared his case against the factory, and ultimately got this verdict issued: "Samet Shikhar is a place of Jain pilgrimage, and nobody else has any right to interfere there." He got the factory to close down.

Shri Virchand Gandhi was a great social reformer at a very young age. At the age of 22, he wrote long essays to remove evil social customs and continuously fought against it and was successful in eradicating many of them.

Shri Virchand Gandhi sailed to the U.S. along with Swāmi Vivekānanda to attend the Parliament of World Religion Conference in 1893. He stayed in the United States for about two years after the conference and gave lectures in cities such as Chicago, Boston, New York, and Washington. He also visited England, France, Germany, and other places in Europe. In foreign countries, he wore a long and loose kurta, a white shawl on his shoulder, a golden bordered Kathiawadi turban on his head, and country shoes. This external appearance bore the imprint of India. He delivered more than 535 lectures on

Jainism, yoga, Indian systems of philosophy, Indian culture, occultism, and spiritualism. He qualified as a barrister in London at one of the inns of the court, but did not use this qualification for monetary gain.

Virchand Gandhi talked about the doctrines of Jainism in such a coherent manner that some newspapers published the texts of his lectures in full. He had the most effective way of handling the otherwise difficult terminology of Jainism. He had an extraordinary ability to clarify his statements in a consistent and logical manner. At the conference, he made a brief but striking presentation on the fundamentals of Jain religion. He expounded Jain religion in its main aspects in the categories of Jain philosophy, Jain way of life, and Jain code of conduct.

Another special characteristic of Shri Virchand Gandhi's lectures on Jain religion was that they did not deal in criticism of other religions. Free from sectarian preferences and prejudices, his impartial ideology is an apt expression of the Jain who practices non-violence in life and Anekānthvād in thoughts. His discourses convinced the elite of America of the fact that Jain religion has an authentic and rational religious tradition. His speeches received extensive publication in several leading newspapers.

Shri Virchand Gandhi was a great exponent of Indian culture and religion in addition to being a brilliant scholar of Jainism. His speeches at the parliament echoed the true spirit and culture of India. The prevailing belief in America was that India was a country of tigers, serpents, magicians, and kings. Christian missionaries also presented a distorted picture of the people of India. Shri Virchand Gandhi and Swāmi Vivekānanda made a great effort to give the people abroad the true perspective on India. Explaining the importance of Indian culture to foreigners, he said, "It is an astonishing fact that foreigners have been constantly attacking India, and in the face of all those aggressions the soul of India has stood vital and watchful. Her conduct and religion are safe and the whole world looks at India with a steady gaze."

Shri Virchand Gandhi was not a dogmatic person. He spoke as a Jain, but he forcefully defended Hinduism from the attack of Westerners at the Parliament. After all, he was first Indian, then Jain. He received a warm reception and was shown the highest appreciation from clubs, literary and church societies, philosophical branches, and spiritual associations in the U.S. and other countries. His lectures also served to educate the Western society regarding the salient features of Indian culture.

Five decades before the independence of India, Virchand Gandhi had a prophetic vision. He said in one of his lectures, "You know my brothers and sisters, that we are not an independent nation. We are subjects of Her Gracious Majesty Queen Victoria the "defender of the faith", but if we are a nation in all that the name implies with our own government and our own rulers, with our laws and institutions controlled by us free and independent, I affirm that we should seek to establish and forever maintain peaceful relations with all the nations of the world."

Virchand Gandhi was not only a philosophical thinker, but he also had the welfare of the nation at heart. He collected a shipload of grain and about 40,000 rupees (\$10,000) in cash for famine relief in India in 1896 while he was in the U.S.

In America, Virchand Gandhi founded various societies, such as:

- The Gandhi Philosophical Society
- The School of Oriental Philosophy
- The Society for the Education of Women of India

The secretary of the latter institution was Mrs. Howard who had adopted pure vegetarianism, practiced sāmāyika daily, and followed other codes of conduct of Jainism. In England, he founded the Jain Literature Society and taught Jainism there. Mr. Herbert Warren, a religious enthusiast, abandoned non-vegetarianism and adopted the Jain religion. He summarized Virchand Gandhi's lectures and published a book known as "Herbert Warren's Jainism".

Literature Published by Shri Virchand R. Gandhi or complied from his Speeches:

Title	Year Published	Language	Pages
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Jaina Philosophy	1907	English	375
Karma Philosophy	1913	English	221
Yoga Philosophy	1912/1993	English	309
The Systems of Indian Philosophy	1970/1993	English	188
Selected speeches of V. R. Gandhi	1963	English	85
Religion and Philosophy of Jains	1993	English	264
Essay - Radvā Kutvāni Hanikārak Chāl	1886	Gujarati	37
Concentration – 12 Lectures on Meditation	1916	English	64
The Unknown Life of Jesus Christ	1894	English	128
Savirya Dhyāna	1902/1989	Gujarati	158
Herbert Warren's Jainism	1961/1983	English	164

While he was in England, his health suddenly took a turn for the worse. He returned to India, but a few weeks later Shri Virchand Gandhi passed away at the very young age of 37 in Bombay on August 7, 1901.

Moral:

Shri Virchand Gandhi rendered an excellent service to India and Jainism by interpreting Indian culture and religion in its true spirit to the western world. He was a brilliant and promising young man, full of hopes and aspirations of service to his religion and community. His name will continue to be remembered as a great champion of Jain religion and of Indian culture.

Highlights:

- Shri Virchand R. Gandhi was born on August 25, 1864 in Mahuva, near Bhavanagar, Gujarat.
- He became the first honorary secretary of the Jain Association of India in 1885 at the age of 21.
- He sailed to the U.S. with Swāmi Vivekānanda for the Parliament of World Religion Conference in 1893.
- He delivered more than 535 lectures on Jainism, Yoga, Indian systems of philosophy, Indian culture, occultism, and spiritualism.
- He collected a shipload of grain and about Rs. 40,000 (\$10,000) cash for famine relief in India in 1896 while he was in USA.
- He passed away at the very young age of 37 in Bombay on August 7, 1901.

F07 Story - Moral Stories

- 01 - King Hansa
- 02 - Kamalsen
- 03 - Vipul and Vijan
- 04 - Two Frogs

01 - King Hansa

In the city of Rājpur, there lived a king named Hansa. He was a fair and just king, known for his devotion to truth and non-violence. On top of Mount Ratnasringa, there was a beautiful temple dedicated to Rishabhdev, the first Tirthankar. During the month of Chaitra, on the day of the full moon, people came from far to visit and worship at the temple. Once, the king decided to visit the temple. He asked his council of ministers to look after the kingdom during his prolonged absence and left with members of the royal household on this spiritual mission.

A few days after king Hansa departed, king Arjun attacked the city. In spite of putting up a strong fight, king Hansa's army was defeated, and many of the generals lost their lives on the battlefield. King Arjun gained control of the palace and the treasury. King Arjun occupied the royal throne and enforced his authority over the entire kingdom.

King Hansa heard the story of their defeat on the way to the temple. The king's courtiers were very upset and advised him to return to the city. The king said, "I have given up control of the kingdom, and we are on a spiritual mission and that is what we should be thinking about. So let us keep going to the temple." The king's courtiers were unhappy about the king's decision and worried about the safety of their families at home. One by one, they all dropped out until only one umbrella bearer was left with the king.

On the way to the temple, they had to pass through the forest. The king took off his royal dress and jewelry and gave them to his servant. While passing through the forest, the servant was separated from the king.

As the king was walking, a deer ran in front of him and disappeared. Right after that, a hunter came running with a bow in his hand and asked the king if he had seen the deer. The king knew that if he told the truth, the deer would be killed. He decided not to answer the question and instead kept talking about irrelevant things. He said that he came from Rājpur. The hunter asked him again about the deer, and he answered that he was the king. The hunter was very upset with his answers and left in anger.

By now, the king was tired and decided to rest under a tree. He overheard a discussion in the bushes about robbing some monks who would pass that way in the next two days. The king got concerned about the safety of the monks. While he was thinking about what he could do, some policemen approached him and asked if he had seen any suspicious people that looked like robbers. They said, "These people are very dangerous and we have heard that they harm holy people. We are here to arrest them or even shoot them if necessary to protect the holy people."

The king was in a dilemma again whether to tell the truth or not. He was concerned that if he told the police about the robbers, they would be harmed, and if he did not, the monks would be harmed. He thought, "If by telling the truth someone gets harmed or killed, then telling that truth is not the best choice. Truth is supposed to protect and not harm anyone. He said, "My friends, you are asked to guard the monks. Why not go and look after the monks and worry about the robbers if they confront the monks." The policemen agreed and left to join the monks.

The robbers who were hiding in the bushes heard all this. They were amazed at the mercy shown by this stranger. They came out, thanked him for saving their lives, and told him that they were at his service. The king advised them, "My dear friends, give up harassing people and be good citizens." The robbers promised that they would not harm the monks anymore and would try to be good citizens.

As if this was not enough, a group of soldiers came and asked him if he had seen king Hansa. The king asked, "What do you want from King Hansa?" They explained that they were the trusted men of King Arjun and they had been told to arrest King Hansa and kill him. If they did, they would receive a big reward. King Hansa thought for a moment and said, "I am King Hansa. Carry out your duty as told by your king." After saying that, he closed his eyes, stood in meditation, and started reciting the Namaskār Mantra.

At once, a deva appeared and said, "Oh king! I am overwhelmed by your truthfulness and compassion. I have captured King Arjun, made him a prisoner, and have given control of your kingdom back to your ministers. Today is a great day for worship, but the temple is too far from here. There is no way you can reach there in time. My chariot is at your service. Please let me take you there."

King Hansa was surprised by the miraculous turn of events. In the company of the deva, he reached the summit of Mount Ratnasringa in time to worship. The demigod then escorted him back to his kingdom. King Hansa pardoned King Arjun and released his soldiers immediately. The angel appointed four lieutenants to look after the safety of the king and his kingdom and then departed. King Hansa once again ruled the city of Rājpur, and the people were happy.

Moral:

The main theme here is the importance of the Jain principles of truthfulness and non-violence, and their interrelationship. Sometimes, following one Jain principle blindly can lead to the violation of another principle, which is what King Hansa was faced with on multiple occasions. He thought about each situation carefully and found a very creative, smart, and beneficial solution without violating any principles and without hurting anyone. This showed his devotion and adherence to Jainism. When faced with Arjun's soldiers in the last situation, he told the truth since no other person or principle was involved, even though it meant the possible end of his life. He again stuck to his Jain principles, even though he could have been killed for it.

Highlights:

- King Hansa followed the Jain principles completely and to their fullest, even if it meant putting his own life in danger.
- He spared the life of a deer by not answering the question posed by the hunter.
- He even saved robbers by telling the policemen to protect monks instead of looking for the robbers.
- Even when soldiers came to capture him, he answered that he indeed was the one they were looking for.
- All this did not go unnoticed and a deva came to his aid.

02 - Kamalsen

Shripat Sheth and his wife Sundari once visited Shri Shilandhar Āchārya and told him that they both observed daily vows such as reciting Namaskār Mantra, performed navkārshi (to eat 48 minutes after sunrise), and sāmāyika. However, their son, Kamalsen, did not observe any vows.

Kamalsen's parents were unhappy and anxious about their son's lack of devotion and spirituality. They requested the monk to give some advice to their son so that he would change for the better and be happy in this life as well as the next. The monk willingly obliged.

After reaching home, the merchant said to his son, "Well, my son, a great teacher is visiting our town. He is a very learned man, and his lectures are worth listening to." The next day, they accompanied their son to the lecture. After paying their respect to the achārya, they sat down to listen. The achārya talked about many things, including hell, heaven, misery, and keval-jñān. After the discourse, the parents asked Kamalsen what he felt about the lecture. Kamalsen replied, "I was too busy watching the movements of the achārya's neck area." His parents were greatly dismayed and returned home disappointed.

Soon after, another great sage, Āchārya Gunasāgar-suri, visited the town, and Kamalsen and his parents went to visit him. The achārya told the audience various stories of bravery, humor, sorrow, and family relations with religious messages because such stories attract common people. The boy liked those stories, so every day he attended the achārya's sermons and listened with interest. After a few days, the achārya was preparing to leave town. Kamalsen joined the people at the farewell ceremony. Many people pledged to observe some vow. Kamalsen was asked if he would take a vow. He said, "I will not tell a lie except during the day or the night. I will not put a whole watermelon into my mouth, nor will I eat cow manure." The achārya was surprised by the boy's ridiculous behavior. Hence, in order to repent, the boy vowed not to eat food without looking at the baldhead of Simelo, a potter in the town. The achārya was very pleased with Kamalsen for taking a vow even though it was a very strange one.

One day, Simelo went to the forest to get some clay. Kamalsen was about to eat lunch when his mother reminded him of his vow. He immediately ran to the forest to find the bald potter. There he saw the potter digging in the ground. While digging, the potter came across a pot full of gems and precious stones. At the boy's arrival, he started hiding it underneath a heap of soil. Kamalsen shouted, "Yes! I have seen it (indicating to himself that he had seen the bald head of the potter)." The potter thought Kamalsen meant that he saw the pot and he did not want anyone else to know about the gems. Therefore, he told the boy that he would share half the treasure from the pot if he did not tell anyone. At first, Kamalsen did not understand what Simelo was talking about, but later he understood and gladly accepted the treasure and returned home.

Kamalsen thought deeply as he returned home, "A simple vow taken as a joke brought me this wealth. Had I taken this vow seriously, I would have benefited a lot more." This incident changed Kamalsen's life. He then observed many vows and became very happy.

Moral:

When one takes vows to do something, it should require true devotion and discipline and require some form of sacrifice consistent with the principles of Jainism. Taking vows that do not fit this profile is useless and has no meaning. Taking vows and following through with them benefits one's soul. These benefits may be evident in one's present life or may not be evident until some future birth. However, vows definitely help to discipline your present life.

03 - Vipul and Vijan

In the forests of Pratisthän, there lived a hermit well known for predicting future events. Many times the people of the village gathered around him asking for predictions, even though the hermit did not always like to satisfy their curiosity. The hermit kept moving deeper and deeper into the jungle until people stopped looking for him. Two friends, Vipul and Vijan, got lost in the jungle on their way to Pratisthän. They feared for their lives in the dark and looked for shelter. Late in the night, they saw a hut and approached it with fear and uneasiness. They peeped into the hut and saw a hermit deep in meditation. They assumed that he was the hermit known for his predictions. They waited until the hermit completed his meditation and then told him their story about getting lost in the forest.

The hermit heard their story and offered them fruits. The compassionate hermit told them to rest. The next morning the hermit requested one of his disciples to show them the way to the village. However, before Vipul and Vijan left, they folded their hands and asked the hermit to tell them their future. The hermit declined politely, telling them that it was not advisable to know their future, and sometimes predictions may prove to be wrong. Both friends insisted and at last, the hermit told them their future. He looked at Vipul and told him he would become a king within a year while Vijan would die at the hands of an assassin during the same time.

Outside the forest, Vipul could not contain his joy while Vijan was very gloomy. It was only natural. Back in their town, Vipul behaved arrogantly and told everyone that if they misbehaved, he would chop off their heads when he became king. Everyone in the village was afraid of him. Meanwhile Vijan, a teacher, went about his work with great devotion and spent a lot of his time in prayers and social work. He was humble to all and eventually overcame his sadness. He no longer feared death, but surrendered himself to his destiny.

Six months later, Vipul asked Vijan to accompany him to select the site of his future palace. Both were surveying a deserted region when Vipul stumbled across a pot full of gold coins. He was joyous and told Vijan that he was going to use the money to buy a crown. Right then, a robber jumped out of the bushes and tried to snatch the pot. Vijan came to his friend's rescue, and the robber attacked him with a dagger. Vijan was experienced in defensive tactics and drove off the robber, although he received a cut on the shoulder. The grateful Vipul offered his friend half the gold but Vijan politely refused saying he was going to die soon and would have no use for the gold. Vipul spent the money irrationally and squandered it in eating and drinking. A full year passed. Vipul did not become a king, and Vijan did not die.

Both friends went back to the hermit in search of an explanation. The hermit was in meditation. He said to Vipul, "Your destiny changed because of your thoughtless actions over the year. The crown that was meant to come to you was reduced to a simple pot of gold which you found in the field." He said to Vijan,

"Your prayers, humility, and trust in religion changed your destiny too. Death by the hands of an assassin was changed to a mere wound." The two friends returned to the village, thoughtful of their actions and the results, and the meaning of life.

Moral:

One's destiny is driven by one's karma. In turn, one's karma is governed by one's thoughts and deeds in the current as well as past lives. Knowing their fate, Vipul and Vijan changed their behavior. One changed for the worse, and the other for the better. Arrogance and materialistic indulgence led to bad karma that impacted Vipul's future in a negative manner. Conversely, humility, prayers, and faith in the divine led to good karma which impacted Vijan's future in a positive manner. We should all strive to behave in a manner that will promote good karma in our current and future lives.

04 - Two Frogs

A group of frogs were playing in the farm, when two of them fell into a pot of milk. All the other frogs gathered around the pot to see what could be done to help their companions. When they saw how deep the pot was, they agreed that it was hopeless and told the two frogs in the pot that they should prepare themselves for their fate because they were as good as dead.

Unwilling to accept this terrible fate, the two frogs began to jump with all of their might. Some of the frogs shouted into the pot that it was hopeless, and that the two frogs wouldn't be in that situation if they had been more careful and more responsible. The other frogs continued sorrowfully, shouting that they should save their energy and give up since they were already as good as dead. The two frogs continued jumping with all their might, and after a while, were quite weary. Finally, one of the frogs took heed to the calls of his fellow frogs. Exhausted, he quietly resolved himself to his fate, drowned to the bottom of the pot, and died.

The other frog continued to jump as hard as he could even though his body was wracked with pain and exhaustion. Once again, his companions began yelling for him to accept his fate, stop the pain, and just die. The weary frog jumped harder and harder, and the milk turned into butter with all the movement of the jumping. The frog was now able to stand on the layer of butter on top, use that as leverage, and finally leap high enough to get out of the pot. Amazed, the other frogs celebrated his freedom and then gathered around him asking, "Why did you continue jumping when we told you it was impossible?" The astonished frog explained to them that he was deaf, and as he saw their gestures and shouting, he thought they were cheering him on. What he had perceived as encouragement inspired him to try harder and to succeed against all odds.

Moral:

The book of proverbs says, "There is death and life in the power of the tongue". Your encouraging words can lift someone up and help them make it through the day. Your destructive words can cause deep wounds. They may be the weapons that destroy someone's desire to continue trying, or even their life. Your destructive, careless words can diminish someone in the eyes of others, destroy their influence, and have a lasting impact on the way others respond to them. Be careful what you say. Speak life to (and about) those who cross your path. There is enormous power in words. If you have words of kindness, praise, or encouragement, speak them now to, and about, others. Listen to your heart and respond.